

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD,

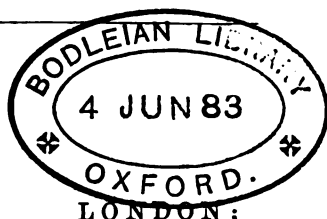
*A MONTHLY JOURNAL OF MISSIONARY  
INFORMATION.*

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VOL. VII. NEW SERIES.

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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.



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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1882.

## ON EDUCATION IN INDIA.

**I**T is with no small satisfaction that we find ourselves in a position to announce that there is to be a Vice-Regal Commission on Education in India "to inquire into the working of the Despatch of 1854, and to consider the question of the education of the masses, and the encouragement of higher education by private enterprise." The time had indeed fully come for an inquiry as to how the policy indicated in Viscount Halifax's (Sir Chas. Wood's) Despatch had been carried out. We would not for a moment pretend to say that no beneficial results have resulted from the memorable Despatch, which has been justly styled the Magna Charta of Education, in the territories it related to. On the contrary, we would cheerfully acknowledge that it has wrought much good. It was not originally what the friends of Christianity interested in the conversion of the Natives could have wished, or would have framed. It fell, indeed, far short of what might justly have been looked for in this respect. It could not even be said to be a compromise effected with those interested in religious progress. It steered quite clear of everything that bore the semblance of propagandism. In this respect, in the judgment of many competent authorities, it was a failure. From the necessities of the case it was destructive of the ancient superstitions of the country. It pulled down, but it did not attempt to rebuild. It created a void, but substituted nothing in its room. Without any improper invasion of the freedom of conscience it would have been possible to have afforded a hearing for Christianity apart from the exercise of compulsion, or improper inducements for voluntary students. But this advantage was deliberately neglected. In the opinion of the framers of the Despatch there was no alternative between the absolute elimination of all Christian teaching, and leaving India in the depths of that ignorance in which it is really plunged, notwithstanding the pretentiousness of its Native systems. Religious neutrality was the honestly meant asseveration with which it was put forward. But all concerned in it failed to see, or, at any rate, to recognize, that with the admission of any sort of light darkness must disappear; that European science and learning are thoroughly impregnated with Christian thought (if we exclude the driest, mathematics); and that Hindu monstrosities cannot be reconciled with the conclusions which the West has come to.

Still, with all these patent defects, which were at the time pointed out in vain, the Despatch was an advance, and an advance in the right direction. It rendered, or rather was meant to render, accessible to

the millions of India, truth, instead of error, at any rate so far as man could grasp truth independent of revelation. The highest truths were designedly omitted, but many true things were to be taught in place of those which were erroneous. Even the imperfect programme embraced many things which it was important for Hindus and Mohammedans to be acquainted with; teaching calculated to awaken their intelligence, and to promote their advancement in this present life. It was therefore acquiesced in, even by those who did not thoroughly approve of it. We do not hesitate to say that if it had been carried out thoroughly in the spirit in which it was conceived, so much impetus would have been given to general education that few complaints would have been made, even by those who desired something more adequate and more befitting what is, or ought to be, a Christian Government.

As we trust this important question is now in a fair way of becoming once more matter of discussion, it is of great consequence that those who read our pages should be in a position to understand what is the real question at issue, and have the means within their reach of forming a competent opinion upon it. The substance of the Despatch, dated July 19th, 1854, may be stated as follows. It first reviewed the different educational schemes which had been adopted by the successive Governments of India. It then proceeded to authorize grants-in-aid to all schools affording competent instruction in useful knowledge, and making themselves subject to official inspection, on the plan of our education system here in England, with of course the same proviso that Government inspectors were to abstain from all inquiry into religious education. Government schools were to be maintained, in which no direct Christian instruction was to be given, but the Holy Scriptures might be placed in the college and school libraries—as of course also might the Vedas and the Koran—and teachers might, out of school-hours, if they were so disposed, teach any desirous of receiving religious instruction. A desire was expressed that, as self-supporting education advanced, these Government schools might be discontinued; the Government ceasing to be the educator, and becoming the patron and promoters of useful education. An Educational Department at each Presidency was created; universities on the plan of the London University were established; and the expenditure of funds was sanctioned.

We subjoin some paragraphs from the Despatch, which will further elucidate its scope and meaning. The Despatch itself covered eighteen folio pages of a Parliamentary blue book:—

“2. Among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the Natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England. For, although British influence has already, in many remarkable instances, been applied with great energy and success to uproot demoralizing practices, and even crimes of a deeper dye, which for ages had prevailed among the Natives of India, the good results of those efforts must, in order to be per-



manent, possess the further sanction of a general sympathy in the native mind, which the advance of education alone can secure.

"3. We have, moreover, always looked upon the encouragement of education as peculiarly important, because calculated 'not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may with increased confidence commit offices of trust' \* in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State.

"4. Nor, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance of European knowledge in India: this knowledge will teach the Natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country, guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce; and, at the same time, secure to us a larger and more certain supply of many articles necessary for our manufactures, and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour.

"97. We have now concluded the observations which we think it is necessary to address to you upon the subject of the education of the Natives of India. We have declared that our object is to extend European knowledge throughout all classes of the people. We have shown that this object must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people. We have directed such a system of general superintendence and inspection by Government to be established, as will, if properly carried out, give efficiency and uniformity to your efforts. We propose, by the institution of universities, to provide the highest test and encouragement of a liberal education. By sanctioning grants in aid of private efforts, we hope to call to the assistance of Government private exertions and private liberality. The higher classes will now be gradually called upon to depend more upon themselves; and your attention has been more especially directed to the education of the middle and lower classes, both by the establishment of fitting schools for this purpose, and by means of a careful encouragement of the Native schools which exist, and have existed from time immemorial, in every village, and none of which, perhaps, cannot in some degree be made available to the end we have in view. We have noticed some particular points connected with education, and we have reviewed the condition of the different Presidencies in this respect, with a desire to point out what should be imitated, and what is wanting, in each.

"99. We believe that the measures we have determined upon are calculated to extend the benefits of education throughout India; but, at the same time, we must add that we are not sanguine enough to expect any sudden, or even speedy, results to follow from their adoption. To imbue a vast and ignorant population with a general desire for knowledge, and to take advantage of that desire when excited to improve the means for diffusing education amongst them, must be a work of many years; which, by the blessing of Divine Providence, may largely conduce to the moral and intellectual improvement of the Natives of India.

"100. As a Government, we can do no more than direct the efforts of the people, and aid them wherever they appear to require most assistance. The result depends more upon them than upon us; and although we are fully aware that the measures we have now adopted will involve in the end a much larger expenditure upon education from the revenues of India, or, in other words, from the taxation of the people of India, than is at present so applied, we are convinced, with Sir Thomas Munro, in words used many years since, that any expense which may be incurred for this object 'will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly

\* "Public Letter to Bengal, September 5th, 1827."

habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people."

Such were the proclaimed intentions of the British Government in the year 1854, and no time was lost in carrying them into execution. The Educational Departments at the different Presidencies were duly organized, universities were called into existence, and many accomplished men were sent out, some as professors, some as inspectors. To all this, of course, no exception could be taken at the outset, nor was there any attempted. The plan pursued was in accordance with the spirit as well as with the letter of the Despatch. Of course the new institutions called into existence with Government prestige and support at their back were formidable rivals to those which had been set on foot by Dr. Duff, and other Christian philanthropists. The time and labour, too, which had to be devoted to secular instruction in schools, if a grant-in-aid was to be obtained, was a great additional strain upon missionaries. But these difficulties had to be met and coped with. The general result was no doubt more active emulation and increased efficiency, which redounded to the benefit of the Native tax-payer, who had to contribute to the cost of a secular education in many points most subversive of his creed. We shall have further occasion to recur to this most important particular.

The new system of education was launched under favourable auspices. Some may have had their misgivings, but certainly all Christian philanthropists were disposed to do all in their power to make the best of it. Time was necessary, not to ascertain the purport of the Despatch but to test the working of it. It was conceived by statesmen in England; it had to be carried out by officials in India. Much would depend upon whether the views of the framers and of the executive were or would be identical. In order fully to understand this aspect of the question, it is necessary to review what had been, and indeed then was, the official mind of India on the subject of education. This is a subject probably little understood in England generally. It is not too much to say that the original policy of Indian officials had been adverse to the education of the masses. However able and upright our officers were in the administration of Government, and upon many most important points it would hardly be possible to ascribe too high praise to them, yet the education question in any shape, until a short period before 1854, had been virtually pretermitted until it was forced upon public attention by the labours of Dr. Duff and his colleagues. Still, after a fashion, there had been two parties holding opposite views regarding education. There was an influential section which might be appropriately termed the Orientalists. Their theory was to interest the people in the ancient literature of their country, and if possible to resuscitate it. Select youths were to be indoctrinated in Sanscrit learning or the teaching of the Koran, according to their creed. The old theory was pretty much that maintained by Jonathan Duncan, who established the Benares Sanscrit College avowedly to cultivate "the laws, literature, and religion," of the Hindus.\* The great influence

\* *Life of Duff*, vol. i. pp. 97, 98.

of such eminent men as Colebrooke, and Horace Hayman Wilson, was cast into the same scale, multiplying Sanscrit colleges. It would not be easy to express the results of this, especially as it was carried out in India, in more forcible language than was employed by James Mill. The Calcutta Government were binding themselves to teach "a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned." Under any circumstances, this teaching on the system of the Orientalists could only have been the portion of a restricted portion of the community. The caste system must have excommunicated the masses from Sanscrit colleges, and from Sanscrit learning. It is noteworthy that even in those days the Court of Directors from home had made some recommendations for the promotion of vernacular schools, but they were systematically neglected in India. The incident should be remarked as a proof of the long-standing differences between the English and the Indian mind on this point. Whatever might have been the wishes or intentions of the Home Government, until the arrival of Lord Macaulay in India, "Orientalism," confining itself to the learned education of a select few of the Native community, was paramount in Government circles. In 1834, however, an opposition school sprang up, which under the guidance of Lord Macaulay and Sir C. Trevelyan, with the strong help of Lord W. Bentinck, reversed the policy of Orientalism, declared that public funds given for education should be employed on English education alone,\* while at the same time what might be termed vested interests then existing were respected.

This was to be considered a triumph for the cause of general education, inasmuch as no Native could by religious scruples be excluded from English education, which it was fully intended should be within the reach of all. This battle, so ably and successfully fought in Calcutta, paved the way for Sir Chas. Wood's more enlarged and enlightened measure of 1854.

A question, however, might here arise, "What is the relevancy of this resuscitation in the *Intelligencer* of an old conflict to the present condition of Government education in India?" We venture to think that it is of infinite importance for those who wish to gain a true understanding of the present position of affairs, to have a thorough comprehension of the past. The main questions now at issue are precisely the main questions which were at issue then, while there has been an uninterrupted tradition of officialism, substantially upholding the old policy. The chief principles then were (1) that education should be confined to the higher classes of Natives for the purpose of raising up a class of skilful employés of Government; (2) that upon this education should be expended the sums placed at the disposal of a department, with little or no concern for the masses. It may truly be admitted that since 1854 the curriculum of education has been greatly enlarged, and that the media employed have been to a considerable degree different; but in other important respects the animating principles have remained unchanged, vernacular

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\* Minute of Governor-General in Council, March, 1835.

education of the masses still being nearly as much as of old slighted. The present state of affairs is aptly illustrated by the well-known line of Horace,—

*Naturam expellas furca tamen usque recurrit.*

Outwardly there has been a substitution, which has, by the introduction of European philosophy, been in some points more than outward. Shakespeare and Milton and Bacon have taken the place of the poets and sages of Hinduism; European science has supplanted the incoherent dreams and fancies which bewildered the imaginations of past generations in India; students have been extensively multiplied; some desultory effort has been used to promote vernacular education. All this is to a certain extent improvement upon the old past, and may be viewed as a great change. But up to the present time, as of old, the main strength of educational effort has been lavishly and pertinaciously concentrated upon the higher education of the rich and governing classes, while those who are largely taxed (speaking collectively) for education obtain only the crumbs that fall from the well-spread table which is not for them. Those, then, who seek the education and enlightenment of the millions of India find themselves confronted with those who, if not indifferent, bestow all their energies upon a select few, precisely as it was fifty years ago; but in India the Despatch of 1854 has been treated precisely as the antecedent despatch from the Court of Directors in 1835 was. So much as pertained to the promotion of high education has been diligently acted upon, while that which concerned the millions has been neglected or indefinitely postponed.

In arguing this question, we dismiss at the outset all consideration of the different "Universities" established in different parts of India under the Despatch of 1854. To them none are opposed. In the terms of para. 36 of the Despatch, "they are not to be so much in themselves places of instruction as to test the value of education elsewhere." It may, perhaps, be a question how far it has been practicable for the professors of Sanscrit or Arabic connected with the universities to carry on "their labours" (para. 32) "unconnected with any instruction in the tenets of the Hindu or Mohammedan religions." The Despatch is explicit that "we should refuse to sanction any such teaching as directly opposed to the principle of religious neutrality to which we have always adhered." For the present, however, we pretermit the point. But we call attention to the strongly expressed intention of maintaining religious neutrality—a chimera.

The chief object of the Despatch of 1854 was to explain "the mode in which the assistance of Government should be offered to the more extensive and systematic promotion of general education in India (para. 6). The measures (apart from the institution of examining universities) were—

- I. The establishment and support of certain colleges, termed "Government Anglo-vernacular Colleges."
- II. Schools, described as Anglo-vernacular, and vernacular of a somewhat superior order.

III. "Indigenous" schools, the ancient schools of the country, to be assisted by grants-in-aid after examination by Government inspectors.

I. COLLEGES.—It should be noted with regard to these institutions that there is no intimation in the Despatch of a wish that these should be multiplied. Those which existed were upheld for the time being. But in para. 39 it is remarked, with reference to them, that there has been, "we think, too exclusive a direction of the efforts of Government towards providing the means of acquiring a very high degree of education for a small number of Natives of India, drawn, for the most part, from what we should here call the higher classes." It is again observed in para. 40, "The higher classes are both able and willing, in many cases, to bear a considerable part at least of the cost of their education; and it is abundantly evident (in 1854) that in some parts of India no artificial stimulus is any longer required in order to create a demand for such an education as is conveyed in the Government Anglo-vernacular colleges." This being the case, the framers of the Despatch go on to say :

41. Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected; namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts; and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure.

Plainly, if words can be said to have meaning, the Home Government had no intention, in 1854, of extending further the system of Government colleges for the higher classes of society; but, on the contrary, of gradually but systematically withdrawing from this department of education. Accordingly, in para. 86, we find the remark, "There are now (in Bengal) five Government Anglo-vernacular colleges . . . and we hope that, before long, sufficient provision may be found to exist in many parts of the country for the education of the middle and higher classes, independent of the Government institutions, which may then be closed, as has already been the case in Burdwan." This can be abundantly substantiated from the instructions\* of successive Secretaries of State to the Indian Viceroys. But what reception did these instructions meet with in India? There, by the action of the local authorities, the number of Government colleges has been doubled, and the cost multiplied, "Upwards of 186,000% is expended on the education of a few in Government schools, and only 86,000% on the poor (i.e. the masses) in the whole of India. Instead of the rich being stimulated by motives of their own self-interest to procure higher education for their children, they have been pauperized by Government effort, while the poor have been virtually excluded from the means of even ordinary education. This is precisely the old policy substantially reproduced, in defiance of instructions from home, as used to be the

\* On this head the admirable pamphlet of the Rev. James Johnston, *Our Educational Policy in India* (London, Nisbet), should be consulted

case when the only communication with India was at distant intervals of time round the Cape of Good Hope.

If it could be possible to interest English people generally in Indian questions, a great number of persons would be surprised to learn that at the present time, out of funds contributed chiefly by the humble classes, under the auspices of the English Government, but in direct opposition to its wishes and instructions, the Educational Department in India is expending as much on educating one rich Brahmin as would support a village school with eighty pupils!! We wonder how long this system would last if it could be brought home to the understanding of England. What adds to the hardship of the present system is that, as it is remarked by Mr. Johnston, "the higher education (maintained by the tax on the general community) is fitted and designed to qualify the favoured richer class for lucrative employments, while the elementary gives no such advantages."

II. With regard to education beneath the collegiate it would be impossible for us to exhibit it more clearly than is done in Mr. Johnston's pamphlet, from which we extract the following important statement:—

To show the inadequacy of the means as yet employed for the education of the country, let me call attention to a few facts taken from the last "Statistical Abstract" laid before Parliament.

In one of the tables is given the number of children now attending colleges and schools of all kinds of which the numbers can be given. It includes not only those attending Government schools, which was 698,377, and aided schools, numbering 820,855, but a very inferior class, which are only "registered," and not worthy of a place in such a list, of these there were 358,710. Taking all, it appears that there is, on the average of all India, only one institution for fourteen square miles, and nine pupils for each thousand of the population. Not a tithe of what it ought to be. In our country we expect one in six, or one in seven to be at school—i.e. about 160 in the thousand.

I would call special attention to the work requiring to be done in the elementary education of the poor.

Taking the last returns with the latest census I find the state of matters in 1877 stands thus:—

Population of British India . . . . .	191,018,412
Taking one in twelve of the population as a fair proportion of those who ought to be attending elementary schools, we have, needing instruction . . . . .	15,918,201
Pupils attending Government elementary schools . . . . .	550,790
Add number attending aided elementary schools . . . . .	479,777
Total Government and aided schools have an attendance of ———	1,030,567

So that, after twenty-five years of the operation of this famous and most valuable Despatch, there are still MORE THAN FOURTEEN MILLIONS OF THE CHILDREN OF BRITISH INDIA, OF AGE FOR ELEMENTARY SCHOOLS, UNPROVIDED FOR BY THE GOVERNMENT.

Let it not be supposed that we say all these millions are untaught. The Hindus were an educated people long before we were.

When we consider that those who may be attending Native schools without superintendence are, in the vast majority of instances, brought up in an atmosphere morally worse than if they were allowed to run wild in a state of total ignorance, we see the vast work which remains to be done, while the money wrung from the poor ryots is squandered on pet schemes, which are producing, as we shall show, very doubtful results. There are in the returns 16,882 schools, with 332,952

children, called "unaided," but under a very imperfect kind of supervision or registration. We cannot reckon them with the others.

The great need of elementary education is well shown in pamphlets by Sir William Hill and Lient.-Col. Davidson, the uneducated rural population being exposed to the ruinous exactions of money-lenders, whose cruel bonds and extortionate interest they can neither read nor calculate, in addition to all the common evils of Native ignorance.

With these facts on record, even if all other considerations were lost sight of, which certainly would be most unwise, it is plainly high time that some inquiry should be set on foot to ascertain why what was authoritatively declared to be the main object of the Despatch of 1854 has been so thoroughly defeated that it has in India been positively reversed. That main object, in the Parliamentary summary, was described by the Secretary of the Home Department for India, and submitted by him to Parliament, "To divert the efforts of Government from the education of the higher classes, upon whom they had up to that date been too exclusively directed, and to turn them to the wider diffusion of education among all classes of the people, and especially to the provision of primary instruction for the masses." This inquiry is now to take place, and instead of being welcomed by those who maintain the existing system, is already by anticipation causing serious alarm. In Allen's *Indian Mail* the question has been promptly taken up in a series of articles which, without having any special claim to authority, may be fairly adduced as representing the opinions of those interested in the maintenance of the present system. As it is convenient to consider the question with reference to the arguments of those to whom we from conviction are opposed, it will be worth while to review them with a view of testing the force of the objections raised to what may be termed the Home Views of educational policy in India.

We may premise that whatever may be the feelings of the Natives of India on the educational question, which may be conflicting, what is said in the *Indian Mail* is said for them, not by them. It is European not Hindu argument. There is evidently dread that "the Commission is clearly intended to furnish the Government of India with facts and arguments to show that the time has now come, as contemplated in the famous Despatch of 1854, when we may withdraw from the State support of high education, and devote the funds now spent on State colleges to the education of Mr. Gladstone's 'dumb millions.'" In the opinion of the writer, at the expiration of thirty years the time has not yet come. Any reader of the Despatch\* will see that in the opinion of the framers the time had come, not for absolute, but gradual withdrawal, when it was framed.

According to the writer, even now the movement for any inquiry is altogether premature! the time is most inopportune! and the result will be nugatory, save in discontent! Can this be interpreted in any other light than that, if this be the case, the Home Government has been in a state of perpetual hallucination, wholly ignorant of, and

\* Those who are anxious thoroughly to study the subject can procure the Despatch at No. 7, Adam Street, Strand.

blind to the consequences of its acts? It has systematically urged one course; the direct opposite has been pursued, contrary to its repeated instructions, while it is not permissible even to inquire into the mystery which is shrouded from themselves. Surely this is too extreme a position to take up. It would be more pertinent to meet facts by facts, and arguments by arguments. We are then reminded that Native public opinion, as is exhibited, "*passim*, in the whole Native press," is strongly enlisted against any attempt at interference with high education. It is not stated that this is the opinion of the "dumb millions," to whom what the writer terms "Native public opinion" is probably as completely sealed as the contents of the Vedas. If the millions had in any shape or way been reached they might have had some wish for education leading directly to worldly advancement—but it has not been for them. It is admitted that a time will come when, "as suggested in the Educational Charter of 1854, we may hand over our colleges to Native enterprise;" but no probable date is assigned; it is a sort of adjournment of the question *sine die*! In the meantime the Government colleges are, by the action of officials in India, being multiplied. We are told then that the enlightenment of the masses is one which is much at the heart of the writer and those who hold with him, but that India's first want is "a class of highly educated men who shall act as pioneers to guide their ignorant countrymen into the land of civilization." As compared with the creation "of a class of instructors and leaders, of inventors and intelligent capitalists, of jurists and legislators, of scholars and savants, of statesmen and philanthropists," the elementary education of the masses would be as nothing. While reading this glowing language we were forcibly reminded, when thinking of the lot of the "dumb millions," of the language of Montgomery's well-known hymn—

The heathen perish; day by day  
Thousands on thousands pass away.

Nothing is apparently to be done for them until a race of scholars and savants and jurists is raised up, for which thirty years have not been sufficient space. The masses are to live on and die on in darkness and ignorance till rich educated Brahmins, touched by philanthropy, are ready to bestow their accumulated capital on the elevation and instruction of Pariahs! If the Marquis of Hartington and Lord Ripon, and indeed very many who may succeed them in office, were fondly to wait for that time they would, we suspect, find themselves much in the condition of the rustic described in Horace, by the margin of the river waiting for the time when it would cease to flow on, but it—

Labitur et labetur in omne volubilis ævum.

Now, we would not for one moment wish to disparage unduly many accomplished and intelligent Native gentlemen who during the last thirty years have proceeded from the Indian Government colleges, and are filling usefully and honourably important positions, to which they have very properly been promoted. In their case we can abundantly afford to admit that high education has produced valuable results. It would be astonishing if there were not some return for the pains and expense



bestowed upon them. But certainly when we listen to the almost universal testimony, even from India and from Hindus, so far from there being a dearth of such persons, we may say in familiar terms that the market is overloaded with them. The cry has been for some time arising in many quarters that we have during the last five and twenty years been rapidly manufacturing a class for whom no adequate provision can be found. Indeed, if the whole truth must be told, it is asserted that instead of raising up scholars and savants and capitalists we have very largely multiplied a mass of needy and hungry place-seekers, whose only aim and object in life is to find themselves established in some Government situation, without the prospect of which, in manifold instances, they would not have concerned themselves about their education at all! This may be an extreme in one direction, as the statement in the *Indian Mail* is in the other, but it probably contains fully an equal amount of truth. We will venture to quote again from the materials contained in Mr. Johnston's valuable pamphlet, inasmuch as in our opinion it more than meets the high-flown theories of the *Indian Mail*:—

In 1857, 198 passed the entrance examination in Calcutta and Madras universities; that for Bombay was not then formed.

„ 1862, 522	„	„	„	„
„ 1867, 1123	„	„	„	the three universities.
„ 1872, 1486	„	„	„	„
„ 1877, 2808	„	„	„	„

Well may we ask, with the Under Secretary in the "Return" from which these figures are taken, "Does the system tend to confer those vast moral and material blessings which flow from the general diffusion of useful knowledge?" described in the Despatch of 1854.

"What becomes of all these highly-educated young men whom the university turns out every year? Are they, as in England, absorbed into the channels of every-day life, with a satisfactory or even perceptible result? Are they to be traced, as in England, in a liberal and enlightened Native press? Do Native gentlemen, like English gentlemen, return to their zemindaries from a university career to spread around them the reflex of the enlightenment they have received themselves? Does the process of highly educating a few and leaving the masses tend to increase or diminish the gulf between class and class? Are there any indications of a decrease in crime, or of a dawn of intelligence in the agricultural classes? Such questions will occur to any one who sees how the public expenditure on education is annually distributed, and how comparatively few are the recipients of the larger share of the State's bounty."

He professes his inability to answer these questions. It is time they were answered. Recent events have given an unsatisfactory reply; our attempt to control the Native press is the most significant answer that Government has yet given. Will that satisfy the nation and the Church?

The above figures give no idea of the number of educated Natives qualified for, as they think, and fully expecting employment in Government or mercantile offices, and in a large proportion of cases finding none of the kind they expected; while, by their training, they are, as Mr. Howell says, "unfitted for manual and productive industry."

In the official Report on the "Moral and Material Progress of India," laid before Parliament last year, the expression occurs regarding the educated class—"The complaint is reiterated by the local Government, that the youth of Bengal resort almost exclusively to two professions, *which are over-stocked*—the law and the public service. . . . Dislike of manual work creates a prejudice against (even) the practical study of mechanics."

So far back as 1869, and "the danger grew with the growth of the system," the Under Secretary of the Home Department, in his Report, wrote :—

"Looking to the rapid growth of our educational system, and to the enormous influence for good or evil that a single able and well-educated man may exercise in this country; and looking at the dense but inflammable ignorance of the millions around us, it seems a tremendous experiment for the State to undertake, and in some provinces almost monopolize, the direct training of whole generations, above their own creed, and above the sense of relation to another world upon which they base all their moral obligations; and the possible evil is obviously growing with this system;" and he concludes with the solemn warning: "It is true that things go smoothly and quietly, but this is attained by ignoring, not only the inevitable results of early training on the character, and the great needs of human nature, especially in the East, but by also ignoring the responsibility which devolves on the Government that assumes the entire control of direct education at all. If, therefore, while fanaticism is raging around, there is a calm in our schools and colleges, it is an ominous and unnatural calm of impossible continuance, the calm of the centre of the cyclone."

The testimony of experience in history as well as common sense would assure any thoughtful mind that the above are not imaginary fears for a vast land in which profound ignorance is the rule and undigested learning the exception. In a subsequent article the *Indian Mail* contends, in opposition to some of the leading Anglo-Indian journals, that the present high education is not eleemosynary. It avers that the State maintains the English colleges, such as Christ Church, Oxford, and that the State in India should exercise corresponding munificence. The allusion is a dangerous one. If the State were to do in India what Henry VIII., or rather Cardinal Wolsey, did in England, it would confiscate for the new learning the temple lands now held by the Brahmins and devoted to superstitious and other baleful uses; there would from this source be abundant funds for all sorts of education. But would the *Indian Mail*, or the Native gentlemen whose sentiments it affects to represent, wish to see Henry VIII.'s proceedings in England renewed at the expense of idolatry in India? No wise or intelligent Christian philanthropist would advocate confiscation of this description even in the cause of education. If the time should ever come when the national sentiment was prepared to cast away idols to the moles and to the bats such questions might be mooted, but it ought to be the act of Hindus for their own benefit. At present, probably, on reconsideration, it will be felt that this argument is dangerous and impolitic. Practically in India now, the poor are taxed for the education of the rich, or for the benefit of those who seek to be rich by obtaining situations under Government. It requires considerable ingenuity to aver that the present funds for education are "the respectful free-will offerings (differing somewhat from charity) of the rich." The eighty-two colleges in India are maintained out of the taxation of the masses, which doles out but a small pittance for the education of those who pay it.

Another, and indeed a chief argument on which any change in the present educational system is resisted is that the "people of India" would be highly discontented with the prospect of any change, and have

indeed already made their discontent felt where it was once attempted. But here it is necessary to distinguish, Who are the "people of India?" The dumb millions, or the noisy hundreds, if indeed the latter proportion is not exaggerated? Are they the limited classes seeking Government education in order to obtain Government employment, and the Government professors who impart that education? It is perfectly intelligible why change will be resisted, both by Europeans and Natives interested in the maintenance of the present monopoly of a high education to a limited class. These persons have intimate relations with the official classes; their own hopes of advancement in life depend upon the perpetuation of a system never contemplated by the Home Government. It is not too much to assert that from caste prejudices, as well as the contempt only too universal of the learned for the unlearned, it is matter of profound indifference to Brahmins and high-class officials whether the lower classes are taught at all. It is no new fallacy that ignorant people are more easily ruled; it is certain that they are more easily imposed upon; but their indignation when it does break out is fearful, and such as no prudent ruler would wish to encounter if it can be avoided. The normal condition of India for very many centuries has been the rule of "dumb millions" by a shrewd and unscrupulous governing class. Is there to be yet no hope for the millions? Are the resources of the empire to be lavished on further riveting of the yoke of these governing and official classes upon the millions? Is not even sufficient education to be given to them that they may know when they are wronged and how to right themselves? Most assuredly the Despatch of 1854 contemplated no such grievous ill; its generous provisions were wisely calculated for its removal, but the current of its liberality has been turned aside and made to flow in channels which were only to be of temporary continuance.

We venture to assert that the "people" of India, in the true sense of the word, have no knowledge or comprehension of the subject, but that if they could grasp it they would be eager for a share in the advantages now enjoyed by a limited few. Unquestionably, if there is a change there will be clamour and discontent, probably causing annoyance by thwarting in a vexatious manner efforts at amendment, and with some loss of popularity in official circles by those who carry it out. There may be some seditious writing in the Native press which is already under surveillance for its mischievous utterances. But surely the "Native gentlemen of standing and repute," who are so much interested in the maintenance of high education at the expense of the tax-payers, and can find ample funds for the gorgeous ornamentation of idols, might well exert themselves, as was intended by the framers of the Despatch of 1854, in founding out of their wealth colleges which would bring a direct return to themselves and their relatives by the advantages of high education, qualifying them for Government offices or legal *status*, the two objects which experience proves are alone cared for by the *alumni* whom the State has fostered. If the wealthy millionaires of India would exert themselves in this direction the funds resulting from taxation would go

to the direct benefit of the taxed. The prospective advantages of Government situations to be held by university graduates is surely a sufficient premium and stimulus for high education in India. It is more than is conceded in England.

These remarks lead to the concluding argument, in which the pith of the resistance is probably concentrated. "Hindu and Mohammedan susceptibilities," we are told, "would be justly outraged by any arrangement that would throw the whole higher education of the country into the hands of Christian missionaries." But is there any bar or hindrance to any body of religionists, or indeed people altogether without religion, of any sort or kind, founding or maintaining any number of colleges they please for the highest possible education? Has any Missionary Society directly or indirectly pleaded against such institutions? A very large proportion of the wealth of India is at the disposal of the Indian priesthood, who aspire to be, as they have for so long been, the rulers of their countrymen. Is there any obstacle to their employing their resources in the higher education on the system of Government regulations, supplementing it with the rites and teaching of their peculiar creed? A fair field and no favour, is the utmost that Missionary Societies have ever asked for in any department. How grudgingly this has been conceded to them, and for the matter of that still is, is as conspicuous as the sun is when in its mid-day splendour. But without dwelling upon this point, can it be held that it is the duty of any Government to be continuously maintaining, at the expense of the rest of the population, high education for the exclusive benefit of the upper and privileged classes, which they will not attempt to procure for themselves, even though their own interests are at stake? More than enough has already been done in this direction. The time surely has arrived for gradual, but steady withdrawal from a course which has already far exceeded what was originally contemplated.

We have reviewed these arguments *seriatim* as they have been put forward, not as attaching importance to any validity in them, but to show the curious special pleading by which the present system is upheld. A dispassionate examination will convince that we have here the survival of all the antiquated prejudices and class restrictions which the Despatch of 1854 was intended to free India from. They are clothed in a somewhat different garb, but underneath there is the same spirit. Modern liberalism is here at one with the ancient conservatism of Indian statesmen. The efforts of men like Lord W. Bentinck, Macaulay, Sir C. Trevelyan, and others are frustrated by the jealous spirit which narrowed the functions of Government into the promotion of classical studies, then of the East, now of the West also, and cared only for the few at the expense of the many. Recently, to this opposition has been superadded a formidable Department, deeply interested in the maintenance of the present system, which might find ample occupation in supervising and directing vernacular education throughout the country, but seeks more congenial occupation in lecturing to a few students in class-rooms. We wish to speak with all respect of these

gentlemen, many of whom, no doubt, are doing faithfully the duties assigned to them, although in some instances in violation of the spirit of the Despatch which created them they have, instead of observing religious neutrality, busied themselves as active Apostles of Infidelity, so much so that Government has been compelled in the interests of public order to interfere; but we wish for them more enlarged spheres and of more practical utility to the millions who support them.\* It would be too large a field to enter upon here, but it would not be difficult to prove that abundant occupation for a large proportion of the present educational staff in India might, with considerable profit to the community, be employed in the vigorous promotion of vernacular education.

But what, then, are our own objects and interests in this question? They are various and important. In the first place we hold it to be impossible for the Government, in a country like India, to undertake systematically the higher education of the people without most distinct and mischievous breach of the principle of religious neutrality which it has over and over again laid down for itself as the cardinal principle of its policy. There is not, with the exception of pure mathematics, a branch of European learning which it imparts, above the elementary teaching of the rudiments of all education, that does not in some shape or way sap and undermine the religions of the country, almost as directly, and far more insidiously, than direct Christian teaching. This is not religious neutrality. We prefer not quoting missionary testimony. We will adduce another witness, Dr. C. Macnamara. From his long and extensive practice, to a large extent amongst the highest class of the Natives, few men have had such opportunities of knowing their habits and sentiments. He stated publicly, at the opening of the session of the Medical School at Westminster Hospital, in October, 1879: "Many Natives admit the benefits conferred by our rule, but they deplore the disorganized

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\* "But it may be asked, Since the terms of the Despatch are so explicit, and the wishes of Government have been so clearly and frequently expressed during these twenty-five years, why have not Government colleges been reduced in number, and the funds employed on lower education, or the cheap substitution for grants-in-aid in Native and Mission colleges?"

"The answer is not far to seek. The Indian Government cannot give, or does not give, that amount of time and attention to education which the subject demands. They are so much taken up with weighty and multifarious affairs of a more urgent, though not more important nature, that they have left the power, not formally, but practically, in the hands of secular educationists. They have thrown open the highest appointments, even those of 'Directors of Public Instruction,' which at first were given to experienced civilians, to professors and principals of colleges and schools, as the rewards of lengthened service, or of ability in teaching. The consequences are what might have been expected. With the best intention, it may be, these men inevitably identify themselves with their system, which had been all along the higher education. They think, and in fact tell us, that we must educate the higher classes to the highest pitch, and by-and-by education will 'percolate downward to the lower strata.' We all know the tendency of professional and class legislation. To set a body of ecclesiastics or schoolmasters, of doctors or lawyers, of officers of the army or navy, to take steps for gradually reducing their numbers, until they become extinct, and to foster and strengthen another body of men for whom they had no affection, and in whom, from professional pride, they had probably no confidence, to take their place, would not be a likely way to gain the end desired. They would find a thousand good reasons for avoiding the task, or delaying its execution. In fact, to ask men to extinguish themselves or their system is wrong, to expect them to do it is folly."—*Our Educational Policy in India.*

state of society in Bengal. The old families have almost disappeared, and the sons and husbands of the educated and rising generation are largely addicted to drunkenness and vice of every kind, and the more thoughtful men and the vast majority of women contrast this state of things with times when there was less security to life and property, less law, taxation, and education; but when the greatest slur that could attach itself to a man's name was that of being an undutiful son. Our system of education has broken down all faith in religion, and the outcome of a purely secular training has developed gross materialism and rank socialism, and so the necessity for suppressing the outspoken sentiments of the vernacular press, which, nevertheless, gave utterance to opinions he had heard over and over again for some years past among all classes of Natives, and which he dreaded would one day break out into a revolt, in comparison with which the Mutiny was a mere brawl."

We hold this destructive process, so graphically and truthfully described by Dr. Macnamara, to be not only dangerous to our empire but deadly to the people of India, and most unnecessarily impeding the progress of Christianity, the true and only remedy for the evils delineated. In the next place we object to the injurious manner in which "private enterprise" is discouraged, instead of being fostered, by the prolonged efforts of Government, which wields the resources of the empire. Like Brennus, it throws its weighty sword into the scale instead of holding the balances fair. This leads to a most costly and extravagant\* mode of competition, which goes a very long way to cripple every attempt at vernacular education. Now we hold vernacular education to be most important, not only a boon which the people we rule over have a right to demand of us, but also as facilitating the admission and comprehension of Christian truth. While it can be conducted without in the slightest degree impairing religious neutrality, or insidiously stealing away belief, it opens the mind and enables those who have received it to find ready access to any further information they require. It assists missionary enterprise by relieving it of a considerable amount of drudgery in the shape of secular teaching, which it has hitherto been compelled to waste much strength in. An analogy

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\* "We quote from the Official Report for 1877. 'The 154 students of the Presidency College were educated at the total cost of 71,890 rupees. The 245 pupils of the Christian College were taught for 49,000 rupees.' The items are equally instructive. The Presidency College received from Government the large grant of 62,252 rupees. The Christian College got only the small sum of 5096 rupees. The former had an endowment yielding 1843 rupees. The latter has none. But on the other hand, while the former did nothing to call forth the liberality of the Natives or Europeans, the latter received in subscriptions and donations the sum of 12,360 rupees. The Government College, attended almost exclusively by the rich, raised 7795 rupees in 'fees and fines,' the Christian College 5964 rupees. But the most noteworthy columns in the elaborate tables are those which give the cost of each pupil in the different institutions. They bring out in bold relief the vast difference between the extravagance of imperial management and the economy of private enterprise. The total cost of each student in the Presidency College was that year 485 rupees. The total cost of each pupil in the Christian College is set down at 141 rupees. But as I think there is an omission of the cost to the Churches in this country, I give the benefit of the doubt, and set down the total cost of each at 204 rupees, a great deal less than half."—*Abolition or Transference of Government Colleges, &c.*, by the Rev. J. Johnston.

may be sought from England. When Sunday-schools were first established reading and writing were commonly taught in them. Now that education is diffused there is free scope and time for direct Scriptural instruction. This is the benefit which Christian Missions would derive from extended vernacular education. We may, too, further very fairly ask the question, When, or with what motive will "private enterprise" in high education ever begin in India, apart from missionary effort, while Government, with its infinitely superior resources, systematically supplants it? The very notion is preposterous in the extreme.

But it might be argued, as we know it has been, that our Government is doing a good work and indirectly, but most effectually, helping missionary effort by eradicating all superstition from the minds of the Natives and destroying their beliefs, leaving the missionary a *tabula rasa* to erect his own system upon. In the name and on the behalf of Christianity we protest against this surreptitious method of introducing our pure and holy faith. In the most emphatic manner we would repudiate dangerous assistance of this sort, which could only engender suspicion and provoke prejudice. It would, moreover, be impolitic in the last degree, for the atheist is quite as far from the Kingdom of God as the most superstitious idolater that ever crouched under the vague terrors of a false religion. In missionary work, "Honesty is the best policy." The free, clear, and full proclamation of the Gospel of Christ in the school as in the market-place might well be the duty of a Government, but is certainly the business of individual Christians. It should not be hampered or discouraged, if it is not furthered, under the rule of a Christian Queen, and by a Government which cannot divest itself of the profession of Christianity.

We do, therefore, earnestly plead for the carrying out of the principles of the Despatch of 1854. We do not disguise our direct interest in the extension of the elements of education among the masses of the country. We wish to see them elevated in the scale of intelligence, not only for their own moral and material welfare, but also that they may be more accessible to the perception of Christian truth. We want all lawful and honest agencies to be brought to bear, so that they may become more capable of examining and distinguishing between truth and falsehood than is possible in their present state of ignorance. In this province of education Government may engage without any breach of the so-much-cherished principle of religious neutrality. The most extreme latitudinarian could not with consistency object to a course which leaves every individual, without underhand interference with his prejudices, to receive any or to reject all creeds, while the Christian missionary would find work done to his hand, which now costs him much toil and expenditure. It is our conviction that this extended education would redound to the interests of Christianity, and therefore we advocate it; but it should be impartial and open to all creeds alike to take advantage of it, unless, indeed, it is essential to them that "darkness shall cover the earth, and gross darkness the people."

In this discussion we have throughout abstained from quoting missionary testimony, or upholding our arguments by extracts from

missionary opinion. We have preferred, as far as we could, to adduce the testimony of Government officials and laymen. If the Despatch of 1854 had been drawn up by missionaries it might have been more clear upon many points than it is; but we have accepted it as sufficient for our purpose, though the work of laymen and statesmen, and although it falters over the theory of religious neutrality to an extent with which we do not sympathize. So we have preferred quoting the opinions of secretaries and medical men rather than those of bishops and missionaries. The opinion of the latter might go further with many of our readers, and would no doubt be more full and explicit in condemnation of the present system. We have, too, abstained to a great extent from urging the question upon the highest grounds, as we interpret the Christian duty of nations as well as individuals. All, therefore, has not been said that might have been said, but we hope enough to show upon unimpeachable testimony that there is strong ground for active interference, both in the interests of our empire and for the free propagation of our faith. It could have been no light conception of the exigencies of the case which led the late Governor-General of India (so far as we have ever heard, no special promoter of missionary effort) to address the University and Government College of the Punjab in the following memorable words:—

"There are still a great many learned, philanthropic, and enthusiastic persons who held, and hold, that it is the duty of the British Government in India to cover this country with educational hot-beds and forcing-houses, and provide a permanent artificial supply of high-class, and, I may say, high-pressure, education, quite regardless of the existence or non-existence of any natural demand for it. I confess that I could never share that opinion, and therefore *I am thankful that the rule was then at least laid down, that Government colleges and schools in India should be regarded, not as permanent institutions, but simply as an initiatory stimulant to the natural growth of that popular demand for education, which, when sufficiently developed, is sure to find its natural supply in flourishing private institutions.*"

This is the contention of all interested in the true welfare of India, whether in its political, moral, social, or religious aspect.

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## C.M.S. WORK AMONG MOHAMMEDANS.\*

BY THE REV. W. S. DUMERGUE,

*Vicar of Fareham.*



THE Church Missionary Society has earned distinction among the agencies that have been brought to bear upon Mohammedanism. Other societies, especially our American brethren, have laboured in Mohammedan countries, but have confined their efforts principally to enlightening corrupt Christian Churches in those countries, with the hope of *ultimately* reaching Mohammedans: and this policy was for some time followed by ourselves in Turkey, in Egypt, in the Greek islands, in Syria and Palestine; but after the Crimean War we avowedly aimed directly at the

\* A Paper read at a C.M.S. Prayer Meeting at Southsea.



conversion of Mohammedans; and though, partly on account of financial difficulties, the Society withdrew four years ago from Turkey proper, yet we have reason to know that the good seed sown by such men as Dr. Pfander, Dr. Koelle, and others before them, in private interviews with many earnest inquirers, and in publications grappling with the errors of Mohammedanism, is now leavening the minds of many, who have not courage to face almost certain death by avowing themselves converts to Christ. That remarkable convert, Ahmed Tewfik, may surely be considered a specimen of the state of mind of many in Turkey. He, a man of great learning and of the highest consideration in Constantinople, was assisting our former learned missionary, Dr. Koelle, in translating Christian books into Turkish. They were both arrested (1879) and he was condemned to death, and only through the British Ambassador's remonstrance was banished to an island instead of being executed, for no other offence than helping in the production of Christian books.\* He escaped to England, and is regarded by our Committee as one of the most remarkable of all the converts from Islam.

In Palestine the C.M.S. has entered upon vigorous labours with the avowed purpose of winning Mohammedans to Christ. Canon Tristram reports, after visiting thirty-five stations and out-stations, "We are reaching the Moslem youth of both sexes, and are doing a mighty work," "saturating Palestine with Gospel teaching."† At Gaza we have Mr. Schapira, a converted Jew, an able Arabic scholar and controversialist, who, with his wife, has won the confidence and respect of the most fanatical Moslem population of Palestine, while they are teaching Moslem boys and girls about Christ, and holding services attended by both Moslems and Greeks. At Salt, with 10,000 inhabitants, we have, besides a good congregation, a flourishing school—eighty-five children attending, a large proportion Moslem. The Pasha, who befriends the Mission, told Mr. Bickersteth he should remove his own son from the Moslem school and place him at ours, because it was so superior. At Jerusalem Canon Tristram saw seventy-nine girls in one school, forty-five of whom were Moslems, showing great intelligence and answering well in Scripture. It was touching to hear them sing a hymn, the burden of which was "The Cross my hope."‡

In Persia a more tolerant form of Islam is prevalent than in Turkey,§ and our Society is so encouraged by the progress of the Gospel among the Mohammedans of Persia that it is about to enlarge its missionary staff there.|| One of our missionaries already there, Dr. Hoernle, is a medical missionary, and it is hoped that great effect will be thereby produced on the Moslem mind, acquainted as it already is that Christ our Master healed bodies as well as souls, which Mohammed never did. The same experiment is to be made at Gaza, in Palestine. It has already been tried with great success in the Punjab, at Tank, where an ordained Native, Rev. John Williams, is a medical man as well as clergyman, honoured and beloved by the fanatical tribes around him; ¶

\* Annual Report, 1881, p. 51.

† *Intelligencer*, Sept. 1881, pp. 544, 554.

‡ *Intelligencer*, Sept. 1881, p. 549.

§ Christlieb, p. 152.

|| *Intelligencer*, Aug. and Sept. 1881, pp. 510, 574.

¶ Annual Report, 1881, p. 92.

and in Kashmir, where for some years past we have had a succession of medical missionaries who find opportunities of instructing very many Moslems among the thousands of patients who come to them.

In India, without doubt, we have the most extensive as well as the most hopeful field of labour among Mohammedans. There the ruling power is no longer Mohammedan but Christian, and the State, while it gives no aid to Missions, yet insures protection to missionaries, and life and liberty to converts from Islam. Our obligation as Englishmen to attempt the conversion of Mohammedans is heightened by the fact that we have in India no less than forty millions of fellow-subjects who are Mohammedans. A Roman Catholic gentleman (M. de Tassy) while writing with approbation of the success we have had with Mohammedans in India, has reminded us that "England is the first Mohammedan power in the world, having more Moslem subjects in Bengal alone than can be found in all Turkey and Egypt together."\* It has been estimated that Mohammedans throughout the world number one hundred and sixty millions, and one-fourth of that number are to be found in British India. Our Queen is said to have more Mohammedan subjects than the Sultan of Turkey, the Shah of Persia, and the Ameer of Afghanistan together. Under English supremacy we may preach openly to Mohammedans, hold public controversies with them, dispense controversial treatises among them, so as we dare not in lands where the rulers are Mohammedan.

Probably the most powerful modern antagonist to Mohammedanism was our missionary Dr. Pfander. Originally sent out from Basle to Persia, 1825, he joined the C.M.S. in 1840. He girded himself for the controversy with Islam, and at Agra, Peshawar, and latterly at Constantinople he did noble work for his Master. At Agra, in 1854, he held a public discussion with the three most learned moulvies that the Mohammedans could put forward. The present Bishop of Lahore was associated with him. The result was that two out of the three Moslem champions became themselves sincere and enlightened Christians. One, Safdar Ali, holds now an important Government office at Jubbulpore, but though not in missionary employment he has written able and useful Christian treatises. The other, Imad-ud-din, was ordained as one of our missionaries in 1868, and is himself a masterly champion of the Christian faith. At Agra, where he was once a teacher of the Moslem faith, he has since delivered public lectures on the Trinity, the "Soul of Man," and such subjects: he has written commentaries on St. Matthew, the Acts, the Apocalypse; he has written a Life of Mohammed from a Christian point of view; he has written an able reply to what is regarded by the Moslems as their most formidable work against Christianity. He is still writing and preaching at his station, Amritsar; and another convert from Islam, or rather the son of a convert, has been associated with the Rev. R. Bateman of the Punjab Itinerant Mission, an ordained clergyman, Rev. Mian Sadiq Masih; and a third Moslem convert, Rev. Imam Shah,

is an ordained pastor at Peshawar; and a fourth, Rev. Jani Alli, one of the fruits of Noble's School at Masulipatam, is an ordained Moslem convert now labouring in Bombay. Let it be remembered that the first ordained Native in the list of this Society's missionaries was a converted Mohammedan, Abdul Messih,\* the fruit of Henry Martyn's labours. We have other Christian labourers not yet ordained who are converts from Islam. Bishop French has stated that out of twenty students to whom he had taught divinity at Lahore about twelve had been Mohammedans, and nearly all baptized in adult age.† In Peshawar, itself an Afghan city, a considerable number of adult converts from Islam have been baptized,‡ besides whom not a few of the inquirers and students of Christian truth are known to be reading our Scriptures and the tracts and books which our missionaries have put forth. We have a school there of 400 boys, most of them Moslem. Dr. Pfander himself wrote an admirable work, the *Mizan-ul-Haqq*, or the "Balance of Truth," which is accessible to any of you in its English form, and which he translated into Arabic and Turkish, and which has had great influence in Turkey and Persia as well as India.

Mohammedans are met with all over India, and in Madras we have a special Mission among the 50,000 Mohammedans found there. Three missionaries are labouring among them. The Harris School contains one hundred and thirty-four pupils, all Mohammedans, all receiving Christian instruction. The missionaries have three special meetings a week in a Gospel-hall, besides conversing with groups of Mohammedans they meet in the streets; and they are much encouraged in their work.§

Every now and then we hear of Mohammedans dying who never had the courage to confess Christ but were convinced and converted at heart. An aged moulvie, professor of Arabic at Lahore University, died with an Urdu Book of Common Prayer under his pillow, and exhorting his son to confess openly his faith in Jesus Christ which he had not had courage to do.|| Bishop French has recorded his own very strong conviction that the future progress of Christianity in North India among the Mohammedans will be largely due to the extraordinary influence of converted *Mohammedan faquires*, of whom we have had already some remarkable specimens.¶

In Africa our missionaries are confronted everywhere by Mohammedans, of whom there are reported to be fifty-one millions out of a whole population of two hundred and one millions. Islam has taken of late years an aggressive and propagandist position in Africa, as well as in Eastern Asia, Java, and China. A large proportion of slave-dealers and slave-hunters in Africa are Arabs and Mohammedans, and they oppose the Christian missionary and philanthropist by the propagation of Islam. There are 5000 Mohammedans at Sierra Leone; there are 10,000 out of 40,000 at Lagos. They are largely met with along the Niger; but one of our most prominent Native missionaries there, Arch-

\* Ordained by Bishop Heber in 1825.

† Chrätlieb, p. 153.

‡ *Intelligencer*, Oct. 1877, p. 582.

† *Intelligencer*, Oct. 1877, p. 580.

§ Annual Report, 1881, p. 111.

¶ *Intelligencer*, Oct. 1877, p. 581.

deacon Johnson, is a good Arabic scholar, and was sent to Palestine for a time to equip him for grappling with the faith of Islam.

Among the troubles of our Victoria Nyanza Mission, where our noble brethren are indeed "perplexed, but not in despair," we have to face Islam as well as Jesuitism. King Mtesa, after inviting us to teach his people Christianity, and welcoming the missionaries we sent at great cost, has now, in the presence of those missionaries and of the French Jesuits who opposed him, avowed himself a Mohammedan and converted the building he erected for a church into a mosque. But on the east coast we are labouring most hopefully within the territories of a Moslem monarch, the Sultan of Zanzibar, an enlightened man, who protects and favours our Mission, who opposes the Arab slave-dealer both by land and sea, and has liberated his own slaves.

It is an important feature of our present contest with Islam that so many Mohammedans have begun to read and to think on the rival claims of the Bible and the Koran. We are told that the moulvies of Madras are writing against the Bible, borrowing arguments from European infidels in their pages.\* On the other hand, that in Peshawar the Christian Scriptures are reverently placed on the shelves of Afghan houses,† and in the mosque an Afghan moulvie will take up an Arabic Bible when presented to him by the missionary, will read it aloud to the people around, and translate it into Pushtu for their benefit.‡ At Aurungabad the attention of Moslems has been arrested by our missionary's tract on the *Sinless Prophet of Islam*, pointing out to them that of all the six great prophets recognized in the Koran—Adam, Noah, Abraham, Moses, Jesus, Mohammed—Jesus is the only one who was personally sinless, Mohammed having acknowledged himself a sinner. The study of the Bible has proceeded so far among the Moslems of India that the moulvies have found it necessary to put forward cheap editions of the Koran.§ We can confidently wait for the issue if Mohammedans can be brought calmly to compare the characters of Mohammed and Jesus—Mohammed who prayed shortly before his death, "Lord, destroy the Jews and the Christians," and Christ, who prayed as He hung on the cross for the forgiveness of His murderers.|| We can confidently await the issue if educated minds can be brought to compare the Bible and the Koran together; and great is our advantage in having the Bible already translated into the languages of so many Mohammedan countries. Of the languages of the Turkish empire itself the Bible, whole or in part, is translated into Turkish, Armenian, Bulgarian, Syrian, Modern Greek, Kurdish, and Coptic. Whilst the whole Bible is translated into Arabic, the sacred language of Islam common to all Mohammedans, it is considered by them somewhat profane to translate their Koran from its sacred Arabic into another language; and whilst it is a peculiar glory of the Bible that it admits of translation into every language, and shines in that language above every translated book, the Koran on the other hand greatly suffers in

\* Annual Report, 1861, p. 112.

† Ibid., p. 95.

§ *Intelligencer*, 1873.

‡ Ibid., p. 93.

|| *Intelligencer*, 1874.

attractiveness in any language but the Arabic; and very few, compared to the fifty languages of Asia alone into which the Bible has been translated, are the languages into which the Koran has been translated, while several principal translations that have been made have been the production of heterodox hands to gratify curiosity, not to promote conversion. The Koran is to be found in Turkish and Persian and Hindustani and Pushtu, and Javanese and Malay, all probably by Moslem hands, but almost always interlineated with the sacred Arabic. And it is found also in Latin (2 versions), English (2), French (3), German (7), Dutch (2), Italian (1); but these, we may be sure, were not made by Mohammedans themselves, but by others as curiosities of literature.\*

Many of you, probably, have come to the same conclusion that I have, that the fifth horn in the vision of the ram and he goat in the eighth chapter of Daniel is a symbol of the Mohammedan power, and that its time for practising and prospering against the Prince of princes is now coming to an end. And many of you, probably, consider that the drying up of the River Euphrates predicted in the sixteenth chapter of Revelation, the effect of which is to be "the kings of the East," or the Eastern kingdoms, finding their way to Christ, is now fulfilling in the exsiccation and absorption of the Mohammedan power as a political and ruling power—that power which certainly has been the most impregnable obstacle to the spread of the Gospel among Eastern kingdoms. Certainly it is a sign of the times that the Crescent is waning before the Cross, that though Mohammedanism as a religion is not worn out, Mohammedan nations have come under the power or the influence of Christian rulers. Surely, then, the conversion of Mohammedans should be a special subject of prayer at missionary conferences. When Daniel knew, from the study of prophecy and the signs of the times, that great religious changes were impending, he set his face unto the Lord God to seek by prayer and supplication the accomplishment of God's promises. Surely the Lord's remembrancers are encouraged by the predictions concerning Islam, as well as by the signs of the times, to send up Abraham's prayer, "O that Ishmael might live before Thee!" The seed of Ishmael may not inherit all that is in store for the seed of Isaac, but spiritual blessings they may equally inherit now that there is neither Greek nor Jew, barbarian, Scythian, bond nor free. The sons of Ishmael have been persecutors of the true Israel in all time, but "Pray for them which despitefully use you and persecute you," said our Master.

Too often have Ishmael's descendants been regarded as enemies to be watched, wolves of the desert, instead of objects of pity and of prayer, souls for which Christ died, other sheep which are not of Israel's fold, whom also Christ must bring, and they shall hear His voice, and there shall be one flock and one Shepherd.

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\* *Intelligencer*, 1874, p. 330.

## PERSIA, IN ITS RELATION TO THE KINGDOM OF GOD.

BY THE REV. ROBERT BRUCE, M.A.,

*C.M.S. Missionary at Julfa, Isfahan.*PART III.—*Mohammedanism and Christianity in Persia.*

ANY account of Missions in Persia without a few words on Mohammed and Islam would be very imperfect. When we survey the whole heathen field, and travel in thought through the many and vast countries which have been opened to the Gospel during the last half-century, we find no religion which presents so invincible a front to the advance of the Gospel as that of Mohammed; no countries which are so firmly closed against the missionaries of Christ as those in which the scourge of Islam holds sway. India has been open to the Gospel not more than seventy years, and there Protestant missionaries count their converts by hundreds of thousands, and their ordained Native pastors by hundreds. Even in China, where the door has not been opened forty years, there are some fifty thousand Protestant converts. But in all Turkey, Egypt, Persia, Turkestan, Afghanistan, and Beluchistan we believe that there are not ten converts from Islam to Christianity. Are these lands then closed against the Gospel? We believe that Persia, which is the only nation we have to do with at present, is no longer entirely closed, though we certainly cannot say that a "great door and effectual" has as yet been opened there.

We have seen how the ancient Church in Persia endured cruel persecutions for the name of Jesus; how her sons and daughters "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;" how they were "stoned, sawn asunder, tempted, and slain with the sword"—"of whom the world was not worthy." And yet we asked in amazement, Why did God permit the malice of Satan to triumph over His Church in that land? and we came to the conclusion that it was because they never had the Bible in their own language.

And now we come to another mystery in the history of that and the neighbouring nations. Why did God permit Mohammed and his successors to prevail over His Church in the East? and why does Islam still appear to prevail against Christianity?

Islam is, we believe, the little horn of Dan. viii. 9. Let us see what God foretold concerning it by the mouth of His prophet. "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven; and out of one of them came forth a *little horn*, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land; and it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them," &c. (Dan. viii. 8—12.) Mohammed was indeed a very little horn at first; he arose out of one of the four kingdoms into which the world-empire of the he goat, Alexander of Macedon, was divided at his death, and he waxed exceeding great,

and still he magnifies himself against the Prince of the host; and still the saints cry out, How long, O Lord! How long?

Towards the end of the fifth century after Christ, though most of the Arabs of Syria are said to have embraced Christianity, and though Yemen, the city of Najran, in the heart of Arabia, had become the seat of a Christian bishop, and some of the more important tribes had embraced the faith of Jesus, yet the religion of Jesus had little effect on the hearts of the wild sons of the desert, and the Churches of Arabia had fallen into the grossest superstitions, and had made the Word of God of none effect by "teaching for doctrines the commandments of men." The chief seat of the idolatry of Arabia was Mecca, which signifies "a place of concourse." The chief god of all the tribes of the desert was Allah, "God," or Allah tâ âlah, "the Most High God." But their belief in Allah was like that of the Hindus in Bruhm. He was regarded as too high for man to attain to a knowledge of Him, too great to trouble Himself about the affairs of man. There were 365 idols in the *kaabah*, or temple of Mecca, representing the various demons or false deities of all the tribes of Arabia. Thither therefore all the tribes resorted; and the guardianship of the *kaabah* and principedom of Mecca was the highest post to which any Arab could aspire. A little before the beginning of the fifth century a chief of the tribe of Qurâis filled this office. One of the privileges of the guardian of the *kaabah* was that of supplying food to the pilgrims, who flocked to it from all parts of the peninsula. And Hashim, and his son Abd al Muttalib, who succeeded him, did this with so much liberality that the wealth of the family, though considerable, was nearly all dissipated, and another and rival branch of the family took over the more expensive offices and the prestige which attached to them. Abd Allah, the youngest son of Abd al Muttalib, married a kinswoman settled at Yathrib (Medina), by whom he had one posthumous child, Mohammed, the future prophet.

The exact date of Mohammed's birth is unknown, but it is generally given as April 20, 571 A.D. At the age of six Mohammed lost his mother, Amineh, and the orphan was taken care of by his grandfather, Abd al Muttalib, and on his death by his uncle, Abu Talib.

At the age of twenty-four he was employed by a rich widow, named Khadijah, to drive the caravans of camels with which she carried on an extensive trade. And so faithfully did Mohammed serve his employer that she offered him her hand; and, although she was forty years of age and he only twenty-five, they lived in such happiness together that Ayesha, whom he married three years after Khadijah's death, used to say that she was never jealous of any of his wives except "the toothless old woman." Mohammed and Khadijah had six children, four girls and two boys: both of the sons died at an early age.

While Khadijah lived Mohammed was an honest, upright man, so universally esteemed by his fellow-countrymen that they bestowed upon him the sobriquet of El Amin, "the trusty." Whether he visited Syria in his youth, in company with his uncle, Abu Talib, who is said to have been a merchant and to have carried on trade with that land, or not is uncertain; but there is little doubt that he travelled beyond the

bounds of Arabia as Khadijah's camel-driver. Though he had never learned to read, and is on that account called *Nabiy e Ummiy*, "the unlettered prophet," by Muslims, yet by his travels in other lands, and by intercourse with Jews and Christians he was freed from the bondage of the gross fetishism of his ancestors, and led to seek for the knowledge of Allah, "the Unknown God," whose worship the Arabs had forsaken. We must acknowledge that as Mohammed was so blameless in his dealings with mankind, that they agreed in regarding him as the one Arab of his day who could be trusted, so he was also in the beginning of his career a sincere searcher after the truth. His soul thirsted for God—for the living God, who alone can satisfy the thirst of man's soul. And if the Christians with whom he came in contact had not fallen into superstition; if they had not forsaken the only Fountain of living waters, and hewn out for themselves broken cisterns which could hold no water; if they had not set before him the traditions of men instead of the Word of God; humanly speaking, Mohammed could not have failed to find the object of his search, and to have become a humble follower of Him who alone could have given him the living water, Jesus of Nazareth. As it was, instead of bringing him to Jesus they repelled him from Him. Instead of the true doctrine of the blessed Trinity, he only heard of the Father, the Mother, and the Son. Mariolatry was the chief characteristic of the Christianity of Arabia. There are still to be seen in most churches of Eastern Christians pictures of God the Father represented as an old man, God the Son as a young man, and the mother of God, the Virgin Mary; and Mohammed thought that this was the Christian Trinity. Disgust for the gross fetishism of his ancestors made him and his followers iconoclasts. He learned enough of the law of Moses from the Jews to know that the use of pictures in worship was contrary to the religion of the God of Israel; and when he found the Christians of Arabia and Syria guilty of it, he turned from them with as great abhorrence as he had turned away from the idols of Mecca. He had come to the followers of Jesus, thirsting for the truth; he left them more thirsty than he had come. The conclusion naturally forced itself upon him that all Christians had fallen from the purity of the Gospel, and that they had corrupted the Word of God. In an evil day he set up for a prophet himself, and essayed to give the world a new Bible—a new revelation from the Most High, called the *Qurân*.

Let it never be forgotten that the superstition of Eastern Churches alone rendered Islam a possibility, and that the vain traditions and legends of Jewish rabbis and Christian monks supplied Mohammed with the greatest part of the materials out of which he made his *Qurân*. Christians who were left in this world to be a witness for Jesus proved a witness against Him, and such they have been and are to the present day in Muslim lands. The missionary has not only to carry to Muslims the witness of Jesus, but he has first of all to counteract the false witness which has been borne by those who have been before him in the field for centuries. This is perhaps the greatest difficulty which presents itself to the missionary in Muslim lands, but



there are others also. The wild sons of the desert, trained to anything rather than habits of patient thought, have always been in the habit of deciding controversies rather by the sword than by the use of their reason. In fulfilment of the prophecy which He spake by the mouth of his prophet Daniel, God permitted the little horn to wax exceeding great, and to prevail over not only the tribes of Arabia, but even the armies of the Christians in Syria and Egypt, and those of the Zoroastrians of Persia. This one fact was enough to convince the minds of Muslims that God was on the side of Mohammed, and that he alone had the truth. Moses, say they, was the manifestation of the righteous judgment of God, and he and his successor, Joshua, were commanded by God to execute vengeance on His enemies with the sword. Jesus was the manifestation of the tender mercy of God, and therefore he was sent with nought but the sword of the Spirit, which is the Word of God. But Mohammed was the manifestation of both the justice and mercy of God, and accordingly he came with the Qurân in one hand and the sword in the other, to punish the enemies of God; and none deserved and suffered vengeance at his hand more than the blasphemous corrupters of the Gospel, who had exalted a mere woman to the dignity of mother of God, and offered her divine honours due to God alone. Mary was indeed, Mohammed allows, the holiest and most honoured of all women, but the idolatrous worship offered to her by fallen Churches as Theotokos, or "mother of God," was to him a sufficient proof that Christians were no longer followers of Jesus of Nazareth. He represents God, in the Qurân, as addressing Jesus in these words, "Is it possible that Thou dost teach Thy disciples that Thou and Thy mother are two Gods?" and Jesus as indignantly denying that He did so.

In the reign of Queen Elizabeth, Shah Abbas, the great King of Persia, brought many thousands of Armenian Christians from Armenia, and colonized several parts of Persia with them. In the hill country which lies between Ispahan and Hamadan, there are about eighty villages inhabited by the descendants of these colonists. Their headquarters are in Julfa, a suburb of Ispahan, which was named after the city of the same name on the Araxes, from which Shah Abbas brought their fathers. Julfa is now the seat of the Armenian Archbishop of Persia and India. Besides the superstitions above mentioned as having been held by the Christian Churches of the East in Mohammed's time, and which are still held by the Armenian Church, there are other reasons also why they have made no impression favourable to Christianity on the minds of the Muslims. The Armenians are a very fine race, and have suffered nobly for the truth. Their country was most unfortunately situated, on the confines of Turkey, Persia, and Russia, between which three countries it is now divided, as Poland is between Prussia, Austria, and Russia. There is no people so noble as to endure persecution, oppression, and contumely for many generations without suffering thereby and losing some of their self-respect. Such treatment continued for ages leaves its mark behind, and it is much to be regretted that Englishmen who reside in Persia generally make no

allowance for the adverse circumstances by which our poor Armenian brethren have been surrounded.

We have hardly met a single Englishman resident in Persia who appeared to take the least interest in Mission work: they generally tell us, "The Armenians are worse than the Mohammedans, in fact they are so degraded that they are not worth working for, and if you do make a Persian a Christian he will only become worse than he was before, for Christians in the East are worse than Mohammedans." This we most emphatically deny, and believe that the Armenian Christians, when they cast off their superstitions and receive the full light of the Gospel, are capable of becoming able ministers of the Gospel. The use of all intoxicating liquors is strictly forbidden by the Qurân, and all Muslims should be total abstainers; it is a deadly sin to touch the unclean thing; therefore, once a man has transgressed so far as to touch it at all he is sure to go beyond all bounds and to drink simply to get drunk. Great numbers of the Persians do this in secret, and the chief trade of the Christians is manufacturing and selling wine secretly to the Mohammedans. The Armenian priests used to be famous for their love of wine. I am thankful to say there has been a very great and marked change in this particular, in Julfa at least, within the last ten years, and the same is the case with regard to the quantity of wine consumed at their marriage and other festivals. The Protestant Armenian Church sets a good example, and their moderation is known to the Mohammedans, and has been blessed to the Armenians also.

About the same time that Shah Abbas imported the Armenian Christians to Persia, the Pope of Rome also sent Roman Catholic missionaries there. In Queen Elizabeth's reign, when Ispahan was the capital, there were six monasteries or stations of Roman Catholic missionaries in this one city. They have decreased to one small church with about thirty poor families. Neither the Armenians nor the Roman Catholics ever gave the Word of God to Persia, but tried to commend Christianity to them by a pompous ritual, and prayers in an unknown tongue.

Both Roman Catholics and Armenians have for the last three centuries presented to the Muslims in Persia the same Mariolatry, the same system of a false priestcraft, the same neglect of the Word of God, as the Christians of Arabia presented to Mohammed. And so far from convincing his followers that the Prophet of Arabia was mistaken in thinking that the Christians had corrupted the religion and Gospel of Jesus Christ, they have only strengthened in their minds the conviction that Mohammed was on the side of truth, and the Christians on the side of falsehood and wrong.

The arrival of HENRY MARTYN in Shiraz in the year 1811 ought to have introduced a brighter picture into the "History of Persia in its relation to the Kingdom of God." And it would have done so had the work so nobly begun by him been carried on by the Church at home, which was not at that time worthy of having so noble a missionary to go forth from her ranks.

Paul of Tarsus has been set by the Holy Ghost on a lofty pinnacle, higher than any saint of God that ever lived. Concerning him alone has the Holy Spirit commanded us to be imitators of Paul as he was an imitator of Christ. Paul was a *missionary*; his whole soul was in Mission work; for it he lived, in it he was willing to spend and he spent, and for it he died. He was, as truly as John the Baptist, "a voice, his whole person a voice, in his sayings and doings a voice, nothing but a voice; a voice crying in the wilderness, 'Prepare ye the way of the Lord.'" If Paul is set up by God to be an example to the Christian in his daily life, he is, if possible, more so set up to be an example to the missionary in his efforts to extend the Kingdom of God. What was Paul's principle in Mission work? He tells us himself, "So have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." (Romans xv. 20, 21.) Paul's itineration tours were regarded by his own contemporaries as wild ramblings, and as they had said of his Master, Jesus, so they said of him, "He is mad." First from Antioch round about through Cyprus, Pisidia, and Lycaonia; secondly, through Cilicia, Lycaonia, Pisidia, Galatia, Asia Minor, Macedon, and Greece; thirdly, over much of the same ground and round about into Illyricum; and fourthly and lastly, when we see him in the world's great capital, though a prisoner and in danger of death, planning a still wider circuit, to preach the Gospel in Spain also. When he returned to Jerusalem, after each of these circuits, he was received with marked coldness by the mother Church, but we know he had the approval of the God whom alone he sought to please. If Paul and his brother missionaries, when he saw the man of Macedon in a dream at Troas, had had to wait for the approval of the Committee in Jerusalem, humanly speaking we may feel sure the Gospel would never have been preached in Europe.

Henry Martyn was like Paul. He could have found a grand field for his great talent in England, but, like him, he remembered the words of Jesus, "This Gospel must be preached for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.) Sent by no Church or Committee, he went forth commissioned by the Holy Ghost to preach the Gospel in India, and after a few years' stay there, having left to India the most precious of all legacies, the Gospel of Jesus, translated into the vulgar tongue of the people, and to the Church of Christ the most precious of all gifts, the example of a life given as a sacrifice to God, he pushed on into Persia. He only spent one short year at Shiraz, the Dar ul 'ilm ("seat of learning") of Persia, and in that year he began and finished the translation of the New Testament into the Persian language. We all know what was the result of his too self-denying labours. The weak frame, worn by disease, dragged across the deserts of Persia and Armenia by the hard-hearted Persian muleteer, and if possible more hard-hearted Turkish postman. What must have been the tortures to one so feeble and so ill as he was of such a ride no one can have any idea who has not made a similar

journey himself. Hardly any of the noble martyrs, whose sufferings we have related in Part II., died a more painful and lingering death than Henry Martyn, and not one of them died for so noble a cause. But though his body suffered tortures, this was his greatest joy and comfort on his death-ride,—he had given the Gospel to Persia, and therein he did rejoice. And these were his words: "This is my thirty-first birthday, this last year of my life has been the most painful but at the same time the most useful. The Word of God has found its way into this land of Satan, and the devil will never be able to resist it if the Lord hath sent it."

Alas! Henry Martyn was mistaken, the Word of God did not find its way into Persia then, or at least it only did so very partially indeed. The Church of England received the Persian Testament from him as a solemn trust to be by her given to Persia. It found its way into London, and there it was carefully kept laid up on the shelves of the Bible depôt; it was not likely that the Persians would come to London to ask for it, and not a single man was ever sent out by the Church or by any Missionary Society to carry the Word of God to that land of Satan. And there, as far as the Church is concerned, it remained to the present day, and would remain, had not God, in His all-wise providence, guided the Church Missionary Society, within the last decade, to open a Mission in Ispahan.

The writer of a most interesting article on "Henry Martyn" in the October number of the *Church Quarterly Review*, after telling us how Van Lennep moved the East India Company "to set up an obelisk to him, inscribed in English, Armenian, Persian, and Turkish, with a short account of one known in the East as a man of God, on a broad and high terrace overlooking the city of Tokat, where he died," adds, "It is high time there should be some important memorial to this great hero nearer home, and we hope that all good Christians will heartily sympathize with the endeavour now being made to erect such a memorial in the new cathedral of his native place (Truro). If Martyn could be consulted, we believe that no memorial would better please him. He wished his life to be remembered as a stimulus to missionary enterprise, and such a memorial would call perpetual attention to an already deathless name, as Becket's crown at Canterbury to that of Becket; and if the form of the said memorial be considered it would be in the same line with his own aspirations and efforts."

We are sorry to differ in opinion from the writer of this article, but we certainly think that if Martyn could be consulted, he would think it almost a mockery to his memory to erect "some arcade, or aisle, or transept, or chapel, with appropriate sculptures, which might record his name," while the work for which he gave his life is left neglected, and the Gospel which he translated, and we may say wrote with his blood, is left to lie the food of insects in London, instead of being sent to the Persians. Surely, however much Henry Martyn *rightly* valued the erection of "temples decked by skill of earthly architect" in England, it is a strange perversion of the story of his life, to end it by

telling us that "*his aspirations and efforts*" lay in the line of building cathedrals in England. We cannot but think that if Martyn could be consulted he would say the only memorial he desired was the building in Persia and other heathen lands, a temple of living stones, "an habitation for the Holy One of Israel." We rejoiced to see for the first time, on our way home from Persia last spring, that the good Christians in Cornwall were thinking of getting up a memorial to him, and to hear afterwards that good Christians in Cambridge had the same desire; but when we read to the end all that was written on the subject, and saw no allusion to any memorial which lay "*in the same line as his own aspirations and efforts*," i. e. in the extension of Christ's Kingdom in Persia, we were reminded of the verse, "Israel hath forgotten her Maker, and buildeth temples." Yes; let the first memorial to Henry Martyn be the establishment of a strong Mission in Persia, that he may see of the travail of his soul and be satisfied, and that his labour, for which he lived and died, may not be in vain in the Lord.

The Church Missionary Society has opened an Extension Fund, for the extension of its Missions among the heathen, and has made special mention of Persia as one of the fields in which it feels called by God to extend its work; and we appeal to all who wish to erect such a memorial as Henry Martyn would approve of, to subscribe to the fund for giving to the Persians the Word of God.

The Church Missionary Society has a Mission in the centre of Persia, in Julfa, a suburb of the ancient capital of that country, Ispahan; but one station is not sufficient for the purpose of giving the Word of God to Persia. We should have at least three stations for that purpose. Baghdad and Bushire have been proposed as the two new stations of the Mission to the Shiah Mohammedans of Persia. Baghdad, though it lies beyond the Persian frontier, in Turkey, is the centre to which the Shiahs, not only of Persia but of the whole world, resort on pilgrimage, as there are situated in its immediate neighbourhood three of the great places of pilgrimage of the Shiahs, Kerbela, Cazimain, and Samara, besides the Holy city of Najef. In itself it is a splendid sphere for Mission work. It contains a population of 35,000 Jews, for whom the Hebrew language is necessary; 5000 Christians, sunk in the superstitions of the Roman Catholic and Eastern Churches, and the language used by the majority of these in religious services is Syriac; and about 100,000 Muslims, partly Shiahs who speak Persian, and Sunnis whose language is Arabic. There are two agents of the Ispahan Mission at present engaged in Mission work at Baghdad, and they have a large Bible depôt, and are surrounded by a little band of praying Christians, earnestly expecting the arrival of an English missionary.

We propose to give in the next number of the *Intelligencer* a full account of the Church Missionary Society's Persia Mission.

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## AMONG THE MAORIS OF THE TAURANGA DISTRICTS.



THE brief notice of the present state of the Society's New Zealand Mission which appeared in the *Intelligencer* of September last, it was observed that while, in the northern peninsula and on the east coast, the Native Church was flourishing, the Tauranga and Opotiki districts presented a much less satisfactory appearance. Mr. Arthur Mills, in his statement to the Committee on his return from visiting the antipodes, drew special attention to this part of the country, as needing to be more vigorously worked, all the more so because it is a part much resorted to by Europeans, to see the picturesque scenery around Lakes Rotorua and Tarawera. These districts are comprised in the Archdeaconry of Tauranga, the northern section of the Diocese of Waiapu. As elsewhere in New Zealand, almost the only work done among the Natives by the Anglican Church is done by agents of the C.M.S.; but of the three ordained missionaries still on the list, only one, the Rev. G. Maunsell, is now capable of active itinerating. The other two are Archdeacon Brown and the Rev. S. M. Spencer, who went out fifty-two and forty years ago respectively, and who can now do little more than wield the influence of a ripe old age and prolonged missionary experience. A lay agent, Mr. Duffus, has also been employed by Bishop Stuart in partial connexion with the Society. The district is badly off for Native agents also. Instead of nine Maori clergymen, as in Archdeacon Clarke's district in the far north of the Auckland Diocese, and nine as in Archdeacon Williams's on the east coast, there is only one, the Rev. Ihaia Te Ahu, and he is described as a martyr to asthma.

Under these circumstances it is not surprising that the new heresy of Te Kōti has made some way among the people, and that Native Church affairs generally are backward. Still, there are not wanting tokens of encouragement, as will be gathered from the very interesting journal now to be subjoined, which has been lately received from the Bishop of Waiapu, through his brother, James Stuart, Esq.

To enable our readers to follow this journal intelligently, we present two maps, one, from the Church Missionary Atlas, showing the whole North Island, and the other, a section from a map published by the Colonial Government, giving the district traversed by the Bishop on a larger scale. In this latter map, the black lines are of course not railways, but roads.

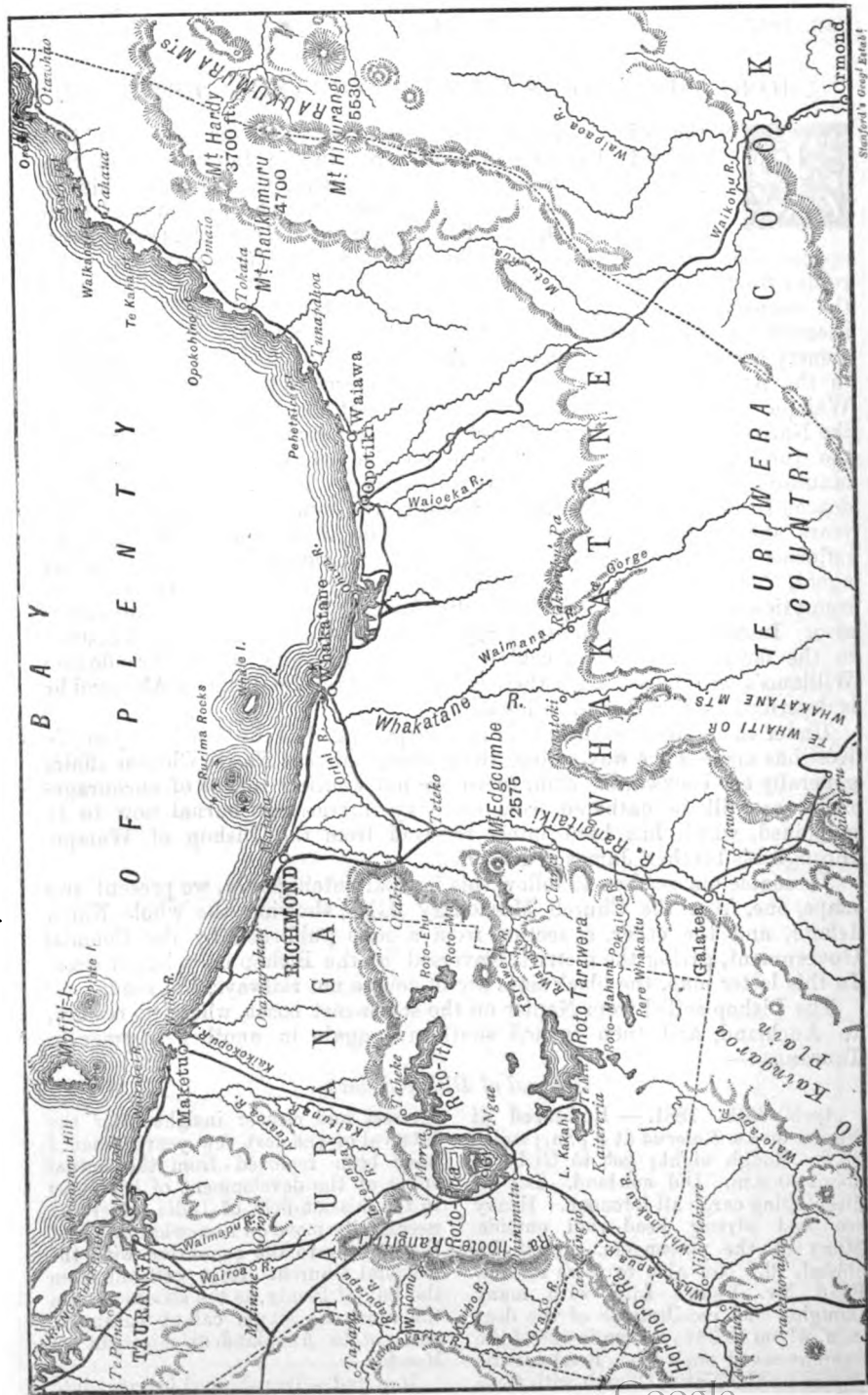
The Bishop sailed from Napier on the south-east coast, where he resides, to Auckland, and then turned southward again in another steamer to Tauranga:—

*Journal of Bishop Stuart.*

April 30th, 1881. — Embarked at Napier on s.s. *Rotorua* at 5 p.m.; sailed at 9. Rough night; got to Gisborne about 10 a.m. Did not land. Lay off discharging cargo all forenoon. Heavy sea and strong head-wind outside. Many of the passengers, myself included, ill. Not able to have service. Read Mr. Venn's Life, with many thoughts and recollections of the dear man, whom to have known is one of the happinesses of one's life. Read all the papers on the Native Church with fresh

interest and clearer insight after the interval of the last few years, when I have been removed from the actual scene of the development of his plans in the mission-field of India. Here we necessarily move on somewhat different lines, owing to the connexion with the Colonial Church. Kept well out from the Bay of Plenty, as the steamers from the south no longer call at Tauranga, and got to Auckland at midnight on Monday.

May 2nd.—Transhipped baggage into



NEW ZEALAND: TAURANGA, ROTORUA, AND OPOTIKI DISTRICTS.

Stanford's Geographical Institute



the steamer by which I shall have to sail back to Tauranga to-night, and walked up to Parnell. Found Bishops-court deserted, Bishop Cowie and his family having gone to the Waikato Heads for change, so went to Dr. Maunsell's. Breakfasted with him, and spent the morning discussing the "Bible in schools" question, trying to frame a common basis on which the associations in Otago and Napier could unite with the Auckland Association. In the forenoon called on Mrs. Kempthorne, sister of Archdeacon Pratt of Calcutta, and Mrs. Kissling (who lives close by), the widow of our old missionary, Archdeacon Kissling. I had only yesterday been reading in Mr. Venn's Life his letter of condolence to Mrs. Kissling on her husband's death, and also the sketch of the "foundation work" of Josiah Pratt (Mrs. Kempthorne's father) as one of the early Secretaries of the C.M.S. I lunched with Mrs. Burrows, but unfortunately Mr. Burrows was out of town. He is taking temporary charge, as one of the governors, of St. John's College, pending the appointment of a new Principal. His voyage to India, I am happy to say, has greatly benefited

his health. I had no time to go over to St. Stephen's School, which seems to be going on satisfactorily under its new régime, the trustees taking an active interest in its management. Sailed at 5 p.m.; fine night, and smooth passage.

Arrived at Tauranga at 10 a.m. Amongst the saloon passengers were three Natives, going down to the Land Court now sitting at Tauranga. The pier was crowded with Natives, who rushed on board as soon as we touched the jetty. Many of them seemed strangers from the interior, to whom a large steamer was a novelty and wonder. Archdeacon Brown being away in Auckland, I was the guest of the Rev. C. Jordan. He kindly lent me a horse for the Opotiki journey, as the steamer is under repair, and will not run this week. The overland journey will give me opportunity of seeing the Natives of the coast settlements. Being so late in the season I had planned to go by the steamer, and to return by land. However, the double journey on horseback will enable me to see more of the people *en route*, provided I have favourable weather.

Now begins the journey proper. The Bishop is going to ride round the whole coast of the Bay of Plenty from west to east. We soon arrive at Maketu, and then at Otamarakau:—

*May 4th.*—Crossed the wide harbour in a ferry-boat; a long swim for the horse, which unfortunately is very obstreperous at crossing water. Reached Matapihi, the landing-place, at 8, and started on my solitary ride of eighteen miles to Maketu. The tide coming in rapidly, I had to take the inland track, and, missing the turn at one point, very nearly got bogged. Fortunately I had dismounted, and was leading the horse over what seemed a dried-up swamp, when the ground began to give under him. I made a hasty retreat, and to pull him out was the work of a moment; but a few steps further, or with me on his back, and he would have sunk in the treacherous bog. It would have been a "case," for on the whole ride of eighteen miles I did not meet a human being, with the exception of one Maori man carrying a child, and him I saw at first starting, before I got to the ocean-beach. Arrived at the Maketu River at noon, *coo-ed* for the ferry-boat, and presently saw a Maori woman put off

for me in a canoe. After vainly attempting to coax the horse into the water the water-woman judiciously proposed to take me over first, and return with her boy for the *hoiho* (horse, Maorified). So we left the impracticable beast tethered to a flax-bush, and merrily crossed the wide tidal river in the little skiff. My *Charon*, a cheery little old woman, spoke with apparent feeling of the declension of the Maketu Natives from the *mihquari* (i.e. missionary) *karakia*, and the prevalence of Te Kootiism.

On landing at Maketu I was met by Mr. Spencer, and walked up with him to the old mission-house, built many years ago by Mr. Chapman, and still showing traces in its surroundings of his love of planting trees and laying out a garden. But the garden is now somewhat of a wilderness, and the house is in sad decay. In the afternoon we went over to the church, a neat little wooden building standing on a commanding hill, near the Maori pa. In

the churchyard is a solitary monument of white stone, with this inscription in Maori and in English, "In memory of Winiata Pekanui Tohitaurangi, a chief of the Arawa tribe, who fell, mortally wounded, at Kaakaorua, on the 28th day of April, 1864, while gallantly leading on his people to repel an attack of the east coast tribes. This monument is raised by the Government of the colony in recognition of his unflinching loyalty to the Queen." Mr. Spencer rang the bell for some time, and in about half an hour, during which I made a visit to a sick white man living near, some dozen children and a few grown-up people had come together. We had some Maori hymns, and I heard the children repeat their Catechism, and spoke to them a few words on a chapter I heard them read. Mr. Spencer is suffering from the effects of rather a bad fall, so I would not hear of his proposal to accompany me on my further journey to-morrow. We applied to the English storekeeper to get me a guide, and late at night he brought a Maori youth, who promised to come in the morning. This he failed to do, so I set off alone, Mr. Spencer going as far as the Waibi to see me safely over a wide tidal river crossed by a ford. I got into "deep waters," up to the saddle-flaps in one place, by keeping too high up the stream; but he shouted and waved to me from the bank to go further down, where the water shoaled and I got through dry.

A canter of eight miles along a good beach brought me to Otamarakau. I rode up to the *kainga* (hamlet), and was kindly met by the little group of men and women engaged in gathering their crop of maize. Several were away working on the new road. I was at once recognized as the *Pihopa* (Bishop) who had visited them with Te Wiremu (Archdeacon Williams) in December, 1878. A weather-board house standing a little apart, formerly used as a store, now serves for a chapel. A dinner-bell hung under the eaves, and rung by a string attached to the clapper, called the people together, and I had a short service with them. There was one imperfect copy of the Prayer-book, and some Testaments. The congregation sat on rushes spread on the boarded floor all round the walls, as the room was totally destitute of furniture. An empty

packing-case was brought for me to sit on. One old woman led the responses well, and an intelligent young man, who knew a little English and had been at school, read from the mutilated Prayer-book. I had afterwards some conversation with him, and promised him a new book. I got from him a MS. prayer, or hymn, which they use. He is a sort of class-leader in a *karakia* (form of worship) which largely prevails in these parts. The canticle, which is recited antiphonally, is entitled *Himene a Mohi*, i.e. Hymn of Moses, and consists of extracts from Deut. xxxiii. divided into sixty-eight very short versicles, each consisting of a single clause of a few words. At the end there is a statement that this is a form of service used by the four churches of Motiti, Maketu, Mourea, and Waitahanui.

About a mile from the settlement there is rather a bad tidal river one has to cross, with no defined ford. It was still low water, so that I had not much difficulty, though the deep, rapid stream and some ugly quicksands gave it an unpleasant look. But I followed the directions of my friends at the *kainga*, and got through without any misadventure. A little further on I struck into the inland track, quite a respectable road which the County Road Board is making. It will cross the troublesome river by a bridge, a little above the Maori settlement. A few miles brought me to an encampment of the road-makers. Only the women were at the huts, so I did not dismount, but gave them notice of the service I would hold on my return. They told me I should meet the men further on, and one of them came running to help me in getting my obstinate beast over a narrow but deep stream, which, still unbridged, intersects the road. She good-naturedly led him through the rapid and deep current. A little further on I met three of the men, and had a little talk. They recollected my visit to their village with the Archdeacon in December, 1878, and one of them reminded me that I had preached in the church at Maketu. He said he had heard me there, and that my text was about their being neither hot nor cold. It was something to find that one's text was remembered after three years; and it gave one the opportunity of driving

the "nail" home, which I tried to do. They were very pressing for some copies (six) of the Rawiri (Maori for David, which means the Prayer-book, one of the early editions being distinguished by that name, as containing the Psalter), for which they said they would pay. So I promised to bring them these on my return. A mile or two further on I met another party. One of them, a finely tattooed old man, said he wanted the *Kawenata* (i.e. "Covenant," the name by which the New Testament is known). For this he, too, would pay when he got his contract money for the road. He gave his name as Puehu, "Dust," on which I remarked that we all were dust. He finished the

quotation, "dust thou art," &c., and also Eccles. xii. 7. The day before I had been hearing of a public lecture and discussion at Tauranga, in which the would-be-wise lecturer had been maintaining some doctrine of conditional immortality, and another "new light" had asserted that man had no soul. I could not help contrasting the reverent confession by this "unenlightened savage" of man's awful, yet ennobling destiny, as declared in the Word of God. Dust as he was, with the sweat of labour on his tattooed face, his "little knowledge" was not that "dangerous thing" which puffeth up and edifieth not. I promised to bring him the coveted *Kawenata* on my return.

The next point reached is Matata, which in the C. M. Atlas map is not marked far enough to the east. According to the large-scale map, the white settlement which the Bishop's journal implies but does not name is called Richmond. Another white settlement is found at Whakatane:—

Reached Matata at noon, twenty miles from Maketu. Had lunch at an accommodation house. The landlord, I am glad to say, perseveres in the determination he came to three years ago to sell no liquor to the Maoris. The good effect of this restriction is apparent in the material comfort and prosperity of the large pa close by. I rode through it, along the bank of the wide river, to visit the school, which stands on the sand hill beyond. Stopped to converse with a party of Natives engaged in dividing a large haul of eels, some of enormous size. Each share was laid out separately on the village green, and then the women of the different houses took each her share, tying them with flax, and so trailing the monsters away. I asked about the karakia, and promised to hold service with them on my return. At the school I found a fair attendance. The schoolmaster, a Mr. Masters, was in the army in India, and was promoted from the ranks for distinguished bravery at Agra in the troublous times of the Mutiny. He and his wife work very hard in the school, which is making fair progress. I only made a hurried inspection, and deferred examining the children till my

return next week. At two I crossed the wide river in a canoe manned by a woman. My horse again gave much trouble, but she managed skilfully. This fine river has the remarkable name *Awao te Atua*—the "River of God"—and, though a tidal river, it is always full of fresh water up to the bar at the mouth, so copious is the outflow of water it discharges, fed by the Rangitai, and other rivers.

A canter along a fine beach brought me to the broad estuary of Whakatane River by 4.30. Here again I was delayed by the obstinacy of my steed, which was only at last induced to take the water by being driven in by two Pakehas [white foreigners], who, seeing the predicament from the opposite shore, kindly crossed in an English-built canoe, and came to the rescue. Mr. Soutar greeted me on landing, and informed me that notice had been given, and arrangements made, for English service in the new court-house at 7 o'clock. We had a nice hearty service; over twenty English and half-castes. Mr. Soutar visits this place regularly from Opotiki. I confirmed one married woman during the service.

The next river crossed is called by the Bishop the Ohiwa, and in the map the Ontwa. Thence Opotiki was quickly reached. This place, it will be remembered, was the scene of the murder of Mr. Völkner. It is pleasant to read the hearty welcome accorded to the Bishop by the Maoris of the

district. The villages visited by him, Opepe and Torere, are not marked on the map:—

*May 7th.*—The tide necessitated an early start. Ferried across the wide estuary of the Ohiwa by a Maori, and met with a few other Natives as we rode along. Reached Opotiki by 10 o'clock. Noticed a few new houses, but not much improvement. Opotiki seems more stationary than most places on this coast. The soil is indifferent, and the harbour bad, owing to the bar. The English population, by the census last month, was 454 in the town, and 276 outside the town-belt; total 730. At the Maori hostel I found a very intelligent Native from Ruatoki, in the Whakatane Valley, Makarimi. He broke his leg some months ago—a bad compound fracture—and has had a tedious illness; but is now in a fair way of recovering the use of his leg. I read and prayed with him at his own request. He remembered Archdeacon Williams' visit to the Whakatane Valley.

*May 8th.*—English service in the old mission church, "Hiona," i.e. Sion, originally built by Mr. Volkner, and restored by the Government after the war for the use of the English settlers. The Natives still claim it as theirs by right. Volkner's grave is close to the east end, and is fenced in, and shaded by an elder-tree. I copied the inscription on the headstone. The silence as to the circumstances and manner of his death is truly Christian, while the texts selected express the consolation which can sustain under even these circumstances of fiery trial. "In affectionate remembrance of the Rev. Carl Sylvius Volkner, C.M.S., who entered into rest March 2nd, 1865, aged 45 years. 'And they loved not their lives unto the death.' 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' (Rev. vii. 14.)"

There was a well-filled church. I confirmed some young persons, and administered the Holy Communion to 30 partakers. At 3 there was Maori service, about 30 adults. Mr. Maunsell said they represented all the different settlements in the neighbourhood (in the township itself there are no Natives). They joined well in the service, most of them having books. I

preached on Isa. xl. 1. In the evening the church was again well filled by the English congregation.

*May 9th.*—Accompanied by Rev. G. Maunsell and Mr. Duffus I rode down the coast as far as Torere, fifteen miles. Stopped at a small settlement on the beach, Opepe, where we had a friendly greeting. We held a short service there. Aperimiko, whom I baptized on my former visit, being one of the nine present. At Torere we found a much larger settlement. We met a party of the Natives in a field of maize; they were harvesting, and had horses and drays. It is quite a considerable place this Torere, situated on a high ridge surrounded by fine fields on the flat. The head-man, Wiremu Kingi (William King), we had seen at Opotiki, where he attended service yesterday. His daughter is there very ill, so he did not come with us to-day. On my former visit to the coast we stayed a night here, and he was very civil and hospitable. He distinguished himself by his loyalty in the war, and was presented with a flag in recognition thereof. A little apart from the pa is the school. Mr. Graham, the teacher, was formerly in India. He has his children in admirable order. They have been regularly drilled, and go through their exercises with great precision. There were present 21 boys and 14 girls. They recited some English verses descriptive of New Zealand, with a good deal of spirit and fair pronunciation. They also sang one of Sankey's hymns. The appearance of the children was clean and tidy. I have no doubt the school is doing an excellent work. By the time we returned to the pa the people had assembled, and we were cordially welcomed with shouts of *haere mai* (welcome). We held service in the large assembly house. I counted 40 grown-up persons and 30 children. We had a nice hearty service. I told them in my sermon how pleased I was to see the improvement since I was here in 1878, and exhorted them to keep steadfast. I repeated what I had said to the children in the school about being the soldiers of Jesus Christ. I had asked for a half-holiday to the school on the occasion of my visit, so all the children had followed with us to the

service, and sat in very orderly fashion in front of me. I gave them a few "bairns' stories" for their especial benefit, which interested the big as well as the little folk. There can be no doubt that these Government schools at the Maori settlements are beginning to tell upon the social condition of the people, and are doing a real work—laying a solid foundation, on which we may hope to build.

It was with many leave-takings and hand-shakings we parted with our friends in this large and flourishing settlement. Mr. Duffus' frequent visits up and down this part of the coast have had a good effect, and Mr. Maunsell will now follow this up with more of direct instruction. We got back to Opotiki by moonlight.

*May 10th.*—A sudden change in the weather. A wet morning prevented our intended expedition to an island in the estuary of the river, where the Natives have formed a new settlement. In the forenoon two of the chief men called on me at the resident magistrate's—the old mission-house—to say they would not expect me unless it cleared up. Later in the day there came a note from them pressing me to go. The young man who brought it reported that a boat was ready to take us, so I set off at once. Before we got to the boat a heavy squall drove us for shelter into the Maori hostel. So while we waited for the rain to be over I improved the occasion to have the service of the visitation of the sick with Makanini of the broken leg. When the worst had blown over we embarked on our whale-boat, two Natives and Mr. Duffus taking the oars, and Mr. Maunsell steering. We

Bishop Stuart then retraced his steps along the coast to Whakatane, whence he visited a Maori settlement seven miles up the valley of the river bearing that name :—

*May 11th.*—Left Opotiki with Mr. Duffus at noon, having arranged that Mr. Maunsell should join us at Whakatane next day. We reached Oporirao, ten miles up the valley, by the evening. Here I had arranged to stay the night to hold an English service with the *employées* on a large grazing farm.

*May 12th.*—Breakfasted at six and made an early start for the Maori pa, seven miles up the valley. It stands on a high bank, and is surrounded by hills, with the river flowing near. It was a

beautiful morning, and the whole scene, with the groups of Natives crouching round camp-fires, was most picturesque. We were heartily welcomed. I crept into one well-filled *whare* (hut), to wait the arrival of a party on their way from a settlement across the river, and had some pleasant talk with the ten or twelve Natives crowded into it. Some of them had seen me at Oporirao on my former journey along the coast. Presently the other party arrived, bringing with them a baby for baptism, of which

they had sent me word by Mr. Duffus last night. It was nicely dressed in a clean white baby's frock; and the god-mothers were two pleasing looking half-caste girls of Tologa Bay on the east coast. They, as well as two boys I met here, had received some education and knew English. An elderly man from Wairoa stood godfather. It was gratifying to see how this good man, coming from a district more favoured in church privileges, was to some extent bringing these lapsed ones back into more regular ways. About forty persons, young and old, formed the congregation, so we held the service in the open air. They sat in a half-circle around me—a small pewter basin on a deal case served as a font, at which I stood, with Mr. Duffus at hand as my interpreter in the sermon. Several of the men were from Uriwera settlements further inland, noted Hauhaus, but all were attentive and well behaved. As we had a long day's journey before us of some forty miles we could not wait to partake of their offered hospitality to cook a meal for us, but having received a commission to buy a bell to call them together for prayers, we took our leave, and returned down the valley and across the ford of the Whakatare River to the large settlement near the mouth, on the opposite bank to the English township. We reached it at noon, and the tide being low had no difficulty in fording the river, which is here of considerable width. The people are mostly Kootiites

or Roman Catholics. An old reader, Mohi (Moses), and a small party still adhere to the *mihinere karakia*, i.e. the missionary *cult*. Here as elsewhere along this coast I heard of the offers of salary made by the Romish priest to induce readers to adopt his *karakia*. Mohi had been thus solicited to accept the position, but shrewdly replied that this would be to sell not his work but himself. It was noon before Mr. Maunsell arrived from Opotiki. We had a service with the little company of adherents at Mohi's house. We re-crossed the river to the school, now carried on, with a fair attendance and prospect of success, by Mr. and Mrs. Parker, formerly of the Tolago Bay school. They will have a good influence in the place. The school seemed to be reviving, and some of the children were bright and intelligent. The tide was too high by the time we got away to admit of our riding by the beach, so we had to take the inland track; which was heavy riding over sand hills, and at other times by the edge of a swamp. Fortunately we had bright moonlight for the last few miles, and in crossing the river, ferried over in a canoe. It was too late to hold any service, but we sent word by the ferry-man that we would have an early service in the morning. Slept at Macpherson's and went along to the pa before breakfast. Had a good muster of the people, in the house were they are accustomed to meet daily for prayers.

Westward still the Bishop proceeded, to Otanarakau and Maketu:—

Left at 10.30. Overtook a man, Anaru, with his wife and child, who had been of our congregation in the morning. He is a stranger here, but married into the Matata tribe. He himself belongs to the Tokomaru, and is one of the Rev. Matiaha's flock. I had a long talk with him, and find that it has been since he came to live here for a time with his wife's relatives that the few church people at Matata have revived their habit of meeting for daily prayer. He appears to be much in earnest. It is interesting to meet with this instance of the light spreading thus silently by Native agency from a distant district to a less enlightened region. Anaru spoke with much regard of the worthy Matiaha, and I think it will be a good thing to send him on a special mission to

Matata and the neighbourhood. He also has some tribal connexion with the Natives here which will give him an influence. Further on I met my friend Puehu, and his little party of road-makers, looking out for me. I made them happy with the large-type Testaments I had promised to buy for them. They are making an excellent road, wide enough for a dray. From Otanarakau we had a fine beach and pushed on rapidly to take the ford at Waihi half-tide. Arrived 2 p.m. at Matata, and had a fair gathering for evening service in the neat little church. Spoke on the parable of the two debtors, and the woman in Simon's house.

May 14th.—Had a much better congregation at the early service, addressed them on the second lesson, the woman

of Samaria. Afterwards visited the pa. Read and prayed with the sick wife of W. Fox (Wiremu Pokiha), the loyal chief of Maketu. He has a fine house and beautifully carved *whatā* or storehouse, in which are bestowed his goods; amongst them, the sword presented by the Queen for his distinguished services. His wife, I fear, is dying. I promised to administer to her the Holy Communion on my return next week. In walking through the village, which is of considerable size, with a population of over a hundred, I came upon an assemblage of some forty people in a large house, holding service under the leadership of an old reader, Wiremu Hoeta, who seems to have formed a sect of his own. The gangman from whom I got the "Hymn of Moses" is his grandson. Hoeta had our Prayer-book, and went through the service from it. The only alteration I noticed was the introduction of the words "Glory to His name" after the name of our Saviour at the end of each prayer. In reading the lesson the congregation, or at least all who had books, read the clauses alternately with the

*minita* (minister). He asked me to address them, but I preferred being a listener; not caring either to take part in a service which is to some extent in opposition to the orthodox service. I was pleased to find that it was conducted in such an orderly manner, and that the people took so much interest in it. My visiting them was quite accidental and unexpected, so it was the usual Saturday meeting. They keep the *Dies Sabbati* as of more peculiar obligation than the "first day of the week;" several of them had been at my service the previous evening and that morning. Remembering the general neglect of religion into which the people had fallen a few years ago, one may look hopefully even on this movement, which has originated amongst themselves, and apply to it our Lord's maxim, "He that is not against Me," &c., and "No one that casteth out devils in My name can lightly speak evil of Me." Certainly, so far as regards outward confession, they do in the most marked manner, as I have above noted, show their reverence to the "Name which is above every name."

From Maketu the Bishop turned inland, to visit the Lake district. Ohinemutu, the place he first stopped at, will be seen at the south end of Lake Rotorua. Here the Rev. Ihaia Te Ahu is stationed. The next place, Wairoa, on Lake Tarawera, is not marked on the map. It is not many years old yet. Te Mu, however, will be found. Wairoa must not be confounded with Wairoa on the east coast, in Hawke Bay, nor yet with the Wairoa district near the north end of the island. The Waitangi mentioned is not the place where, in 1840, the Treaty was signed by which the Maori chiefs ceded New Zealand to the British Crown:—

We started at one o'clock for the Lakes, and having procured fresh horses at Matata, we pushed on rapidly by a good road, now being remade and much improved, and arrived at Ohinemutu by seven. We left word at a settlement on Lake Rotoiti that we would visit them next week, and at Te Ngae that Mr. Maunsell would call there to-morrow. It was bitterly cold the last few miles, and I was glad to get into a *puia* (hot bath) on the shores of Rotorua. These natural hot baths are wonderfully reviving; after a fatiguing ride one enjoys them thoroughly. We had telegraphed to the Native pastor, Ihaia Te Ahu, that we would hold Maori and English services to-morrow. He had obtained for us the large runanga-house, or assembly room.

*May 15th.*—Another lovely day. We are being greatly favoured in the weather, which is exceptionally fine for this late season of the year, now well advanced in winter, though answering rather to a late English autumn than to mid-November. A Land Court is to be held here next week, consequently there is an unusual number of Natives here from all parts of the district. A platform and desk had been fitted up for the judge at one end of the public hall—the curiously carved house which is an object of interest to all tourists. So here I found my pulpit. Ihaia read the prayers, and Mr. Maunsell the lessons, and interpreted my address. We had a large and attentive congregation, several of the English visitors being also present. Imme-

diately after the Maori service I had an English service in the drawing-room of Graham's Hotel. A clergyman from Sydney read the prayers. One of the gentlemen played an accompaniment on the piano to the hymns and chants. We had a congregation of about twenty. At the end of my sermon I mentioned the endeavour Ihaia is making to raise funds to build a church, for which the Natives will give a site. It will serve for both Maori and English services. I asked them to help, and on a plate being passed round 3*l.* 8*s.* 6*d.* was then and there contributed, and two donations of 5*l.* each were promised. Ihaia has already collected 11*l.* at Maori services, contributed partly by English visitors, who frequently attend. Other sums have been paid or promised, so I mean now to make a vigorous canvass. I have drawn up an appeal which I shall insert in the Tauranga and Napier papers, and send home too, in the hope of getting some help. The example of our countrymen visiting this favourite resort of tourists has not, unhappily, been always favourable to sobriety, morality, or religion; and so, on their account, we are debtors, and may well admit a claim on us to do something to cancel that reproach.

Mr. Maunsell had left after the Maori service for Te Ngae, and I followed, after the English service, to Te Wairoa on Lake Tarawera, nine miles from Ohinemutu. Overtaking him half-way, we arrived in time to have a Maori service in the beautifully situated and picturesque little church at 4 p.m. At seven we held English service. The few tourists at the hotel and the other English people all attended. It was bitterly cold that evening, for the church stands on a high hill, and the wind sweeps off the lake and down the valley. The moonlight was grand on the lake and the mountains. It had been a day of various engagements, and spent in the temple of Nature in some of her loveliest scenery.

*May 16th.*—Wairoa, Tarawera. Service in the church at ten; a fair congregation. Mr. Maunsell read the shortened Morning Prayer, and after the lesson, I read the baptismal service, and baptized an infant by the name of Mika No. This latter name stands for Snow, the name of the American visitor whose efforts to pro-

mote temperance have worked such a remarkable reformation amongst them. He came here for his health eight months ago, and with his young wife has been on the most friendly terms with the Natives. They are living in tents, and were first encamped at an old mission station (Galitea) from which Mr. Spencer moved many years ago. It is a lovely promontory jutting out into the lake. I heard of them when I was here last December, and their camp was pointed out to us as we crossed Lake Tarawera to Rotomahana. They are now living up at the mission-house, Te Mu. Mr. Snow has been greatly benefited in his health, and will soon leave for America, I believe. But there is, I am thankful to say, every prospect of his work remaining and being of permanent blessing to the people. After the baptism I preached on the words, "Put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. xiii. 14.) There were a number of small children who, with evident delight, had been pattering about at intervals with their bare feet on the smooth boarded floor, so unlike the clay and mud-covered floors of their own whares. One little fellow, with a pair of heavy boots on his untrousered and stockingless legs, had been clamping about at first; but becoming aware of the impropriety of the disturbance thus caused, changed his noisy performance into grave imitation of the careful steps with which he saw his elders who had come late enter the sacred building. It was very disturbing to the rest of the congregation, yet the little things looked so bright and bonnie one could not turn them out, and the mothers seemed to have no authority. I had managed during the baptismal service to keep them quiet, as I stood amongst them at the temporary font placed near the church door; but the singing of the hymn which followed set them off again. So, before beginning the sermon, I marshalled them across the middle of the church and made them sit there by themselves, in a row facing me. The novelty pleased them, and the genius of order asserted itself; so there they sat, boys and girls, as grave as judges. I rewarded them by telling them the charming story of dear Hill's, about the little girl who loved Jesus, and saved



her father's life with her "Father steer straight for me." Wonderfully do such picture-lessons fix the attention of both young and old, of white and brown. I believe that the quiet attention of the children impressed the others, and the sweet story will be remembered when perhaps the rest of the sermon has been forgotten.

After the service we visited the Government school. The schoolmaster is a thorough enthusiast in his work, and brings on the children well. His family have also a very good influence.

Hearing of a kainga near the old mill on the lake at Waitangi, about four miles from Te Mu, we went on foot in the afternoon. It is a village near where Mr. Snow first encamped, and where he began the temperance movement. The whole population has joined in it with the happiest effects. We came unexpectedly, but we had a gathering of forty-two young and old. Service was held in front of a fine carved house they are erecting for their meetings. There are two lay readers, Henri and Ritimona, who have daily morning and evening prayers. We found some children to be baptized, and as I was speaking to Henri about this, and arranging to come again to-morrow for the purpose, a middle-aged man, who had been one of the congregation, stated that he had not been baptized, and desired to know whether he also might not be admitted. Another man was in the like case. It seems they had gone to Auckland for work years ago, when things were in much disorder. Now they have settled in their old home, and are of good report. We examined them in their knowledge of the faith, and found them sufficiently instructed. They seemed very much in earnest that this opportunity should not be lost, and quoted the words of the Ethiopian to Philip, "Here is water, what doth hinder me to be baptized?" One could only reply in Philip's words, "If thou believest," &c. Accordingly we promised to return to-morrow morning and hold another service with them.

The day was fast declining behind the barriers of the mountains by which the path winds, so we had to hurry our return. As it was, darkness overtook us, and the last half-hour we had to stumble along over a very rough track, and in some places overhanging rather

perilous heights, or rather depths. We were not sorry to get out at last on a more open road. We reached the hotel at six; at seven we proceeded to the large new carved house. When the door was drawn aside (all Maori doors are sliding panels) it opened to us a motley crowd, overspreading all the wide rush-covered floor. There was one clear corner left for us, on which fine new mats were spread and some chairs placed. The audience were seated or reclined on the ground, some in blankets and coloured shawls, others in more civilized garments. The building was quite full—I should say about seventy or eighty people. It was well lighted by two brilliant kerosene lamps on the centre pillar. An enthusiastic shout of *haere mai* greeted our appearance. After this tumultuous welcome, and a decent pause, it was proposed we should begin with the evening *karakia* (prayers). The singing and responses were very hearty. Speeches of welcome followed the service. The first speaker was a middle-aged man, Aporo (Apollos). He spoke with great vehemence and furious gesticulation, springing from side to side, brandishing a green-stone *mere*, and pouring forth a torrent of invective when he spoke of rum, and the evils it had brought upon them. His welcome to us was very emphatic, as indeed were all his utterances. It was quite an overwhelming display of Native oratory. He was followed by several others, and then we had to reply. I took up chiefly a point which the eloquent Apollos had touched upon—the support of a Native ministry—and told them what the tribes of the east coast were doing in this way. It was a late hour before we broke up, well pleased with the night's work, though it was only talk!

*May 17th.*—We had meant to ride to Waitangi this morning, and were early astir so as to leave by seven, but Hemi and his friend Eru came to offer to take us in their boat to the place. I readily consented to this change of plans, as it gave me opportunity of further talk with Hemi. We heard from them that Mr. Snow also intended coming over to the service in his canoe, so we waited for him at the lake. It was a beautiful morning, and the view most lovely on the water. Waitangi stands in a little bay. It

gets its name (weeping waters) from a picturesque waterfall close to the margin of the lake. An old, dismantled mill stands here, the wheel of which was driven by the waters of the Waitangi. In the early days of the Mission, wheat was grown largely here, till they worked out the soil, and then moved to Te Wairoa and set up the other mill, which is still there, though it too has been unused for many years. We found the people at the village waiting for us. I spent some time in catechizing the candidates for baptism, and heard them repeat the Creed, the Lord's Prayer, and the Ten Commandments; while this was going on I noticed one of the wood carvers busy with shaping something out of a block of totara. Presently there emerged a very fairly proportioned font, which he was thus extemporizing for the baptism. We held the service under the portico of the new building, with our congregation gathered round in front of it, for the building itself is not yet ready for use. It was an interesting service. Two twin infants, a young boy, and the two adults were baptized, the offices for infant and adult baptism being interwoven, so as to make one service. I

Leaving Ohinemutu, the Bishop went to Lake Roto-iti. Taihaka, the settlement he names, is marked in the map as Takeke. Thence he returned to Maketu on the coast:—

*May 18th.*—Had an early service, with a fair gathering of people. After breakfast I called at Ihia's. His people have helped to put up a tidy little house for him, on the clergy reserve, in the new township which as yet only exists on paper, Ihia's being the solitary house yet built. I read and prayed with his sick daughter. She was a pupil of Mrs. Grace's, and both sisters know English well. We had another fine day, and pushed on so as to see all we could of the Natives at the settlements on the road.

From this place we proceeded along the picturesque shores of Lake Rotoiti to another considerable settlement, Taihaka. The people here were of the new sect, and received us somewhat roughly in their speech, though heartily enough. After a little chaff they became more friendly, and gave us readily the opportunity of addressing them. One of the men who had lately been at a Land Court in the Waikato

read the baptismal service, and Mr. Maunsell preached a very stirring sermon. The service over, we had to partake of a meal of cray-fish and potatoes they had prepared for us. On the return voyage we landed at Mr. Spencer's, Galitea, now deserted, and saw the remains of Mr. Snow's encampment and garden. He spoke highly of the conduct of the Natives during the six or seven months he and Mrs. Snow lived here. Got back to Ohinemutu by nightfall. After tea the young man came whom Ihia had introduced to me as being so helpful to him in church matters. I had some conversation with him, and find that his people in Hawke Bay (he is connected with old Harawera of Waimarama, on the coast near Cape Kidnappers) have proposed that he should be their *kai karakia*, i. e. lay reader. He is only a temporary so-journer here. He says he too would like to join the class. He has heard Mr. Hill preach at some of the services he went to in Hawke Bay with the Rev. S. Williams. It is curious to find how anything new spreads amongst the Natives. I have heard of our young brother Hill's sermons in most unexpected quarters.

had brought back with him a Bible. The Maori Bible, a good-sized heavy octavo, is not exactly a pocket volume to carry on horseback, and costs 8s.; so that he should buy one and carry it home on a rough ride of some hundreds of miles betokens some real interest in it. I counted thirty-two young and old present at our service. Leaving the lake by the bridge which crosses the rapid, or fall, at its eastern extremity, where it narrows into the swiftly flowing river, the Kaitume, we pushed on by the road over the range of hills, in the reconstruction of which several parties of Maoris are employed. We got to Mr. Spencer's at nightfall. After tea I had some conversation with the little maid who desires to be confirmed, a pupil of Miss Spencer's, to whom she is most attached. She is of mixed parentage, her father having been a Jamaica negro, the mother a Maori. She is a good English scholar and very intelligent. She repeated the Church

Catechism without a single slip or mistake, and showed a very good knowledge of her Bible. Afterwards I read to the family, before prayers, a very striking sermon from the *Intelligencer*.\*

May 19th.—At ten held communicants' class in the church before the service. The first to arrive was Poihipi from Mourea. He had got my message the previous evening and rode over this morning. He is a pleasing looking elderly man, and showed a good knowledge of the Bible. He, Old Rota and his wife, Rapana, and Anna were the class. They repeated correctly the latter part of the Catechism. Then we read together the 15th of St. John, and I was pleased and surprised at their comprehension of our Lord's wondrous similitude. At the service which followed the church was well filled with an orderly and attentive congregation. The church floor needs some repair badly, so I announced that the offertory would go to that. After the service in the church I proceeded to the pa and had an interesting service with the sick, I fear dying, wife of Pohiki. She had been carried out into the verandah of the spacious Maori house, where she is lying. She seemed to enter into the

Communion service with much devotion. In the afternoon rode out to the new special settlement of Te Puke. We were most cordially received. I promised to send the storekeeper a monthly packet of *Friendly Greetings*† for him to distribute. It was quite dark by the time we got back to Maketu.

May 20th.—I went up to the pa and got together a little company to a very hearty service. Amongst them was the old reader, Hoeta, now the leader of the orthodox party. When we came to the lesson I called upon the best reader to read it. Hoeta was put forward, so I handed the book to him, and very clearly and intelligently he read the chapter. At the conclusion of the service I went round and shook hands with each, asking the names of those I did not know. I did not recognize Hoeta as my heterodox acquaintance of last week, and when I asked his name he gave me a droll look of surprise to find I did not know him. It struck him, I daresay, that had I known him I would not so readily have made use of him as my reader. However, I was not sorry that he had in this way been drawn into our service.

This ends the journal. We now subjoin a letter of Bishop Stuart's of later date. The first part of it is written from Ohinemutu, the place on Lake Rotorua mentioned above. He had arrived there on another visit, not from the Bay of Plenty as before, but from Lake Taupo, fifty miles to the south, in the heart of the country, and just outside the limits of the large-scale map :—

*Letter from the Bishop of Waiapu.*

*Lake House Hotel, Rotorua,*

*Tuesday, August 23rd.*

I am now writing at Ohinemutu, at which place I and my Maori companion on many a journey, Trimana (Edmund), arrived last Thursday night from Taupo. It is a long ride (we were riding on our horses) of over fifty miles, and as we stopped and had services at two kaingas we were from 8 a.m. till 9.30 p.m. on the road. In the whole of that distance there are only some four or five Maori settlements, and not a solitary English habitation or farm. At some of the Maori kaingas there were no Natives to be found. They were away at their cultivations in the bush. Both

here and at Te Wairoa (ten miles distant, on Lake Terawera, Mr. Spencer's old station) I have had large and attentive congregations. Ihaia Te Ahu, our aged Maori deacon of the Arawa tribe, now resides at Ohinemutu, but being in feeble health through age and chronic asthma, he is unable now to ride, and his work is restricted to places he can reach by canoe, or within a walking distance. He has lost his youngest daughter since I was here last May. She was a well-educated girl, a pupil of Mrs. Grace's. When I last saw her she knew she was dying, and was, I trust, "looking unto Jesus." Her sister is now but slowly recovering from danger-

\* This would probably be either Bishop Moule's in our January number, or Archdeacon Perowne's in our February number.—[ED.]

† *Friendly Greetings* is a new and most admirable publication of the Religious Tract Society.—[ED.]

ous illness. This trial of sickness in his family and other domestic anxieties and troubles have pressed heavily on the old man. But from the conversations I have had with him, I believe these trials are being blessed to him in deepening his sense of ministerial responsibility as one who has to watch for souls, having to give account. I am very thankful I came here at this time, when my visit may be of comfort to him.

It is an interesting circumstance that besides the great assistance I derive from Edmund, one of my former pupils at St. Stephen's—who interprets my addresses, and can himself give an interesting address—I have met, both here and at Te Wairoa, with others of my scholars. Michael, at Te Wairoa, is the son of the principal chief there, Kepa, and is going on most steadily. Unfortunately he has a bad impediment in his speech, and so cannot conduct the service. But he is thoroughly interested in the proposal I have made to invite a good man from the neighbouring village of Waitangi to settle at Te Wairoa as lay reader, and I hope that through his influence with his father the plan may be carried out. Then here at Ohinemutu, there is a half-caste youth, Rodgers, one of Edmund's class-fellows at St. Stephen's, who is carrying on successfully and with good repute a store, or shop, of English goods, his chief customers being Maoris. It was quite pleasant to be greeted by these old pupils, and to find that the year I spent in Auckland had not been altogether lost time. And these have not been the only instances I have met on my travels in the diocese.

One of the principal chiefs of Rotorua, a very aged man, has just died. His name is Taiapu Tewaiatua, a celebrated warrior and *tohunga* (priest). He had never been baptized; but on Friday night, at his own desire, I baptized him in the great carved house here, in the presence of all the leading men of the tribe. It was an impressive service; the aged chief intimating by significant gestures his meek acceptance of the sacred rite, and his thankfulness. I saw him several times afterwards, and held service in his presence. On Monday, shortly after he had at the conclusion of the early morning prayers held out to me his feeble and emaciated hand, he gently passed away. On my return in the evening I found he had been already buried! It

seems he was regarded with almost of awe and dread, the superstitions investing him with what of a supernatural character a great *tohunga* in the olden tinian descendant of Hinemoa, ancestress of their tribe; and hurried the burial, from some fears of spirits from the other world weaving around the body, and that, it must be at once removed to a *tapu* or inviolable place. Of these superstitious notions were shared by all, but the relatives in the management of the obsequies in to the feelings of some of the people. A large concourse of Maori assembling from all the surrounding districts to mourn for the old chief. Already the party from Mokoia island in the Lake Rotorua to the celebrated Hinemoa is said in legendary history to have swam, in her daring feat by the water, the temperature of the lake—have arrived with a small fleet of whale-boats and others are on their way from neighbouring settlements. The Maori have urged me very much to return on Thursday, by which time many expected visitors will have arrived. I have consented, partly because of the opportunity of seeing the assembled Natives here whom I should not visit their villages, and partly that my presence here may be some check on the drinking which is the usual accompaniment of these Maori "wakes." As the three publichouses in this small town—each of the tourist hotels has its "bar,"—you may imagine the temptations on such occasions to drink and excess. I am glad to say that yet there has not been much drinking and that applications to be supplied with spirits on a wholesale scale have not been complied with. The commissariat has been restricted to a ton of flour and some bags of sugar, for the entertainment of the condoling visitors.

*Auckland, September 5*

This letter is being written by instalments. At Tauranga, which I reached on the 27th, I met with much that was encouraging in the work at Maori Tapu. Mr. Duffus opened the season on 1st July, and has now a regular attendance of between sixty and seventy. On Sunday morning I crossed

Tauranga harbour and held service in the little church at Maunga Tapu. It was quite full, and we had a very hearty service. On Monday I returned to examine the school, and rode on by the coast eighteen miles to Maketu, where I also held interesting services. I got back to Tauranga on Wednesday to give a lecture that evening on India. But a

very stormy night prevented it coming off. On Thursday I went back to Maunga Tapu, and started a Band of Hope and Church of England Temperance Association, at the request of the people themselves. I have been greatly favoured in the weather, contrary to what one might expect at this season of the year.

## CHRISTIANITY A NATIONAL INJURY.

(An Address by a Japanese.)

[It is often well to see ourselves as others see us. With this thought in our mind we extract the following from the *Chrysanthemum*, an English magazine published in Japan. (London agents, Trübner and Co.) It is an address delivered recently in Kioto, at a large Buddhist meeting held to protest against the progress of Christianity. Our readers will not fail to note the admission that this progress is "marvellous," and that it "may be compared to a fire sweeping over a plain, which constantly increases in power." Still it is humbling to observe what an obstacle to the acceptance of the Gospel is presented by the past history of Christendom.]



AM neither a Buddhist nor Shinto priest, neither have I any special leaning to either of these religions, the excellencies of which I am not well acquainted with; but I am aware of the iniquities of the Christian sect, and my purpose is, from love of country and a sincere heart, to discuss these. Of late the progress made by this sect has been marvellous, and may be compared to a fire sweeping over a plain, which constantly increases in power. Wherever one may go their preaching-places are to be found. The three Christian sects, Catholic, Greek, and Protestant, which entered Japan simultaneously, have already produced much confusion, and bid fair to put an end to the old condition of things in my country. Therefore I propose, by the aid of ancient and modern history, to show whether Christianity is profitable or injurious, to startle these immoral believers of the foreign religion in their infatuated dreams, and call the attention of the Government and people to the subject.

Now, this Christian sect is very different from other religions, and contains two greatly-to-be-dreaded qualities. These are, first, cruelty and rebellion; second, the seizure and robbery of other countries. Therefore they are prone to present their complaints with sword and spear, murder innocent people, and seize their country and property; such

instances are by no means rare. I will here give one or two illustrations of their cruelty and rebellion.

From the end of the 9th to the 11th century the armies of the cross arose in the different countries of Europe, and, as a result of this, two millions perished in battle.

Also in the 15th century, Martin Luther sought to reform the Church; in consequence of whose efforts disturbances were produced in Europe, and in the battles which followed, about fifty millions of people were destroyed. It is claimed that there are thirty-five millions of inhabitants in Japan, but the number slain in these wars exceeds the whole population of our country by fifteen millions. Also in the year 1572, the Catholics put to death a hundred thousand Protestants. Again, the people called Jews, who had lived in Spain for a long time, were either banished from the country, or tried by the Inquisition, and burned to death. The Catholics at that time put to death forty thousand persons. Must we not say, therefore, that the cruelty and fierceness of this religion is more terrible than that of tigers and wolves? Is not the great object of religion simply to promote virtue, and restrain vice? Now, since the conduct of Christians is of this character, if we do not call it a great national injury, what is there that can be truly called a great injury? The

blessings which the Western world have received from Christianity cannot atone for the injuries it has brought on them.

Now, I will give an example or two, showing by what arts they seize and rob other countries. In Hildreth's *Universal History* there is this reference to Japan, "About the middle of the 16th century the Japanese empire was brought to light through the enterprise of the Portuguese. As the Japanese were quick of understanding, and liberal minded, they readily entered into commercial relations with foreign nations. Spain at that time exercised dominion over Portugal, and soon after the opening of Japan she sent vessels to the different ports in that country, and inaugurated a profitable trade. The emperor earnestly sought to promote friendly relations with the above-named countries; but unexpectedly the Portuguese became possessed of a spirit of robbery, and with the pretext that Japan was on the borders of ruin, influenced their emperor to send a large number of priests to Japan to establish their religion. The result was that the people became divided among themselves, and there sprang up a deadly hatred towards each other. Spain, taking advantage of this opportunity, formed the wicked purpose of seizing Japan, and when this became apparent the Emperor of Japan issued an edict prohibiting Christianity." Now if we examine this in the light of Japanese history, we find that the Shōgun Iyemitsu, who discovered the evil design of these Christians to seize Japan, issued an edict strictly forbidding the existence of Christianity throughout Japan.

Also look at India. From the year 1751 to 1811, during a period of sixty years, many wars occurred, and at last India was seized by the English. The people being subjected to the tyrannical government of England, were greatly afflicted. Now, if we inquire into the nature of the scheme for seizing India, it will be discovered that it was first to promulgate Christianity, and overturn their ancient religions.

Therefore, if you reflect on the import of the various examples already cited, you must come to the conclusion that the great object which Christians have in view, is only to seize and rob other nations. At the present time

those priests who have come to Japan are consuming much time and money in disseminating their religion, and to the utmost of their strength they are working day and night, and without any letting up [*sic*] in carrying their religion east and west! But what is their object? It is just as I have before remarked, namely, to accomplish their desire to seize upon and rob our country. The Spanish, who came to Japan a long time ago, and the English, who are now in India, are both one and the same wherever they may be. Now, if one-half of my countrymen were to become transformed into Christians they would somehow come to think that Western people are all lovable; and in the event of war between Japan and a Western nation these Christians, though Japanese, would strike at Japan secretly.

I have already said these foreign Governments, as a preparation beforehand for making war and seizing a country, send out missionaries to open the way. As to this I am able to point to an example near at hand. Lately the — Government gave to the teacher — several hundred thousand roubles, and sent him to Japan to promulgate Christianity. Now, what was the reason for doing this? Certainly it was not done without a purpose. I do not think it was done on behalf of God and the Saviour of the world; on the other hand, there is but little doubt that he is an evil-minded spy (of the — Government). If all the Christian missionaries now in Japan are not spies of their respective Governments, then they are but the mountebanks of these Governments. And in addition to this, the Japanese rascals who become their slaves, and aid them in the work of diffusing this religion, should be called the abettors of these (*tai-ko-mochi*) mountebanks. Are not these Japanese Christians like the very worst robbers who would consent to sell their country? Ah! if there are, indeed, those who have a spirit of love for their country, then let them not lose even one day, but at once mature some plan by which they may oppose, restrain, and destroy this evil. For at present no greater danger threatens Japan (than Christianity), and there is no more urgent duty resting on my countrymen than that of resisting its progress.

## NOTICES OF BOOKS.

**MASTER MISSIONARIES: CHAPTERS IN PIONEER EFFORT THROUGHOUT THE WORLD.** By ALEXANDER HAY JAPP, LL.D., F.R.S.E., F.R.G.S. *New Edition.* London: Marshall, Japp, and Co.



**A**PARENTLY the strenuous efforts of missionary societies to commend their work to the reading public are succeeding. The number of books on Missions issuing from the press year by year is now considerable; and they seem to sell. This is a highly encouraging fact, and gives hope that an intelligent interest in what is being done for the evangelization of the world will for the future be more widely diffused. The book before us is already issued in a new edition, although it first appeared only two or three years ago, and it has the disadvantage of not appealing specially to the constituency of any particular great society. Most of the sketches were published first in the *Sunday Magazine* and *Good Words*; and although the execution is unequal, they make altogether a readable volume, and some of them are of real interest and extremely well done. The longest and the best is the first, on General James Oglethorpe, the philanthropic M.P. of George II.'s time, the precursor of Howard and Wilberforce in sympathy and labour for the prisoner and the slave, the founder of the Colony of Georgia, and the friend of the Wesleys. For this sketch alone the book is worth having. Other heroes are David Zeisberger, the Moravian missionary to the Red Indians; Samuel Hebich, of the Basle Mission in South India; G. W. Walker, the Quaker who did so much for the miserable convicts in Tasmania and New South Wales; Bishop Patteson, whose story is very well told; Moffat, Elmslie, Dr. Stewart of Lovedale, and Dr. Black of Livingstonia.

It will be seen at once that, with one or two exceptions, the sketches take the reader off the beaten track of missionary biographies; but the work is the same all the world over, and the appetite this book will arouse will, we trust, not be appeased without further food from the more familiar fields.

**MISSION LIFE IN GREECE AND PALESTINE. MEMORIALS OF MARY BRISCOE BALDWIN, MISSIONARY TO ATHENS, AND JOPPA.** By MRS. EMMA RAYMOND PITMAN. London: Cassell, Petter, and Galpin.

At first sight, the 360 closely-printed pages that compose this volume seem an excessive allowance for the biographical sketch even of a lady like the late Miss Baldwin of Jaffa. But a more careful examination of the book will lead to the conviction that, although there is certainly a good deal of "padding" in the earlier chapters—as for example an elementary account of ancient Greek mythology—and although the editorial scissors might have been applied with advantage to some of the numerous letters that occupy so large a part of the space, yet, on the whole, the bulk of the matter is of sufficient and some of it of exceptional interest.

Miss Baldwin was for forty-two years a missionary of the Protestant Episcopal Church of America. For thirty-three of these years she was at Athens, working under the Rev. J. H. Hill, who was sent out by that Church in 1830 with similar objects to those of the C.M.S. in its earlier Mediterranean Missions. When Mr. Hill retired, about 1868, she was transferred to Jaffa, where she opened that boys' school to which Canon Tristram alludes in his Report printed in the *Intelligencer* of September last. Here she entered into rest on June 20th, 1877, universally beloved and respected. Her letters are bright and vivid in their descriptions, and full of missionary spirit, and her life was a rare example of devotion to the Master's service. At the age of

sixty she crossed the Atlantic to revisit her native land of Virginia, while there broke her leg by a fall in church; yet, while able only to walk with the aid of crutches, she returned to Palestine, resumed her work, and died at her post.

Mrs. Pitman has spared no pains to make the contents of her book correspond with the title. It is not a mere biography. The appendix contains excellent accounts of the work of the C.M.S. and other Societies in Palestine, and of the Foreign Missions of the American Episcopal Church generally, with other notices; so that the volume will be a useful one for reference. Perhaps, however, its most interesting feature is two letters from Florence Nightingale, one of them a remarkable production, written at a time of the Papal aggression in 1851, which exhibits Miss Nightingale's religious views in a somewhat unexpected light.

We have received the annual volume of the *Illustrated Missionary* (London: Elliot Stock), a handsome and attractive undenominational publication gathering its information from the work of the various societies. We only wish our good contemporary, when it gives extracts from our pages and those of the *C.M. Gleaner*, would observe literary etiquette by acknowledging their source. However, the large amount of borrowing from C.M.S. periodicals in which several papers and magazines indulge in is the best testimony that their information is of some value.

From the Society for the Propagation of the Gospel we have received Volumes for 1881 of its two periodicals, the *Mission Field* and the *Catholic Missionary* (G. Bell and Sons). Both these magazines are now well established and interesting. The former reviews the society's work in the various colonial and missionary dioceses successively; and the latter is a periodical serial for children.

Another annual volume sent to us is that of *India's Women*, the organ of the Church of England Zenana Missionary Society. This is a magazine in which editorial ability is specially conspicuous; apart from which, its contents are of the deepest interest. In its scarlet cover Vol. I. is very inviting.

Of the same periodical a special Christmas number has been issued, entitled *The King's Message* (Nisbet and Co.). It is every way a remarkable production, quite unlike the ordinary "Christmas number," which is only a sensible magazine readers usually vote a bore. It is double the usual size and contains 128 pages of valuable matter, with illustrations, some of which are of a decidedly novel character. The book—for it really is a book—dedicated to "Our English Elder Girls," with the motto, "India for Jesus." We earnestly trust it may be the means of leading many of "our girls" first to give their own selves to the Lord, and then to India by the will of God.

By the same Zenana Society an admirable little tract on woman's work in India has been issued, *Need of Healing*, by Miss S. S. Hewlett, herself a qualified medical missionary at Amritsar (Nisbet and Co.). It is a plea of practical experience, professional knowledge, and Christian devotion, and ought to touch many hearts—as we are sure it will.

A new and cheaper edition, price 6s., of the *Memoir of the Rev. John Venn*, by the Rev. W. Knight, has just been published by Messrs. Seel and Co. It contains much new and valuable matter. We hope to review it more at length next month.



## THE MONTH.

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**E**VERY one will remember how touched all England was when the accounts came home of Livingstone's death. On his knees, by his bedside, he was found by his faithful followers. In the act of prayer he was translated into the Land of Praise.

So was it with JOHN LUDWIG KRAFF, the Pioneer-Missionary of East and Central Africa, who on Nov. 26th, the eve of Advent Sunday, was called home to the presence of his Lord. "In the afternoon," writes his friend, Mr. Flad, who, like him, was a missionary in Abyssinia, "I spent an hour with him in his study, talking of the approaching Second Advent of Christ. He went to his bed-room quite well, as usual, and was found in the morning kneeling at his bed, undressed." A blessed end to a consecrated life!

We hope next month to review Dr. Krapf's remarkable missionary career fully. In the meanwhile it will suffice to say that he was born in 1810 at Derendingen, near Tübingen; that he entered the service of the C.M.S. in 1837, and joined its Mission in Abyssinia; that in 1844 he began a new Mission at Mombasa in East Africa; that his travels and researches led, in their results, to all the vast discoveries of the last twenty-five years in Equatorial Africa; that in 1856 he retired to his native country; and that his later years were spent chiefly in extensive literary labours in the languages of East Africa. On Nov. 30th his body was solemnly committed to the earth in the presence of 3000 people who had assembled from all parts of the country, and laid by the side of John Rebmann, the companion of his travels and trials, who followed him to Africa but preceded him to heaven.

THE Church Missionary Society has lost some valued friends by death in the past month. The Hon. A. LESLIE MELVILLE, of Branston Hall, Lincoln, was a Vice-President, and the father-in-law of the late Rev. Henry Wright. Mr. HENRY SYKES THORNTON was the senior partner in the firm of Williams, Deacon, and Co., the Society's bankers. For many years he took an active part in the management of the Society's finances, and a valuable report on the subject, issued in 1842, bears his signature. The Rev. CANON BINGHAM was for thirty-three years Honorary Association Secretary for West Dorset, and a staunch supporter of the Society's principles and work in that county. He was a regular attendant at the annual Conference of Association Secretaries at the Church Missionary House, where he and his old friend (still spared to us), the Rev. C. J. Carr Glyn, who fills a like office in East Dorset, both sat (in a physical sense) and stood (in a figurative sense) "shoulder to shoulder" year after year, encouraging their younger brethren "stare super antiquas vias." How happily he combined with the most decided Protestant principles personal courtesy and good feeling towards those from whom he differed most widely, may be gathered from a remarkable obituary notice of him in the *Guardian* of Dec. 14th.

THE news of the death of Captain Brownrigg, R.N., of H.M.S. *London*, in a fight with a slave dhow on the East African coast, has also been received with great regret, both on his own account and for the evidence it affords that the slave trade is not at an end yet. He gave remarkable testimony to the good work done at Frere Town in a letter printed in the *C.M. Gleaner*

of July last. He also showed much kindness to the Waganda envoys on their way out.

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THE Rev. William Latham, M.A., of Trinity College, Dublin, Vicar of Thornton Curtis, Lincolnshire, has offered himself to the Society, and been accepted, for missionary work.

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THE Hereford Church Missionary Association has undertaken to found two scholarships in the C.M.S. Female Institution at Lagos for young Native women preparing to be Christian teachers, at a cost of 500*l.*, in memory of the late Miss Emelia Venn.

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THE Rev. G. Litchfield and Mr. C. W. Pearson, of the Nyanza Mission, have arrived in England. Both have suffered much in health. They give a very unfavourable account of King Mtesa, but state that the people of Uganda are accessible and ready for instruction, and that the country between the Lake and the East Coast is ripe for missionary enterprise.

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LETTERS are to hand from the Rev. P. O'Flaherty and Mr. Mackay, down to August 1st. They seem to be well established in Uganda, and give interesting accounts of their houses, land, live stock, &c. Mr. O'Flaherty was in high favour with Mtesa, and the Arabs appear for the time to have lost their influence. The relations of the Mission with the French priests were friendly. In June, the king gave full permission to the missionaries to teach and preach, and many resorted to them in consequence. The letters dwell upon the importance of maintaining and strengthening the Mission. We hope to give fuller accounts next month.

Mr. Stokes was at Uyui, and Mr. Copplestone was about to return thither from the coast.

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WE have been anxiously waiting for news of the progress of affairs in Ceylon with regard to the organization of the Church. Encouraging letters have now been received from the Rev. J. Ireland Jones respecting the proceedings of the Special Committee appointed, as our readers will remember, in July last. He writes on Nov. 2nd :—

The more I think of the result of that day's business (the Ecclesiastical Assembly of July) the more I thank God for it. Had the minority not acted as they did, a system would have been forced on this Church from which she could never have freed herself. As it is, things are being looked at calmly and dispassionately, and with results for which, so far, we have every reason to be thankful. I have just returned from the second meeting of the Organization Committee. Not only was not one point carried against us, but our

suggestions were, in the main, accepted as a basis of discussion. The moderate men of the other side are beginning on important matters to adopt our views, and to perceive that we have from the beginning sought to act in no spirit of obstructiveness, but on a plain common-sense view of things.

The laity are taking more interest in Church matters than they have for a long time done, and, as a rule, are opposed to Ritualism, or any material change in the Church of England.

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BISHOP FRENCH writes as follows respecting the Society's interesting school at Bahawalpore, the capital of the small Native Mohammedan state of that name. The previous letter to which he alludes was printed in the

*Intelligencer* of September. This visit was with the Bishop of Calcutta, of whose tour in the Punjab we shall give some account next month :—

*Multan, October 22nd, 1881.*

I wish to express my very sincere acknowledgments to your Committee for the considerate manner in which they have had regard to the remarks I ventured to forward on retrenchments of allowances to our Native boys' schools in the Punjab. I had the pleasure of spending a few hours yesterday at Bahawalpore with the Metropolitan, for the distribution of prizes at the school founded there by Mr. Yeates some sixteen or eighteen years ago, if I mistake not. The young Nawab himself drove us down, in a carriage with eight horses, to the school, and himself presided. About 240 boys sat in front of us on the raised terrace in front of the great schoolroom; and the quadrangle was lined with citizen spectators, both of high and low degree, ill-dressed and well-dressed, who seemed to take lively interest in the proceedings. It was a remarkable sight to the Metropolitan and myself to see a

Mohammedan ruler thus, in face of his nobles and subjects generally, supporting by a grant of prize money from public state funds a Mission school so unhesitating in its Scriptural instruction. The head-master (a Native Babu, a Christian of course), received a watch, in testimony of his painstaking and unwearied efforts to advance the character and usefulness of the school every way. Messrs. Romford and Briggs were with us, both, I regret to say, in very poor health, especially the latter, and venturing against doctor's orders. The Bishop of Calcutta gave a short address in English, and I gave the substance of it in Hindustani, with some additional counsels from myself. I trust nothing may shake the Nawab's adhesion to this Christian school. Doubtless, he is urged by his advisers to withdraw his support. It was curious to see the number of women's heads over the high wall—quite a crowd of them listening.

Mr. Briggs, whose illness is referred to by the Bishop, has since come home invalided.

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THE REV. R. CLARK writes as follows respecting the recent terrible epidemic at Amritsar :—

*29th October, 1881.*

Between the 15th August and the 15th October, 10,000 people have died in the city alone, i. e. out of 150,000 inhabitants. 30,000 have left the city, many of whom will, we hope, return. God's goodness to our Christians has been wonderful. Though they are scattered up and down the city, and though four or five children have died, yet as yet not one adult Christian has died; but some are very ill. The station now appears to be comparatively healthy. About eleven girls in the Alexandra School are well; and Miss Smith, the matron, who has been with them during the whole year, is well also. The forty or fifty girls in the adjoining Orphanage school are well. The Orphanage boys have a few cases of ordinary fever, but are fairly well. Mr. and Mrs. Beutel, who were well on 1st October, and who went over to Clarkabad to arrange for the visit of the Bishops, have had bad fever from exposure to the sun, but are now better. Miss Margaret Smith, and Miss Hewlett,

who returned from the hills in the midst of the crisis, and who have gone about in the city, heroically succouring both Christians and Hindus and Mohammedans, have both of them been ill, but are better. Miss Clay, who has been itinerating in the villages during some of the worst part of the epidemic, is fairly well. Dear Miss Tucker, who has remained the whole year in Batala, quite alone, i. e. the only European in the neighbourhood, and has, single-handed, as far as English help is concerned, carried on with our dear friends Babu Singh and the Rev. Mian Sadiq, the work in the midst of much cholera and fever, is now resting for a few days at Peshawar, and I hope is regaining a measure of strength. Mr. and Mrs. Keene, and Mr. Fisher are in Amritsar doing all they can; and though the City Boys' School has only some twenty-six to thirty pupils, instead of one hundred and fifty, and the City Girls' School cannot yet be opened, yet things are, I hope, rapidly improving. The Alexandra School will re-open on

1st November; and when the Bishop of Calcutta comes on the 16th November (his visit to us having been twice deferred), we hope through God's mercy that he will be able to see at any rate

some part of the Mission work carried on. What effect this sickness has had, or may have on the hearts of the people, we are not.

THE annual Days of Intercession for Sunday-schools, Oct. 16 and heartily observed in the Diocese of Travancore and Cochin. The *Gazette* gives an account of an interesting gathering of Native teachers at the C.M.S. Cambridge Nicholson Institution, Bishop Speckly presided when papers were read by the Revs. Koshi Koshi and E. Varkki J. T. Korala, and Mr. M. C. Thomma, interspersed with the singing and followed by dinner and a magic-lantern exhibition:—

BISHOP BOMPAS, of Athabasca, sends the subjoined very interesting letter. His request for a missionary for the Esquimaux of the Arctic has been anticipated—or rather, a previous request of his has been received—by the despatch of the Rev. T. H. Canham last July, on the strength of a special contribution of 1000*l.* for that purpose. Mr. Canham, who reached Red River just too late for the autumn packets northward, even now he will reach the Mackenzie as soon as the Bishop hopes:—

*Mackenzie River, 4th August, 1881.*

You are aware that our Tukuth Missions have always been the most interesting and successful of any, and during the past five years they have been laboriously sustained by Archdeacon MacDonald, unaided by any other Mission agent beyond Native teachers.

My recent visit to these Missions has been of much pleasure to myself, as a renewal of intercourse with those converts whom I have come to regard as my brethren in Christ. They gave me a warm welcome, and this I believe was for the Master's sake. The converts appear to be as much interested as ever in receiving religious instruction, and the great mark of progress that they have made during the past five years is this, that whereas on my previous visits their chief efforts and interest was to commit to memory the lessons they were taught, they have now exchanged that laborious method for the easier one of learning to read in their own tongue the Gospel, with the prayers and hymns used in their services. It was a delight to me to hear adults and children at each Mission-post read before me from the Tukuth books printed for their benefit; and as they have now begun to teach one another to read, our missionary will be somewhat relieved from the necessity of holding school for all.

I was thankful also to find Archdeacon MacDonald partially at least recovered

from the severe and dangerous illness which he suffered during the past year, and to which he nearly succumbed. His attack appears to me, by his description, to have been chiefly one of inflammation of the liver, though other organs were also affected. The Archdeacon, however, still weak, and not free from cough in the chest and throat, and somewhat depressed in spirits, as a natural result of the illness. He appeared, however, to be glad of my visit, though I could not persuade him to leave his station for a change of air. He is desirous, if Providence permit, of remaining two winters yet in the north, in which time he hopes (D.V.) to complete and revise his translation of the Tukuth Testament and Prayers. Afterward, if life is spared, he proposes again to take his translations to England for printing. Whether or not age and health may admit of a second return to the north, must for the present be undecided, and meanwhile I am earnestly hoping that the Archdeacon may be joined in the present fall by the Rev. V. C. Smith of Athabasca, as already arranged.

I wish also to plead with your Committee at once for the fulfilment of the promise made me when I was in England, seven years since, that a missionary shall be sent me expressly to the Esquimaux race, as soon as I arrange to open a Mission among

I see great advantage that might be hoped for by such an Esquimaux missionary being sent out to us next year.

To evangelize the Esquimaux thoroughly, a small steamer ought to be provided to ply along the Arctic coast, and this I hope the liberality of friends at home might provide.

The whole of the Indians on the Youcon, which runs a course of at least 2000 miles, are thirsty for instruction, and are already partially evangelized by the efforts of Archdeacon MacDonald. I have formerly felt a hesitation, which I now regret, to ask your Society to take up work in the American territory of Alaska. I feel satisfied that international boundaries ought to make no bar to evangelistic efforts; and it is remarkable that the faith of Archdeacon MacDonald's catechumens on the Lower Youcon, though assailed by a French Roman Catholic bishop and priests from British Columbia, appears to have stood firm.

The French missionaries have, I am told, now left the Youcon, and Archdeacon MacDonald has received a letter from the gentleman in charge of the American trading-post on the Lower Youcon, writing him to reoccupy that ground, and stating (the writer being himself a Catholic) that the influence of the priest over the Indians was found

not to be good, while that of the Archdeacon was decidedly beneficial.

This is strong testimony, and forms a summons, which I think your Committee ought not to resist, to send an English Protestant missionary to the Lower Youcon. The Indians on the Upper Youcon have equal claim. Some of the untaught tribes there are still dangerous to their neighbours, and about three years since there was a massacre of some twenty or thirty unoffending Indians by their wilder neighbours on the Upper Youcon. The murderers fled to the Mackenzie, and have taken refuge with the Roman Catholic Indians at Fort Good Hope, though I hear that two of the ringleaders in the murder have died there this spring by visitation of God. On the Upper Youcon also I have reason to think that we should have assistance from the traders in establishing a Mission.

I have now been travelling since May, and expect to be on the move for another month at least. The distance I have already traversed since spring may be about 2500 miles. I think this diocese, measured in its widest bounds, will be found nearly or quite as large as British India, China, or Arabia, each of which are estimated, I think, to contain about 1,300,000 square miles.

THE following letter from Mr. Henry Cole, lay missionary at Mpwapwa, gives an interesting account of his agricultural operations. It has been waiting an opportunity of insertion some little time:—

*Mpwapwa, Feb. 15th, 1881.*

Our work, although up-hill and trying, does not fail to yield encouragement and cause for thankfulness. If we cannot point to cases of real conversions, we can point to cases where the seed sown is manifesting itself in the daily life and conversation. Some of our people seem to take no small interest in learning; and should they advance in letters, and embrace Christ as their own personal Saviour, glorious things might be expected to follow in East Central Africa.

The farming operations, we trust, will be attended with favourable results this year. We had all the mashina (roots) dug up and burnt during the dry season, so that the garden is ploughable, and if there were a plough to be had, we would gladly bring it into use. The

native corn which we have sown promises extremely well; but wheat, which we have sown in different kinds of soil, is turning out to be a failure. A week's hot sun, in the absence of rain, is sufficient to completely scorch it; and therefore I think it will never be a successful crop, except when artificially irrigated. In order to diminish labour and expense, we are rapidly converting our garden into a cassava plantation. The root of the cassava is very good, and capable of being converted into a variety of dishes. The leaves are also esculent, and eat somewhat like cabbages. The present masira was ushered in with a thunderstorm on the 1st of January ult. Since then we have had several thunderstorms, and the amount of rain which fell has been considerable. The river overflowed its banks, and the flood came with great

force into our garden, and carried off fences, vegetables, and a tin of wheat, which I had covered with weeds, &c., until my return to the garden. The Natives said it was not the rain of Mpwapwa; it having surpassed, I suppose, anything which they had seen before. I'm glad to say that the Natives have been cultivating rather extensively this season. Should favourable weather come to the close of the rainy season, they would have not only sufficient corn for themselves, but enough to supply all the passing caravans for the next year. At present, the people of Mpwapwa, as also the Mission people, have to go to a place called Kongwa, a distance of about ten miles, to buy food. It is not because Kongwa is more fertile than this place that we have to resort thither, it is because the village is not touched upon by caravans. It lies at the foot of extremely high hills, and several miles distant from any caravan route. With the twofold object in view, i. e. to purchase corn and make the acquaintance of the chief and people, the doctor and myself went thither about three weeks ago. Some beautiful vale and mountain scenery presented itself to view. I could not help thinking how wonderful it was that so many unsightly scenes of residences should be adopted by man, whilst there are so many other places most delightful in aspect left uninhabited, and rarely visited save by wild beasts and birds. When we arrived at the village, many of the guileless age could be seen running in all directions, and many of the old dames showed no small symptoms of fear. We soon made known the object of our visit, and the fear of the villagers seemed to vanish. The chief lodged us in his house, and made us the present of a goat. Before the sun was wholly sunk on his western wheel, we were visited by, I should think, the most of the inhabitants, several of whom never saw a white man before. At night-fall great joy was brought to the place by the return of the chief's son from the Wa-

humba country. He had been captured by the Wahumba when on a cattle-lifting expedition, and carried off by them, and compelled to herd goats. He managed to effect his escape by night, and to make his way home, a distance of about thirty miles, through a wild, uninhabited forest. He said that he was three nights in the forest, and the only food he got was a bone, with a little flesh on it, which he picked up at a camping place. The boy cannot be more than about ten years of age. The young girls carried him into the house, and there was great joy in that city. Early the next morning we sent word to our host that we wanted to take our departure, and wished to see him first, so as to bid him good-bye, &c. He soon made his appearance in our compartment, and sat on a log of wood. He could not understand why we should leave him so soon, and urged us to stop with him till the next day. We told him that our corn was becoming spoil for the want of hoeing, and we hoped he would excuse us on that account. We invited him to come and see us at Mpwapwa, which he promised to do. The visit was enjoyable and profitable.

Before closing, I must say something about our sheep, goats, and cows. All are in the enjoyment of good health, and are doing remarkably well. We had not so much milk since we came to Mpwapwa as what we have had lately. Our herdsman is one of the best men in Africa. He has been with us for more than a year, and has during that time given the greatest satisfaction. He takes an interest in the flock, and does all in his power to have the cattle strong, by taking them to green spots, and by cutting down branches of the trees when these fail. We have two ostriches, delightful birds. I humbly hope no ill may befall them. And as we have an ostrich farm enclosed, we must try and add to their number when the opportunity offers.

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AN American correspondent points out that in the summary of Protestant Missions in Africa, which appeared in the *Boston Missionary Herald* and was copied into the *Intelligencer* of November, the Missions of the Protestant Episcopal Church of America at Cape Palmas, Monrovia, and other places in Liberia, are by some oversight omitted from the enumeration. According to the last Annual Report of the Foreign Mission Committee of that Church,

published recently in *The Spirit of Missions*, the staff in Liberia consists of a Bishop, fourteen clergymen (3 white, 8 Liberian, 3 Native), three white female teachers, 21 Liberian and Native lay agents. The attendants at public worship average 782; the communicants are 357; the scholars, about 500; baptisms last year—adults, 22; children, 58.

THE Cambridge C.M.S. Association proposes to hold, in March next, a Missionary Exhibition of Articles of Foreign Manufacture, Samples of Food and Clothing, Models of Native Dwellings, and other objects of interest illustrative of Native life, habits, and religions in the various fields of labour occupied by the C.M.S. The loan of any such articles will be welcome. Articles specially imported from India, China, Africa, Palestine, and N.-W. America, will also be offered for sale, for the benefit of the Society. Information can be obtained from the Rev. J. Barton, Trinity Vicarage, Cambridge.

WE desire to call attention to the circular inserted in this number of the *Intelligencer* respecting the proposed Henry Martyn Memorial Hall at Cambridge, and to express an earnest hope that the project may meet with liberal support. There is plenty of room for this, and for Mr. Bruce's proposal in our present number, and for the Truro scheme, and for any other method of honouring the memory of one whose life and death have exercised so great an influence upon the Church.

### TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for the numberless mercies of 1881. Prayer for continual guidance and abundant blessing in 1882: especially for deepened interest in the missionary cause in the Church at home, and for means to respond to the increasing calls from the field abroad.

Thanksgiving for the life and labours of Dr. Krapf. Prayer that their influence may continue to work for the good of Africa. (P. 51.)

Prayer for the Society's work among Mohammedans in many lands. (P. 18.)

Prayer that wise counsels may attend the present and pending discussions on Education in India. (P. 1.)

Prayer for New Zealand (p. 33), Athabasca (p. 54), the brethren and sisters in the Punjab (p. 53).

### NOTES OF THE MONTH.

#### ORDINATION.

*China*.—At an Ordination held at St. Matthew's, Islington, on Oct. 23, by the Bishop of Victoria, acting under a Commission from the Bishop of London, the Rev. J. Martin was admitted to Priest's Orders.

#### RETURN HOME OF MISSIONARIES.

*Niger*.—Mr. J. Kirk left Lagos in October, and arrived at Galston, N.B., on Nov. 12.

*Nyanza*.—The Rev. G. Litchfield left Zanzibar on Oct. 19, and arrived in England on Nov. 24; Mr. C. W. Pearson left Zanzibar on Oct. 19, and arrived in England on Nov. 27.

*Palestine*.—Rev. W. T. and Mrs. Pilter arrived in London from Jerusalem on Dec. 12.

*North India*.—Mr. A. H. Wright left Agra on Nov. 10, and arrived in England on Dec. 9.

*Punjab*.—Mr. W. Briggs left Multan on Nov. 4, and arrived in England on Dec. 9.

#### DEPARTURE OF MISSIONARIES.

*Ceylon*.—The Rev. H. and Mrs. Horsley left London on Nov. 30, 1881, for Colombo.

#### DECEASE OF MISSIONARIES.

*North India*.—Mrs. Wright, wife of Mr. A. H. Wright of Agra, died in England on Oct. 27.

The Rev. Dr. J. L. Krapf, the veteran missionary of East Africa, died at Kornthal, Wurtemberg, on Nov. 26, 1881.

## HOME WORK OF THE SOCIETY.

**T** is proposed to devote two or three pages of the *Intelligencer and Record* every month to a very brief summary of the Home work of the Society, comprising notices of the larger provincial Anniversaries, and of Conferences, &c., with an enumeration, as far as practicable, of sermons preached and meetings held. It is hoped that Honorary District Secretaries; Secretaries of Associations, and clerical and lay friends generally, will kindly co-operate by sending notices and lists of the meetings, &c., in their respective districts. Notices cannot be too numerous, but obviously they must be very short. They should be addressed to the Editorial Secretary.

Now that Church Missionary Unions have been established in many of the counties of England, periodical (annual or half-yearly) Conferences of the members of those Unions, i. e. of the leading clerical and lay friends of the Society in those counties, are being regularly held. Conferences also of Honorary District Secretaries only have been held in several places. Thus at *Exeter*, on Nov. 22nd, twenty-one H. D. Secretaries for *Devonshire* met under the presidency of Sir John Kennaway, when the whole work of the Society in the county was carefully reviewed, and much practical discussion took place. This meeting was attended by the Rev. H. Sutton, Central Secretary, and the Rev. T. Y. Darling, Association Secretary for the S.-W. District. The *Sussex Union* met at *Eastbourne* on Nov. 29th, the Rev. T. Pitman presiding; when addresses were given by the Rev. E. Lombe and Mr. Eugene Stock. Mr. Pitman mentioned that just fifty years had elapsed since he established the Eastbourne C. M. Association. More than a hundred members were present, including ladies. The Rev. W. A. Bathurst, Vicar of Holy Trinity, Eastbourne, is Hon. Sec. of this Union. There was a meeting of the *Essex Union* at *Colchester* on Oct. 27th, with addresses by the Rev. Canon Harrison, the Rev. Flavel Cook, and Mr. Stock. At *Chester*, on Nov. 27th, some of the H. D. Secretaries met under the presidency of Dean Howson, and mapped out the county of Cheshire into convenient districts.

At *Southsea* on November 2nd an inaugural series of meetings took place in connexion with the *Hampshire C. M. Union*. The Rev. R. Bruce preached the sermon in St. Simon's Church, after which a business meeting was held, the President, Mr. R. C. Hankinson, J.P., of Southampton, in the chair. The Rev. A. Baring-Gould, of Winchester, gave an address on "Missionary Union and its Advantages." At the afternoon meeting the Rev. W. S. Dumergue, Vicar of Fareham, read a paper on "C.M.S. Work among Mohammedans," which was followed by a discussion, in which General Lewis, Colonel Urmston, and others took part. In the evening a public meeting was held, when addresses were given by the Rev. R. Bruce, the Rev. A. B. Burton, and the Rev. J. Hamilton, Association Secretary.

On November 8th two Conferences were held at *Liverpool*. The clergy and officers of Associations met in the afternoon, when Canon Taylor presided, and the Rev. H. Sutton spoke on Home Organization. After tea, admirably served and largely attended by ladies and gentlemen, Archdeacon Bardsley took the chair for the evening Conference, and a paper was read by the Rev. W. J. Smith, of Pendleton, on "Old Principles and New Methods." Mr. Sutton then spoke, and a spirited discussion followed. Many valuable hints were thrown out by the various speakers.

At a Missionary Conference in connexion with the Society held on Oct. 28th at *Aylesbury*, Lord Cottesloe presiding, an important and lengthy speech was delivered by the Duke of Buckingham, who gave valuable testimony to the success of Missions in South India, from his personal experience as Governor of Madras. He particularly referred to the good work done on the Godavery, owing to the influence and zeal of Sir A. Cotton and General Haig, and also enlarged on the progress of the Native Church in Tinnevely.



A meeting of the *Warwickshire Union* was held at *Birmingham* on November 22nd. In the unavoidable absence of the Bishop of Worcester, the Rev. Prebendary Wilkinson presided. The Bishop of Sodor and Man gave a devotional address, and the Rev. H. Sutton spoke on "The Needs of the Society and how to meet them." Mr. Samuel Saththianadhan, of Corpus Christi College, Cambridge, also spoke. A large number of Birmingham and Warwickshire clergymen were present. In the evening the Bishop of Sodor and Man preached at St. Martin's Church.

The *Canterbury Anniversary* was held on October 29th and 30th. The Dean presided at the meeting, which was addressed by the Bishop of Dover, Canon Hoare, and the Revs. H. Horsley and H. Sutton. Colonel Horsley is the Hon. Secretary.

The *Peterborough Anniversary* took place on November 13th and 14th. Bishop Magee presided, and delivered a speech of much interest. As the chief pastor of the diocese, he said, he always rejoiced at missionary work. There was no surer testimony of increasing growth of spiritual life in the Church, the diocese, or the parish, than by its increasing zeal for Missions. He had a deep conviction that every shilling they gave to missionary work came back to them in increased blessing on their own work, and that every missionary who went out sent and brought back a rich spiritual gift; and, therefore, with all his heart he thanked and honoured all who were engaged in preaching the Gospel to the heathen. He dwelt upon the progress of Missions in the present day, especially referring to the rapid growth of the Native ministry, which he regarded as a most encouraging feature. The Rev. E. Davys, formerly Vicar of Peterborough, but lately missionary at Hong-Kong, and the Rev. H. Sutton, addressed the meeting.

The *Brighton Anniversary* took place on November 20th and 21st. Sermons were preached in many churches on the Sunday. The meeting on the Monday was large and enthusiastic. The Earl of Chichester presided, and the speakers were the Rev. Canon Hoare, Archdeacon Hannah (Vicar of Brighton), the Revs. R. Bruce, J. Caley, and A. B. Hutchinson. Canon Hoare's speech is described as having been a very powerful one.

The *Croydon Anniversary* was held on November 21st; the speakers were Admiral Prevost and the Rev. D. Brodie.

The 62nd Anniversary of the *Chester Auxiliary* was held on Nov. 28th, Dean Howson presiding. The Report, read by the Rev. J. H. Acheson, called attention to the fact that Cheshire had not shared in the general advance in the Society's income within the last few years. The county, after raising its contributions each decade up to 1861, when it sent up 2376*l.*, had gone back in the past twenty years, giving in 1881 only 2320*l.* The Dean delivered a hearty speech. He said that when a great overgrown diocese was divided, it always resulted that the two halves of it together effected a great deal more than the whole did undivided; and now that the diocese and county were conterminous, he hoped they would get the benefit of the concentrated feeling. The Revs. J. Caley and H. Sutton addressed the meeting.

Among the churches in the *Metropolitan District* in which sermons have been preached for the Society during the past month are St. Mary's, Kilburn; Waltham Abbey; St. Matthew's, Surbiton; Deptford; Finchley; Hackney Parish Church; Bam's Chapel, Homerton; St. Luke's, and Christ Church, Hackney; these last four being in connexion with the N.-E. London Auxiliary.

Bishop Horden, of Moosonee, has continued to plead the Society's cause in many parts of the country, among other places at Newcastle-on-Tyne, Morpeth, Bishop Auckland, Leicester and neighbourhood, Redditch, and Hove (Brighton).

An effort has been made by the Rev. W. Allan, Honorary District Secretary, in conjunction with the Rev. J. M. West, to unite the churches of *South London* in simultaneous sermons on February 12th next. No less than twenty-three churches in Southwark, Newington, Lambeth, Bermondsey, and Rotherhithe are joining in the movement, and two others on the following Sunday. A large number of leading London clergy will take part by preaching at the different churches.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, November 14th, 1881.*—The Estimates Committee presented the Foreign Estimates for the year 1882, which showed an increase on the figures of the current year of 10,627*l.*, including the charges on the Extension Fund, and, added to the probable expenditure of Home and Contingencies Accounts, showed a grand total of 206,414*l.* as the estimated expenditure for the year ending March 31st, 1883. The Estimates Committee considered that the time had come when an effort should be made to relieve the General Fund of the heavy burden put upon it on account of the Disabled Missionaries' Fund, which amounted during the coming year to over 9000*l.*, and recommended an appeal to the friends of the Society for special contributions towards this object.

In view of the extension of work indicated by the estimates passed as above, the Committee resolved that for the present the limit on the number of candidates for missionary employment under training in the Society's Institution be extended from 33 to 40.

A letter from W. C. Jones, Esq., to Sir W. Hill was read, expressing his (Mr. Jones's) readiness to bear the expense of building a college at Fuh-Chow. The Committee received the intimation of this generous proposal with thankful gratification.

A letter was read from the Society for the Suppression of the Opium Trade, asking the Society to appoint a delegate to join a deputation about to wait upon the Prime Minister. The Lay Secretary was requested to represent the Society on the deputation.

A grant of 100*l.* was made to the Strangers' Home for Asiatics for the current year.

The Rev. John Latham, Vicar of Thornton-Curtis, Lincolnshire, having offered himself to the Society for missionary work, and testimony having been borne by clerical friends of the Society to his missionary qualifications, his offer was thankfully accepted.

A Memorandum from the Sub-Committee appointed to consider recent difficulties at Frere Town was presented, giving an account of despatches received from the Foreign Office on the subject, and of an interview the Sub-Committee had had with Sir John Kirk. The Memorandum was accepted, and draft letters to Earl Granville and the Sultan of Zanzibar were approved.

The Committee took leave of the Rev. W. S. Price on his proceeding to Frere Town as Special Commissioner. The Instructions of the Committee having been read by the Hon. Clerical Secretary, Mr. Price was commended in prayer to the favour and protection of Almighty God by the Rev. B. Baring-Gould.

*Committee of Correspondence, November 22nd.*—Letters were read from the Rev. G. B. Bennett of Hereford, stating that the Hereford Church Missionary Association desired to found scholarships in the Female Institution at Lagos, in memory of the late Miss Emelia Venn, for girls who should become teachers, and offering two sums of 300*l.* and 200*l.* for the purpose. The Committee gratefully accepted the offer of the Hereford Association.

Sanction was given to the Rev. F. Gmelin's return to the Bengal Mission this year, his location being left to the Calcutta Corresponding Committee.

Letters were read from the Revs. H. P. Parker and G. B. Durrant urging the reoccupation of Faizabad. The Committee felt unable to depart from the arrangements proposed for Faizabad in a recent Memorandum of the Calcutta Corresponding Committee (in consequence of the Society's financial

retrenchments), which arrangements had been approved by this Committee, and which did not provide for a European Missionary being located at Faizabad.

*General Committee, November 22nd.*—The Secretaries reported the sudden death, on November 19th, of the Hon. A. Leslie Melville, of Branston Hall, Lincoln, a Vice-President of the Society. The Committee received this information with much regret, and directed that his daughter, Mrs. Henry Wright, and his family be assured of their sincere sympathy.

Applications for grants from the W. C. Jones Fund having been received from the following Native Church Councils in India, namely, North-West Provinces, Punjab, Madras, Palamcottah, Dohnavur, Surandai, Paneivilei, Pannikulam, Nallur, Suviseshapuram, Mengnanapuram, and Sivagasi, amounting to a total of Rs. 8595, the Committee recommended the same to the consideration of the W. C. Jones Fund Sub-Committee.

*Committee of Correspondence, November 29th.*—Mr. C. W. Pearson, who had just returned from the Nyanza Mission in ill-health, was introduced to the Committee, and gave information regarding the state of the Mission in Uganda up to the time of his departure in April last.

The Committee took leave of the Rev. Hugh Horsley, and Miss M. Hall, proceeding to join the Ceylon Mission. The Missionaries were addressed by the Revs. C. C. Fenn and Canon Hoare, and were commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

A letter was read from the Committee of the General Council on Education in India, in reference to the Vice-Royal Commission on Education presently to meet in Calcutta. The Committee heard with satisfaction of the appointment of the Commission, and readily agreed to instruct the Society's agents in India to use their best endeavours to get full and accurate information laid before it.

An interesting letter from the Rev. J. H. Bishop, was presented, dated Trichur, Sept. 20th, suggesting plans for the more effective working of the Society's Northern Missions in Travancore and Cochin, having reference to (1) Native Church organization; (2) the revival and remodelling of the work in out-stations; and (3) aggressive work amongst high castes. The Committee heard with much interest of the plans proposed by Mr. Bishop, and referred them, in the first instance, to the consideration of Bishop Speechly and the Travancore Missionary Conference.

Various grants asked for from the India Missions were declined as being beyond the sanctioned estimates of 1882.

Certain grants were sanctioned for urgently needed repairs to mission buildings at the stations and out-stations in the Diocese of Rupert's Land.

*Committee of Correspondence, December 6th.*—The Committee received with much concern the sad intelligence of the death of Captain Brownrigg, R.N., of H.M.S. *London*, whose name had become familiar to them in connexion with his kindly interest in Frere Town, and his attention to the Waganda envoys on their return to Africa.

The Secretaries having reported the death of the Rev. Dr. Krapf, the following minute was ordered to be placed on record :—

"With mingled feelings of regret and gratitude the Committee have received the intelligence of the death of Dr. Krapf. They cannot but regret this severance of another link with the past, this loss of another name, very familiar and highly honoured, from the roll of the Church Militant. They cannot but thank the Lord, not only for that enabling grace which sustained a faithful servant and gave strength and endurance and wisdom for his abundant labours, but also for that

tender mercy which spared him the pains and humiliation of a death-bed sickness, and has taken him, as in a moment, into the realized presence of his dear Redeemer.

"It was in the year 1837 that John Ludwig Krapf's connexion with the Society commenced. His brief sojourn in Abyssinia, his more lengthened residence in the kingdom of Shoa, the endurance of suffering borne by him and his wife during their journeys in various directions, furnish a romantic chapter in the history of self-sacrificing effort for the advance of the Kingdom of Christ, which may well stimulate those who follow in his steps. It is, however, from the year 1844, when he was led to fix on Mombasa as the base of his future operations, that the work of Dr. Krapf, and of his brother, Mr. Rebmann, is linked with the current history of the Society. He has been spared to see, in the present state of the Society's missionary operations in East Africa, evidence that his labour was not in vain in the Lord, tokens that there will be in God's good time an abundant harvest of souls from amongst those people in whose behalf he counted it a privilege to labour and to suffer, and for whom he was ready to lay down his life if he might but witness the conversion of one soul. The Committee cannot forget that while the Church of Christ has been encouraged and stimulated to fresh effort by the example of Dr. Krapf, it was his and Mr. Rebmann's bold explorations that gave birth to the geographical discoveries which have revealed to this generation much of the vast continent which was for centuries unknown. To the linguistic labours of Dr. Krapf the future African Church will be indebted for versions of Scriptures in the Suahili, Kinika, Kikamba, Galla, and Amharic languages, while the Missionaries reap the benefits of his dictionaries, vocabularies, &c., in those and other East African tongues.

The Committee have heard with deep interest of the very appropriate close of such a life. On the eve of Advent Sunday, after a conference with a brother in the Lord on the blessed hope of the glorious appearing of the Saviour, while kneeling in prayer, alone with the God who had led him and shielded him through all his wanderings and trials, he was called to depart and be with Christ. Apparently without a struggle he has entered into his rest; and the Committee are thankful to learn that his body has been laid in the same place where rests that of Mr. Rebmann, companion of his labours on the East Coast of Africa, to wait together that Advent morning which shall reunite in one, and with their Lord, all His faithful servants."

Reports were presented from the Sub-Committee in charge of the Africa Missions, reporting various arrangements made by them in connexion with the Sierra Leone, Yoruba, Niger, East Africa, and Nyanza Missions. In particular, they reported on a statement received from Bishop Crowther, with reference to the agents on the Niger and their work, the generally satisfactory character of which the Committee received with much thankfulness. The Sub-Committee also stated that they had had an interview with Mr. C. W. Pearson, who had lately returned from Uganda, and who represented the relations of the Missionaries with Mtesa as very unsatisfactory, but stated that the people themselves were accessible, and that even if the Missionaries detained at Rubaga were unable to carry on direct instruction, a good work could be done in learning and reducing the language and translating the Scriptures. They recommended that three men be sent out in addition to the five already sanctioned; three being allotted to Uyui, three to the south end of the Lake, and two to proceed, if necessary, to Rubaga. A resolution was agreed to accordingly.

A Report was presented from the Sub-Committee in charge of the Palestine Mission, stating that several applications for grants had been considered, and Canon Tristram having been consulted as to their relative importance, the following had been, for the present, declined: (1) The building of a mission-house at Nablús; (2) the opening of a girls' school at Rafidieh; (3) the opening of a boys' school at El Husn; and (4) the purchase of the house

occupied by the Rev. A. W. Schapira at Gaza ; while a grant of 90l. was recommended for the immediate purchase of certain land at Salt, and also a grant for maintaining a girls' school at that station. These were approved.

## Contribution List.

*In the following list of receipts from Nov. 11th to Dec. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Amphill.....	13	2	7	Donington.....	5	0	0
Millbrook.....	5	3	0	East Keal.....	1	2	3
Sandy.....	10	14	0	Humberston.....	3	0	0
Steppingley.....	8	10	8	Kirkby-on-Bain.....	3	4	11
Berkshire: Letcombe Regis.....	24	8	3	Moulton Chapel.....	11	0	0
Reading.....	110	0	0	Oxcombe.....	15	0	0
Winkfield.....	10	0	0	Middlesex: City of London:			
Buckinghamshire: Iver Heath.....	7	18	5	• All Hallows, Great and Less.....	6	11	6
Granborough.....	17	10		Aldgate: St. Botolph's.....	18	8	6
Long Crendon.....	1	17	2	St. Michael's, Cornhill.....	28	0	0
Londwater.....	12	5	0	Ashford.....	9	4	8
Lower Winchendon.....	3	17	6	Bethnal Green: St. James-the-Less.....	8	13	1
Marsworth.....	1	1	0	Bloomsbury: St. George's.....	67	1	0
Seer Green.....	1	14	4	Chelsea: St. Matthew's.....	1	6	6
Stoke Mandeville.....	18	0	0	Finchley: Parish Church.....	45	15	6
Upton-cum-Chalvey.....	15	0	0	Fulham: St. Mary's.....	65	9	8
Waddesdon.....	2	2	0	Gray's Inn Road: St. Jude's.....	3	3	0
Weston Turville.....	33	5	2	Hammersmith: St. Matthew's.....	17	5	
Wing.....	5	14	0	Hornsey: Holy Trinity: Stroud Green.....	19	4	1
Wingrave-cum-Rovsham.....	7	15	3	Islington.....	200	0	0
Winslow.....	6	7	3	Kensington: Christ Church.....	7	7	0
Cheeshire: Byley.....	2	18	3	Kentish Town: St. John the Baptist.....	7	3	1
Eaton: Christ Church.....	5	4	0	Kilburn.....	39	9	0
Hyde: St. Thomas.....	4	4	0	Limehouse: St. Ann's.....	10	0	0
Wharton.....	10	11	5	Maida Hill: Emmanuel Church.....	66	0	0
Wheelock.....	1	0	0	New Southgate: St. Paul's.....	14	10	0
Cornwall: Falmouth.....	12	8	10	St. Marylebone: All Souls.....	30	15	0
Flushing and Mylor.....	12	1	6	Staines.....	11	8	6
Penweris.....	9	0	0	Trent Park: Christ Church.....	11	11	11
Perransabuloe.....	4	18	0	Monmouthshire: Llansoy.....	8	8	6
Cumberland: Bolton.....	15	0	0	Nantyglo.....	1	8	7
Silloth: Parish Church.....	10	0	0	Shirenewton.....	10	15	0
Derbyshire: Ashford.....	1	3	1	Norfolk.....	1000	0	0
Bakewell.....	7	1	4	Beeston Regis.....	1	0	0
Derby and South Derbyshire.....	150	0	0	Outwell.....	3	15	0
Winshall.....	23	2	6	Tetford.....	24	10	9
Devonshire: Devon and Exeter.....	50	0	0	Waborne.....	3	11	6
Dorsetshire: Corfe Mullen.....	6	6	6	Northamptonshire: Boddington.....	11	13	5
Cranborne.....	3	0	0	Nottinghamshire: Walsby.....	1	0	0
Kington Magna.....	1	11	0	Oxfordshire: Holwell.....	1	5	0
Stickland.....	1	17	3	Oxford: Christ Church.....	7	7	0
Durham: Darlington: St. Paul's.....	13	14	0	Thame.....	45	0	0
Easer: Theydon Garnon.....	6	10	10	Shropshire: Lydbury.....	6	3	6
West Ham, &c.....	14	4		Wellington: Christ Church.....	20	7	7
Gloucestershire: Longborough.....	2	2	0	St. George's.....	7	15	9
Hampshire: Baughurst.....	2	15	6	Somersetshire: Bath, &c.....	100	0	0
Bramshaw.....	5	2	0	Brompton-Ralph.....	2	11	2
Brookenhurst.....	1	11	6	Cutcombe.....	7	5	0
Ramsdale.....	2	2	0	Midsomer Norton.....	50	0	0
Southsea: St. Paul's.....	2	10	6	Wedmore.....	20	5	6
Tadley.....	3	1	6	Wolverton.....	1	1	0
Hertfordshire: East Herts.....	100	0	0	Staffordshire: Aston.....	3	2	0
St. Albans: St. Peter's.....	14	0	9	Coven.....	21	8	2
Shenley.....	25	18	3	Darlaston: Parish Church.....	19	17	0
Thamesbridge.....	15	11	0	Handsworth: Parish Church.....	15	14	10
Walden: St. Paul's.....	2	10	0	Hixon.....	1	11	6
West Herts.....	4	13	11	Kingsley.....	3	13	0
Kent: Blackheath.....	119	12	7	Stapenhill.....	86	5	0
Brenchley.....	174	8	3	Tipton: St. Matthew's.....	4	11	7
Rochester: All Hallows.....	2	3	2	Upper Tean: Christ Church.....	5	0	0
Lancashire: Burtonwood.....	6	7	0	Willenhall.....	9	15	8
Croston.....	6	5	2	Wolverhampton.....	2	13	0
Blacketh with Beccomall.....	17	6		Suffolk: Pentlow.....	1	15	9
Key: St. John's.....	10	10	6	Surrey: Clapham Park: All Saints.....	21	8	4
Leicestershire: Edmondthorpe.....	1	18	0	Croydon.....	34	0	0
Lincolnshire: Barton-on-Humber.....	27	18	0	Kennington: St. Mark's.....	11	1	4
				Kingston, &c.....	26	0	0
				Nutfield.....	43	16	11

Peckham: St. Mark's.....	17	11	10
Redhill.....	85	0	0
Streatham: Christ Church.....	16	5	0
Emmanuel Church.....	30	0	0
Surbiton.....	74	4	8
St. Mark's.....	4	10	9
Wandsworth.....	20	0	0
Weybridge.....	15	7	5
Woking.....	23	0	0
Sussex: Burgess Hill.....	8	0	0
Colgate.....	15	2	4
Crowborough.....	10	0	0
East Sussex.....	900	0	0
Horsham: Holy Trinity.....	12	9	5
Hove.....	78	16	6
Maresfield.....	2	12	10
Northiam.....	1	14	9
Slingham.....	10	0	0
Sompting.....	20	5	0
Tidebrook.....	11	8	7
Warwickshire: Alveston.....	8	0	9
Avon Dasset.....	12	3	0
Birmingham.....	200	0	0
Brailes.....	8	6	5
Ilmington.....	15	7	0
Leamington.....	200	0	0
Monks Kirby.....	2	14	4
Southam.....	2	12	4
Westmoreland: Holme.....	9	5	0
Levens.....	27	0	0
Soulby.....	6	14	2
Wiltshire: Baydon.....	5	0	0
Broughton Gifford.....	8	3	0
Ham.....	2	6	6
Shaw.....	21	4	0
Worton and Marston.....	4	17	6
Yorkshire: Adlingfleet.....	2	0	0
Burton Fleming.....	4	5	11
Bridlington Quay.....	60	0	0
Fordon.....	1	9	1
Hackness.....	5	13	0
Ilkley.....	30	0	0
Newton House.....	29	0	0
Middleton.....	2	10	0
Pontefract.....	60	0	0
Thornon-in-Lonsdale.....	2	17	8
Wath-upon-Dearne.....	5	2	0

## ASSOCIATIONS IN WALES.

Anglesey: Llanddyfnan.....	1	10	6
Llangefni.....	3	0	0
Brecknockshire: Langattock.....	13	2	6
Carmarthen: Eglwys Cammin.....	1	11	6
Kittig.....	2	8	9
Carnarvonshire:			
Lleyn and Eifonydd Deaneries.....	18	4	11
Denbighshire: Wrexham.....	22	0	8
Glamorganshire: Aberavon.....	3	14	0
Cwmavon.....	2	15	2
Merionethshire: Aberdovey.....	5	0	0

## IRELAND.

Hibernian Auxiliary, for Special Funds.....	30	3	7
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## BENEFACTIONS.

A. B. and E. J., Thankoffering.....	10	0	0
A. Thankoffering.....	20	0	0
Bingham, Hon. R., Rothesay.....	5	0	0
Borrodale, J. H., Esq., Bournemouth.....	5	6	0
Buxton, Sir T. Powell, Waltham Abbey.....	100	0	0
Clark, Miss, Folkestone, for Fuh-Chow.....	40	0	0
Colville, Misses, Great Cumberland Place.....	10	0	0
Clutterbuck, Mr. H.....	50	0	0

Deshon, Rev. Henry C., Teignmouth.....	5	0	0
E. M.....	15	0	0
"From Sale of Diamond Cross".....	54	0	0
Hamilton, F. A., Esq., Founder's Court.....	100	0	0
Howard, Mrs., Sandbach.....	50	0	0
J. F. T.....	10	0	0
Jervis, P. O., Esq., Thankoffering for the year 1881.....	10	0	0
Morton, Mrs., Bournemouth.....	5	0	0
Muller, W., Esq., and Friends, for Fuh-Chow.....	25	0	0
Murray, H. B., Esq., Clonmel.....	40	0	0
Newnham, Mrs. Mary.....	10	0	0
Norman, R. M., Esq., Jermyn Street.....	5	0	0
Porter, Wm., Esq., Honiton.....	20	0	0
Prebendarius.....	500	0	0
Soames, Capt., R.A.....	5	10	0
Thankoffering from J. F. F.....	5	0	0
Vicarage Fruit Sold.....	5	0	0
Western, G. A., Esq., Shortlands.....	50	0	0

## COLLECTIONS.

Bancroft, Mr. Thomas, Miss. Box.....	2	19	8
Brooke-Peckell, Lady.....	13	5	0
Dunkinfield, St. Luke's Sunday-school, by Mr. Buckley.....	1	14	0
Soulbury Church, Sunday Teachers and Scholars, by Rev. G. H. A. Perry.....	1	4	4
The Study, Bonsall, Men's and Boys' Class.....	2	4	4
Girls' Sewing Class, and Friends.....	1	8	0
Wakeman, Henry, Winterdyne, Miss. Box.....	13	0	0
Walker, Mrs., Dumbleton.....	11	8	0

## LEGACIES.

By a Domestic Servant, by Rev. E. Whieldon.....	1	0	0
Carter, late Miss M. E.: Exors., Philip F. Rose, Esq., and John Wakeman, Esq.....	17	19	0
Cox, late John, of Adderbury.....	4	10	0
De Wolfe, late Mrs. Sarah C. of New Brunswick.....	142	3	1
Hill, late Jacob L.....	264	17	8
King, late Mrs.: Exors., Messrs. Charles Whitley, Charles Adkin, and John Whitley Brown.....	50	0	0
Nott, late Miss Emma Maria: Exors., Messrs. Thomas Davis and Samuel Weaver.....	90	0	0
Simcox, late Miss A. M.: Exors., Revs. H. K. Simcox and W. H. Simcox.....	90	0	0
Williams, late Mrs. S.....	19	19	0

## FOREIGN CONTRIBUTIONS.

Belgium: Antwerp.....	8	18	0
Canada: Goderich: St. Stephen's.....	15	0	0
France: Boulogne.....	3	4	6
Lyons.....	6	10	0
Italy: Naples.....	7	11	0

## EXTENSION FUND.

Sellwood, F., Esq., Collumpton.....	100	0	0
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## HENRY WRIGHT MEMORIAL FUND.

A Thankoffering for mercies received.....	5	0	0
Brighton: St. Margaret's Juvenile Association, by Miss Toy.....	13	3	2

## F. R. HAVERGAL MEMORIAL FUND.

A Thankoffering for mercies received.....	5	0	0
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## EMELIA VENN SCHOLARSHIP FUND.

Herefordshire.....	200	0	0
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*Errata.*—In our last issue, p. 760, under the heading of "Legacies," for Fox, late Thos. Archd., read Fox, Mrs. Archibald, of Blackheath. Also, on p. 759, under Northumberland, for Bellingham read Beltingham.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchlin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1882.

## THE MISSIONARY CAREER OF DR. KRAPF.

**T**HIRTY-ONE years ago (Jan. 2nd, 1851), Henry Venn uttered these words:—"If Africa is to be penetrated by European missionaries, it must be from the East Coast." At that time, although many travellers had explored large sections of the Dark Continent from the north, south, and west coasts, only two men had attempted to reach the interior from the eastern side. These were two German missionaries of the Church Missionary Society, John Ludwig Krapf and John Rebmann. The marvellous discoveries of the last quarter of a century were then in the future. Even Livingstone's more important journeys had scarcely begun. And it is a remarkable fact that the most famous and successful travellers since that time have almost all proved the truth of Mr. Venn's dictum by starting on their journeys from the Zanzibar coast. Livingstone, Burton, Speke, Grant, Van der Decken, as well as other more recent explorers, all travelled from east to west; and from east to west both Cameron and Stanley made their great marches "across Africa." What led to this notable new departure in the direction taken by African exploration? Confessedly, the impulse was given by the travels and researches of Krapf and Rebmann. Now Krapf and Rebmann were before all things missionaries. "We came to Africa," wrote the latter in 1855, "without a thought or a wish of making geographical discoveries. Our grand aim was but the spreading of the Kingdom of God." And yet they take high rank in the long roll of African explorers. God's words to Solomon are indeed applicable to them—"Because thou hast asked this thing, and hast not asked for thyself [fame and honour] . . . behold, I have done according to thy words . . . and I have also given thee that which thou hast not asked."

The lamented death of the survivor of these two brethren in labour and in trial invites us to a review of his deeply interesting career—a career which is at once thrilling as a story, important as a chapter in the history of African travel and African Missions, and full of significant and solemn lessons for ourselves at the present time.

### I.

John Ludwig Krapf was born at the village of Derendingen, near Tübingen, on Jan. 11th, 1810. The name Ludwig, "wrestler," conferred on him at his baptism, was, he observes in his autobiographical reminiscences, "no inapt appellation for one who was destined to

become a soldier of the cross.”\* His father was a simple farmer, and young Krapf might never have moved from the common round of rural life had not a lady who accidentally made his sister's acquaintance suggested that he should be sent to the grammar-school at Tübingen, with a view to study for the Church. It was at this school that the first impulse in the direction of his future career was received. Poring over an atlas, he wondered why so few places were marked in the Adal and Somali countries of Eastern Africa, and said to himself, “Is there then so great a desert yonder, still untrodden by the foot of any European? What, too, if it is full of hyænas?”—of which he had just been reading in an odd volume of Bruce's Travels, which a book seller in the town had lent him. He was then in his thirteenth year and in the discussions that soon ensued at home respecting his future calling, he raised objections both to the clerical and to the legal and medical professions, and expressed a wish to go to sea, and so perhaps gain opportunities of exploring foreign lands. Meanwhile he continued his studies assiduously, and became a good Latin and Greek scholar besides learning French and Italian.

It was in his fifteenth year that the call came which he afterwards nobly obeyed. The rector of the school read an essay to his pupils on Missions to the heathen, of which Krapf now heard for the first time. Instantly the question sprang up in his mind, “Why not become a missionary, and go and convert the heathen?” But he had first to give his own self to the Lord. “How can I,” he reflected, “preach the Gospel to the heathen, upon whose heart its seeds have fallen upon stony places?” As a child he had not been without religious impressions, but they had been evanescent. Now, in the act of praying for the heathen, it occurred to him to pray for himself; and, the desire to serve God as a missionary growing within him, in the Easter holidays of 1825 he made his way on foot to Basle, to consult veteran Director Blumhardt, then at the head of the well-known Missionary Seminary. “The Director,” says Krapf, “kindly recognized my zeal, but pointed out to me the first requisite for the calling of an evangelist, the renewal of the heart, as still wanting.” How he remained a week at the Institution; “and here it was,” he says, “that for the first time in my life I became acquainted with true Christians, who upon their knees prayed beside me.” With some of them he kept up a regular correspondence after his return home, in which he found “the greatest solace and blessing.” Though no marked occasion of conversion could be pointed to, the time quickly came when the insight of Blumhardt was satisfied that “the first requisite for the calling of an evangelist” was no longer wanting; and in 1826 an invitation to enter the Seminary reached Krapf, and “filled him with inexpressible joy.”

At Basle he remained two years; at the end of which time, emboldened by the mysticism of the writings of Jacob Behmen and Madame Guyon, he threw up the idea of becoming a missionary or even a minister.

\* The account of Krapf's early years is condensed from an autobiographical sketch prefixed to his *Travels and Researches in East Africa* (London: Trübner & Co., 1860).



returned home to serve God more acceptably by labouring with his hands. Ultimately, however, he finished his college course, was ordained to the ministry of the Lutheran Church, and became curate of Wolfenhausen. This post he soon had to resign, having given offence by a sermon in which he affirmed that "the world was in the last quarter of its twelfth and final hour;" and for some years he worked quietly as a private tutor.

The revived impulse towards missionary work was due to a Swedish missionary of the C.M.S., Peter Fjellstedt, who having served a short time in India had been appointed to Smyrna. During his stay in Europe he made Krapf's acquaintance, and pleaded with him the missionary cause. To his influence Krapf yielded, and returned to Basle, with a view to being recommended to the Church Missionary Society for appointment to Smyrna to work with Fjellstedt. The Basle Seminary in those days supplied the Society with some of its ablest and most devoted missionaries; and the then Lay Secretary, Mr. Dandeson Coates, visited Basle in the following year for conference with the Director. Krapf, with others, was introduced, and Blumhardt testified that he was "not only a man of piety, but of distinguished attainments."\* On Mr. Coates's Report being presented to the Committee at their meeting on Nov. 1st, 1836, Krapf was formally accepted as a missionary of the Society; but as it was not desired to reinforce the Smyrna Mission, he was appointed to Syra, to work in the school carried on for so many years by Mr. Hildner. Just then, however, news arrived of the death of a young missionary, Mr. Knuth, also from Basle, who had lately been sent out to the Abyssinia Mission; and at Blumhardt's suggestion Krapf's designation was changed from Greece to Abyssinia.

## II.

The Abyssinia Mission was undertaken by the Society with the same objects as its other Missions in the Levant and Egypt, namely by friendly intercourse with the ecclesiastics of the Oriental Christian Churches, and by the introduction of the Word of God, to quicken those Churches to fresh life, promote in them purity of doctrine and simplicity of worship, and thus enable them to exercise some degree of influence upon surrounding Mohammedanism and (in Abyssinia) heathenism. The enterprise, as a whole, failed. Eastern Christianity manifested no desire to receive spiritual impulse from the West; and notwithstanding the patient labours of many devoted men through long years, one by one most of the stations were given up. The Mission in Abyssinia, begun by Samuel Gobat in 1830, and carried on by Isenberg and others, lasted eight years, besides the period of Krapf's residence in Shoa, and of other tentative but unsuccessful efforts. "The ancient Christian Church of Abyssinia," wrote Mr. Venn some years afterwards,† "was regarded as the basis of our operations; and it was hoped that by raising her from the dust, by imparting to her the light of

\* Mr. Dandeson Coates's Report to the C.M.S. Committee on his visit to Basle.

† Instructions to East African Missionaries, *C. M. Intelligencer*, Feb. 1851.

Gospel truth, she might hold forth the same light to the surrounding heathen."

There was certainly some reason for these hopes, and that of a curious and interesting character. In 1817, a valuable Ethiopic MS. of the first eight Books of the Old Testament, being a part of the original Ethiopic Version of the Bible, came into the possession of the Church Missionary Society.\* Other portions were unexpectedly discovered. Ethiopic is the ancient ecclesiastical language of Abyssinia; and parts of these Scriptures were printed and sent into the country, where they were received by the king and the priests with the utmost astonishment, printed books being then unknown there. A few years before this, the French Consul at Cairo, M. Asselin de Cherville, having made the acquaintance of an aged Abyssinian monk named Abu Rumi, who had been both interpreter to the traveller Bruce in Africa and instructor of no less a person than Sir William Jones in India, had determined to translate some important book into Amharic, the vernacular of Abyssinia, as a linguistic exercise. He selected the Bible, and with infinite pains accomplished the entire translation. The Rev. W. Jowett, the learned C.M.S. missionary in the Levant, saw the work when on a visit to Cairo, and subsequently purchased the MS. for the Bible Society, whose property it became on April 10th, 1820. It consisted of 9539 pages in small octavo, the whole written out by Abu Rumi in the Amharic character. Portions of it were printed, and many thousand copies were afterwards circulated in Abyssinia. The revision of this version, for the Bible Society, occupied some of Krapf's later years, as will appear hereafter.

On Feb. 6th, 1837, just four months before Queen Victoria ascended the throne of England, the ardent young missionary left Basle for Marseilles, whence he sailed for Malta. The rapid steam communication of later days was then unknown; and at Malta he had to take another sailing-vessel, an Austrian ship, for Alexandria. It is a noteworthy coincidence that only by two days he missed meeting at Malta Samuel Gobat, then on his way home from Abyssinia, whither Krapf was journeying. From Alexandria he travelled to Cairo, where he remained five months with the C.M.S. missionaries Krusé and Lieder, studying colloquial Arabic. Thence, on a camel, he proceeded to Suez,† where he took passage in an Arab vessel for Jeddah, which

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\* An account of this and other Ethiopic MSS. of the Scriptures will be found appended to the Society's Report for 1817-18.

† Not only was the Suez Canal then undreamed of, but more than twenty years after, in 1860, when Krapf's Travels were published, both he and his editor, Mr. E. G. Ravenstein, failed to foresee what a mighty influence it was destined to wield. The latter, in his Introduction, speaks of "the canal *in nubibus*," and while allowing that "no doubt many supporters of the scheme were sincere in believing it feasible," points out good reasons why, even if completed, it would be of little use to commerce. Its only importance would be political, as it would be used by France to facilitate her plans for setting up in Madagascar a rival empire to British India! So impossible was it, only twenty-two years ago, for the ablest geographers to forecast the future. Krapf himself had larger ideas. He did not think the Red Sea would be much increased in importance; but he did expect it would "weaken Mohammedanism in the land of its birth, Arabia, and on the African coast, and tend to suppress the slave-trade, and subjugate East African heathenism by Christianity and its civilization." See *Travels*, &c., pp. xxxv., xxxvi., 15.



place he reached in twenty-two days. In another Arab craft he crossed over to Massowah, then, as now, the chief seaport of Abyssinia, which he reached in December, 1837. These were the first two of no less than *thirty-four distinct voyages*, i. e. voyages in distinct vessels, off the eastern coast of Africa, either in the Red Sea or the Indian Ocean, of which mention is made in the published narrative of his travels. If others be included which are not there mentioned, the number must be at least forty.

After some experience of the usual difficulties of African travel, Krapf succeeded in joining the missionaries C. W. Isenberg and C. H. Blumhardt, at Adowa, the capital of Tigré. But he was only there a month or two. As he reminded us only two years ago, when the news first came of the hostile influence of the Romish Mission in Uganda,\* a similar influence caused the expulsion of himself and his brethren from Tigré. Two French Roman Catholic priests persuaded the prince, Ubie, that they were more in accord with Abyssinian Christianity than the Protestant missionaries—which was true enough—and the latter received their *congé*. "We might have remained," wrote Krapf, "had we chosen to offer the prince a present greater than that which he had received from the Roman Catholics; but such a course we deemed an unworthy one, and after a residence of scarcely two months, I had to quit the land in which I would so willingly have striven to spread the Gospel."

The three missionaries reached Massowah in safety, whence Isenberg and Blumhardt proceeded to Cairo, to await instructions from the Committee in London. Krapf, however, with the zeal of a young recruit, resolved to attempt an entrance into Shoa, another Christian kingdom lying south of Abyssinia proper. He accompanied his brethren as far as Jeddah, and thence sailed in a Persian ship to Mokha. "On board this vessel," he says,—

"I had ample opportunities of studying the mode in which the Mohammedans force on their new slaves the religion of their prophet. A sheikh kept showing some Galla boys the bowings and genuflexions of Mohammedan prayer, and in fact the whole mechanism of his worship. When the poor slaves, who scarcely understood a word of Arabic, did not ape to his satisfaction the forms shown them, the sheikh broke out in abusive language or boxed their ears."

Severe illness compelled him to return to Cairo, and it was not till the early spring of 1839 that, now accompanied by Isenberg, he reached Tajurra, the landing-place for Shoa, nearly opposite Aden. "I was now," he writes, "about to become personally acquainted with the country which I had found so barren and empty in the map in my boyhood." A month's journey across the desert of Adal brought them to the highlands of Shoa, and on June 3rd they arrived at Ankober, the capital. They had a friendly reception from the king, Sahela Selassie; but, like another African potentate with whom at the present day we are more familiar, he informed them that he did not want spiritual teachers, but masons, smiths, and especially gun-makers. It is curious indeed to read the details of Krapf's intercourse with him.

\* See his letter in the *Intelligencer* of Dec. 1879, p. 725.

One is continually reminded of Uganda. Krapf, for instance, did his best to promote friendly relations between Shoa and England, which the king evinced great desire to cultivate; and a British embassy was sent from Aden to Ankober with presents and a draft treaty for the abolition of slavery. The treaty was signed, but remained, of course, a dead letter; and Krapf writes:—

“Being, to a certain extent, enlightened and eager for improvement, the king could not but feel it desirable to form a connexion with such a nation as the English. It is only a pity that the connexion established was not a closer one, and more productive of blessings to Africa. Yet it has had the effect of making this and the neighbouring regions better known to geographers at least. This knowledge will bear fruit in the future when Shoa shall have a wiser ruler than Sahela Selassie. He had, indeed, great good nature, delighted in improvement, and possessed a sense of justice, and many good qualities; but he was too much led away by the superstition of the priests, the narrow prejudices of his chiefs, the desire for personal enrichment, and the oriental habit of accumulating dead treasures. Had he rightly understood and employed the opportunity which was afforded him of establishing a connexion with England, he might have become sovereign not only of Abyssinia, but of the whole of Inner Africa. But such is man. In his ignorance, he casts away the greatest treasures for this world and the next—treasures, which, if he knew how to use them, would secure him temporal no less than his eternal well-being.”

The very words might be written of Mtesa. *Mutato nomine, de te fabula narratur.* And we may well ask, To what extent is the Coptic Christianity of Abyssinia superior to the heathenism of Uganda? “They know God,” it is true; “but in works they deny Him.” Polygamy and slavery Krapf found rife in Christian Shoa. How many wives Mtesa boasts of we do not precisely know. Sahela Selassie had five hundred; and, true prototype of the king of Uganda, he “wished to have an English princess to consolidate his alliance with Great Britain!” Queen Victoria herself was unmarried then; whether it was her Majesty that he thought of we are not told. “Immorality,” Krapf goes on, “is the order of the day, and even priests and monks break the seventh commandment.” As to slavery, he says, “He has many thousands of slaves employed as hewers of wood, drawers of water, bearers of burdens, cowherds, agricultural labourers, &c. Christians are not allowed to export slaves, but they may import them for their own use.” Of what sort the Christianity of this practically barbarous country is may be gathered from the statement that while the chief articles of the Creed are nominally held, the Virgin Mary is said to have died for the sins of the world and saved 144,000 souls; that the means of expiating sin are almsgiving, fasting, and “gabbling the Psalms,” and that candidates for ordination “must be able to read, and to say the Nicene Creed.”\*

Krapf remained three years in Shoa. Most of the time he was alone, Isenberg having returned to Europe to pass his Amharic works through the press. He accompanied the king on several military expeditions,

\* A detailed account of the Abyssinian religion appeared in the *Intelligencer* of Feb. 1856. It is a curious *mélange* of corrupted Christianity, Judaism, and heathenism. In the Society's Annual Report for 1817-18 appeared a historical sketch of the Abyssinian Church, by Prof. Samuel Lee, the great Oriental scholar who went to Cambridge at the expense of the Society, and afterwards became successively Professor of Arabic and Regius Professor of Hebrew.

and in this way gained much knowledge of surrounding countries and tribes. His sympathies were especially drawn out towards the great Galla nation, which inhabits a vast extent of territory stretching southwards nearly to Mombasa; and finding that they were heathen who had not yet yielded to the advance of Mohammedanism (as to a large extent they have since then), he thought that if they could be won to a purer Christianity than that of Abyssinia, their numbers and energy might give them a leading place in the work of African evangelization. At one time he made up his mind to go and live among them; but this design was frustrated by a war that broke out, and in March, 1842, he left Ankober with other intentions. These were, (1) to meet two missionaries who were on their way to his support, J. C. Müller and Mühlheisen Arnold, the latter afterwards well known as an authority on Mohammedan matters; and (2), as he naïvely confesses, "a personal interest," namely to meet in Egypt, and there marry, Rosine Dietrich, a lady of Basle formerly betrothed to another German missionary who had died.

Instead of striking the coast again at Tajurra, he made his way through the heart of Abyssinia, and after many strange adventures and severe privations, he reached Massowah, found the reinforcement had gone back to Egypt, followed them thither, was married to Rosine Dietrich, and then sailed for Aden with Isenberg and Arnold, intending to return to Shoa. But on arriving at Tajurra they found that the enlightened Sahela Selassie had given positive orders that no Englishman should be allowed an entrance into the interior. "If they are suffered to return," had been the representation to him of priests and monks, "the people will fall away from the faith of their fathers." Apparently, hostile Roman Catholic influence had again been at work in the person of a French traveller, to whom Krapf had shown much kindness; which kindness was afterwards rewarded, not only by the exclusion of the Protestant missionaries from Shoa, but also by the publication of a book in which the Frenchman embodied many results of Krapf's researches without a word of acknowledgment. The book, indeed, contained some items of information which were certainly more original as to their source. "M. Krapf," one day said the intending author, "we must assert that we have seen the sources of the Hawash." "When I replied," writes Krapf, "that this would not be true, for we had not seen them, he rejoined with a smile, 'Oh, we must be *philosophes*!'" An account of the river sources in question accordingly appeared in the "philosopher's" veracious narrative.

After vainly trying a different route through the Somali country, it was resolved to make another attempt to enter Abyssinia proper, Isenberg and Arnold going first, and Krapf and his wife following, with a large supply of Amharic and Ethiopic Bibles and Testaments, after a visit to Aden to inquire about the possibilities of reaching the Galla country. Mrs. Krapf's first experience of African travel must be told in her husband's own words:—"In the Shoho wilderness my beloved wife was prematurely delivered of a little daughter, whom I christened 'Eneba,' a tear. I had to bury the dear child, for she lived only a few

hours, under a tree by the wayside, and her mourning mother was obliged to prosecute her journey on the third day after her confinement, as the Shohos would not wait any longer, and there was no village in the neighbourhood where she could have enjoyed repose."

But the attempt thus so bravely made proved unsuccessful, and the whole party again retreated to Massowah, whence Isenberg and Arnold went back to Egypt, and Mr. and Mrs. Krapf to Aden. Thus ended the Church Missionary Society's Abyssinia Mission, a work begun in faith and hope, and carried on by men who were content to take their lives in their hands, and to brave perils of all kinds by land and by water, if so be they might be the instruments of reviving a fallen Christian Church and stirring it up to hold forth the Word of life amid surrounding heathenism; but a work of which there is little result that can be formulated, except the printing and circulation of many thousands of Scriptures in the Amharic vernacular.

### III.

Krapf had written home to consult the Committee on his plans for going southwards with a view to reach the Gallas that way. On arriving at Aden he found letters sanctioning his proposal; and "having sought preparation for the long sea-voyage by prayer and meditation," he and his wife set sail for Zanzibar on November 11th, 1843. Three days afterwards a furious storm was encountered; the frail Arab craft sprang a leak; as the only chance of saving their lives the captain put back towards Aden; when actually in sight of harbour the wind changed and drove the now water-logged vessel out to sea again; but providentially a passing boat took them off just before she capsized. They then embarked in another vessel, the captain of which was a Suahili from Mombasa, who was going to take his ship from port to port along the East African coast to that place. Krapf always regarded the disaster to the first ship as no less providential than his escape. Had it not occurred he would have gone straight to Zanzibar, and might never have visited Mombasa at all—which would have altered the whole history of African geographical and missionary enterprise.

Krapf gives an interesting account of the different places he stopped at on this voyage. At some of them he met Gallas from the interior, which encouraged him to hope that his future work would be among them. He little thought what his future work was to be. At Takaungu he first heard of the Wanika, among whom his lot was afterwards cast, and of certain countries in the far interior called Jagga, and Usambara, and Uniamesi—"in which latter territory," he writes, "*there is a great lake.*" No one rejoiced more than Krapf when, thirty-three years after, the vanguard of the Victoria Nyanza Mission launched their boat upon that mighty inland sea. At Takaungu, too, he had to leave the Arab ship he had come in, and go on in an open boat which he calls a "*daw*" (dhow); and in this, a few hours after, on Jan 3rd, 1844, he entered the harbour of Mombasa.

Mombasa (the Portuguese form; Krapf calls it Mombaz) was, in the

17th century, one of the chain of settlements linking Africa, Arabia, Persia, and India, which were established by the Portuguese traders. The fortress bears an inscription, put up by Xeixas de Cabreira, the governor, in 1639, giving 1635 as the date of its erection. In the middle of the 18th century many of these settlements came under the dominion of the Arabs of Oman. The chief Arab ruler was known to Europeans as the Imâm of Muscat, and one of these Imâms, Said-Said, who reigned fifty-two years (1804—1856), established his power over large portions of the East African coast and of the shores of the Persian Gulf and Arabian Sea. Mombasa, to prevent its falling into his hands, was in 1823 offered by its inhabitants to England. A surveying squadron under Captain Owen was then on the coast, and to him the application was made. He eagerly accepted the offer, and a convention was signed accordingly; but in 1826, on Said-Said putting in his claim, the Government at home disavowed the annexation and withdrew the agents in charge, and the place then fell into the Imâm's hands. At his death, his dominions were divided between his three sons, one of whom took Zanzibar and its dependencies. This son was succeeded by another son of Said-Said, the present Sultan. When Krapf arrived on the coast, Said-Said was at the height of his power, and had lately transferred his capital from Muscat to Zanzibar.

On this occasion Krapf was only a few hours at Mombasa. On Jan. 7th he reached Zanzibar, where he was kindly received by the Sultan (or Imâm), and by the English and American Consuls. The latter wished him "to remain in Zanzibar, preaching on Sundays to its few Europeans, working amongst the Banians from India, founding schools for the Suahilis and Arabs, and preparing books." Krapf, however, was still longing to reach the Gallas, and could not rest till he had made firm his footing on the mainland; and the work he declined was undertaken many years after, and is still carried on, by the Universities' Mission. He obtained a letter from the Sultan, which ran as follows:—

"This comes from Said-Said, Sultan; greeting all our subjects, friends, and governors. This letter is written on behalf of Dr. Krapf, a German, a good man who wishes to convert the world to God. Behave well to him, and be everywhere serviceable to him."

With this he started to explore the coast, leaving his wife at Zanzibar. He was entirely uncertain where to establish himself. He felt "as one walking in a mist, who can just see far enough to take a step or two at a time;" but he looked out continually for some indication of God's will concerning him. On March 13th he was again at Mombasa, where he was received with much friendliness. "Then," he says, "all at once the thought came upon me that Mombaz would be best suited for a missionary station, especially as the Gallas are to be met with a few days' journey to the north of it." He returned to Zanzibar, fetched Mrs. Krapf, and ultimately took up his permanent abode at Mombasa in the first week of May.

He at once plunged with characteristic ardour into the study of the Suahili language, of which there was neither grammar nor dictionary; and on June 8th, a day he always considered one of the most important



in his life, he began a tentative translation of the Book of Genesis, with the aid of the Cadi of Mombasa. Scarcely had he begun, however, when, in the mysterious providence of God, a heavy trial was permitted to fall upon him. On July 1st he was attacked by fever, and on the 5th his wife took it still more severely. The very next day Mrs. Krapf's confinement took place; and on the 9th it became apparent that God was about to call her spirit to Himself. She called the Mohammedan attendants round her, and earnestly besought them to believe in Christ the Son of God, in whom, in that hour of anguish, and in the prospect of immediate separation from husband and babe, she could rest with perfect peace. Krapf was lying close by prostrate with fever, and when she breathed her last, it was only by a great effort that he was able to rise and satisfy himself that she was really dead, or afterwards follow the beloved remains to the grave, in which they were laid in the presence of the Governor, the Cadi, and other leading inhabitants of the place. A day or two after, the motherless infant succumbed also to the fever; and, wrote Krapf, "I was obliged by the climate to conduct this second victim of the king of terrors to the grave of my beloved Rosine as soon as possible." "My heart and body," he wrote in a private letter, "wept for many days."

As he thus twice crossed the estuary to bury his dead on the mainland, he little thought that close to that solitary grave would rise, thirty years afterwards, a prosperous missionary settlement. For the Frere Town with which we are now so familiar is built on that very mainland opposite the island of Mombasa, within a few hundred yards of the white tombstone that marks the spot where rest the bones of Mrs. Krapf and her new-born babe.\* But he could see in that grave the pledge of future triumphs of the Gospel in Africa, and he wrote home to the Committee his memorable and often quoted message:—

"Tell our friends that there is on the East African coast a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

It was during his period of convalescence that in his sorrowful loneliness he turned his mind to the planning of extended missionary operations for subjecting Africa to Christ. Three ideas shaped themselves in his mind: (1) a chain of nine or ten stations, with four missionaries to each, to stretch right across the continent from Mombasa to the Gaboon; (2) a colony for freed slaves similar to Sierra Leone, for which colony, he wrote, "Mombaz and its environs would be the best site;" (3) in his own words, "A black bishop and black clergy of the Protestant Church may, ere long, become a necessity in the civilization of Africa." There was small prospect of either then; yet Krapf lived to see the Central African expeditions of our own day, and Frere Town, and the Bishopric of the Niger. Such a retrospect

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\* See a picture of the grave, from a sketch by Lieut. Gordon, R.N., in the *C. M. Gleaner* of August, 1879.

may well rebuke the impatience we are so prone to in these telegraphic days. We need to be more thankful for the marvellous advance God has given us; and then in quietness and confidence shall be our strength as we work on towards a yet brighter future.

On August 19th, a few weeks after his wife's death, Krapf made an excursion into the Wanika district, and visited the village of Rabbai Ku (Old or Great Rabbai), not far from the place where the now prosperous station of Kisulutini was afterwards established. This was the first of many similar journeys in different directions into the near surrounding country, as well as up and down the coast, in the course of which he made friends with many tribes, and seized every opportunity of making known the Gospel. Meanwhile he continued at Mombasa as his head-quarters, "prosecuting with great zeal," he says, "the study of the Suahili language, into which by degrees I translated the whole of the New Testament, and composed a short grammar and dictionary; continuing likewise my geographical and ethnographical studies, in the certain conviction that the time would come when Eastern Africa, too, would be drawn into European intercourse, and these introductory studies would be made available, even if for the present no great missionary result would be attained." That is the true missionary spirit—to be content to sow that others may reap, in the undoubting assurance that a day is coming when both he that soweth and he that reapeth shall rejoice together.

In this patient preparatory work, two years quickly passed away.

#### IV.

"At last," says Krapf, "on the 10th of June 1846, my dear and long expected fellow-labourer, Rebmann, arrived at Mombaz." John Rebmann, like Krapf, was a native of Wurtemberg, and like him, a student of the Basle Seminary; but, unlike him, had finished his theological training at Islington, and received English orders at the hands of Bishop Blomfield. When Silas and Timotheus came from Macedonia and joined St. Paul at Corinth, he was "pressed in the spirit;" and so it was with Krapf. The time had now come, he felt, to establish the Mission on the mainland. The place fixed upon was Rabbai Mpia (New or Little Rabbai); and the Wanika chiefs there, upon being applied to, gave ready assent to the proposal. The sickness of both the missionaries caused some delay, but at length August 25th was fixed on as the day for their formal entry into the village. On the morning of the day, Krapf had another severe attack of fever, but he persisted in going. "Whether the result be life or death," he said to himself, "the Mission must be begun;" and, riding on an ass in great pain, he with difficulty ascended into the hill country, by a path which, he says, even without a rider the ass could scarcely have mounted. Rebmann, too, could only clamber up by the most painful exertion. "Scarcely ever," writes Krapf, "was a Mission begun in such weakness; but so it was to be, that we might neither boast of our own strength, nor our successors forget that God sanctifies even our human infirmities to the fulfilment of His ends."

In much bodily weakness they set about building a house in which Europeans could safely live. This task took them two or three months, during which time they dwelt in native huts. "In every interval of rest," says Krapf, "I persevered with my translations, though often, during the renewed attacks of fever, the thought would arise that even before the commencement of my proper missionary work I might be summoned into eternity. I prayed fervently," he goes on, "for the preservation of my life in Africa, until at least *one soul* should be saved; for I was certain that if once a single stone were laid in any country, the Lord would bless the work and continue the structure, by the conversion of those now sitting in darkness and the shadow of death."

For three years and a half, from August 1846 to April 1850, Rabbai Mpia was the residence of these two zealous and faithful missionaries. The labours of that period were of three distinct sorts, viz. (a) intercourse with the surrounding Wanika, (b) linguistic studies and literary work, (c) journeys to other neighbouring countries. How diligent they were in all three branches of missionary effort may be gathered from an entry in Krapf's journal in January, 1847, when "the completion of an English-Suahili and Kinika Dictionary closed a long and troublesome labour." "My task," he writes, "will now be—

"(1) to make a copy of this; dictionary (2) to continue my translation of the New Testament, and of Dr. Barth's *Bible Stories*; (3) to make, daily, an excursion to the plantations of the Wanika, and preach to them; (4) to instruct such Wanika children as wish for instruction; (5) to address the Wanika of the district, and to devote myself to those who visit us at our home from far and near; and (6) from time to time to make journeys into the interior, in order to become acquainted with its geographical and ethnological peculiarities and languages, preaching the Gospel as far as can be done on these journeys, and thus pave the way for the Mission in the interior, when we shall have received more fellow-labourers from Europe."

The Wanika were found to be very much like most tribes low in the scale of civilization, careless and good-natured, and generally friendly, but immoral, grossly superstitious, and emphatically "of the earth, earthy." About six months after their settlement at Rabbai, Krapf and Rebmann went to Zanzibar for a few days to recruit their health, and visited the Sultan. He told them the Wanika were "bad people," and they ought not to have gone to live among them, but have remained at Mombasa; to which Krapf replied that the South Sea Islanders had been worse, but had been completely changed by the Word of God. "If that be so," rejoined Said-Said, "it is all right: stay among the Wanika as long as you choose, and do whatever you please." The "bad people," however, had little consciousness of the evil of their doings; and one day, when Krapf had been speaking of the wickedness of human nature to two old women, "as self-righteous as any persons in Europe could be," one of them exclaimed, "Who has been slandering me to you? I have a good heart, and know of no sin." After a time it was laid upon Krapf's heart—"inwardly made manifest to him" in his own expression—that he had "attacked too fiercely the heathen customs and superstitious of the Wanika, the sight of whose abominations moved him to indignation," and that he

"ought to preach more the love of the Redeemer for His sheep lost and gone astray, or taken captive by Satan, showing more compassion, and letting his words be full of commiseration and pity." Perhaps it was owing, under God, to the more tender character of his teaching from that time, that, within a few weeks after, one of his hearers gave evidence of a change of heart. This was the cripple Mringe, the one convert given to him as the immediate visible reward of his East African labours. Interesting notices of this poor creature occur in the journals. Let us quote one, for the glimpse it gives of the true missionary spirit that breathed in Krapf:—

"29th November, 1848.—Mringe was with me during the night. We discoursed towards midnight about the world to come and the City of God; about the occupations of the blessed, and the incorruptible body of our future state, and many other things. My poor cripple devoured the words as they fell from my lips; and I saw that they made an impression on him, and felt happy indeed, for it is at moments like these that one feels the importance of a missionary's calling. A missionary who feels the working of the Spirit within him, and is upheld in its manifestation to others, is the happiest being upon earth. In his sight what are royal and imperial honours compared with the office of a preacher in the bush or lonely hut? And sure it is, that unless a missionary feels ennobled by his calling, he will forsake his post, or become an unprofitable labourer in the vineyard."

The linguistic works of the period included those alluded to in one of the foregoing extracts, and also a Kinika Primer. The books, however, remained in MS., except the Kinika Gospel of St. Luke, the Primer, and the Heidelberg Catechism in the same language, which were printed at Bombay at the expense of the Church Missionary Society, and 500 copies sent to Rabbai. The St. Luke, as the readers of the *Intelligencer* know, became in after years the instrument of the Christian movement among the Giriama people which has proved so encouraging; and it is interesting to note that as far back as January 1847, Krapf mentions a visit from some of "*the tribe Kiriama.*"

Six important journeys were made during the period under notice, besides occasional visits to the Teita country and Mount Kadiaro, &c. These were, three expeditions by Rebmann to Jagga or Chagga, in April and May, 1848; November and December of the same year; and April, May, and June, 1849; and three by Krapf, all in different directions, viz. (1) to Usambara, in July and August, 1848; (2) to Ukambani, in November and December, 1849; (3) down the coast, as far as Cape Delgado, in February and March, 1850. In a geographical point of view, the first of the six was the most important. It was on the 11th of May, 1848, that Rebmann saw afar off the snow-clad dome of Kilimanjaro. This discovery excited the greatest interest in Europe,\* and the news was received in many quarters with incredulity. The scientific journals of both Germany and England discredited the idea that mountains covered with perpetual snow could be found just under the equator, and the suggestion was offered that the summit seen—if seen at all—must be "a cone of porphyry." Rebmann, on hearing of these doubts, simply replied that, having passed

\* It is an interesting fact to ourselves that the news was a prominent item in the very first number of the *Church Missionary Intelligencer*, then being just started by Mr. Ridgway.

some years of his youth in Switzerland, he was not likely to make a mistake about a snow-peak! And Krapf, who afterwards saw it on several occasions during his journey to Ukambani, treated the sneers of the geographers very quietly. On this journey he saw another huge mountain mass, Kenia, also snow-clad. The travels of Baron Van der Decken in 1863 subsequently satisfied the world of the reality of the discovery; and Mr. New, the Methodist missionary, ascended Kilimanjaro to the snow-line in 1871. The height of this mountain has been measured, and found to be 18,700 feet, 3000 feet higher than Mont Blanc. That of Kenia has not yet been ascertained. Rebmann was informed that a previous king of Jagga had once sent a large expedition to ascertain what the white substance on the former mountain was, hoping it might prove to be silver; but that only one of the party returned, with his hands and feet bent inward and stiffened (frost-bitten), and announced that his companions had died of cold and of terror—which fate was attributed to evil spirits.

Krapf's own travels took him also into regions never before visited by the white man. Usambara, the territory between the Uмба and Pangani rivers, which occupies the greater part of the coast between Mombasa and Zanzibar, proved to be a most inviting country, both physically and on account of the intelligence of the people. The king, Kmeri, received the missionary with much kindness, despite an opposition from Arab traders which reminds us here also of recent experiences in Uganda; and as the royal friendship was found sufficient to ensure protection and provision anywhere in the kingdom, Krapf came to the conclusion that despotism might in some respects be more favourable to missionary effort than the republicanism of the Wanika, among whom each petty chief was wont to do that which was right in his own eyes, and was apt to be suspicious of a white man living with his next-door neighbour. In Ukambani, some two hundred miles to the north-west of Mombasa, which Krapf next visited, he found the other extreme. There was practically no government at all. But the Wakamba were great traders in ivory and other produce, with which they made long journeys, and therefore it seemed of great importance to gain an entrance among them for the Gospel. The journey was a long and trying one, and not without considerable danger from the marauding tribes that roamed over the intervening country. Krapf's sufferings from want of water were great; but when we read that "the uncontrollableness of his people, and their ceaseless importunity for increase of wages, proved more harassing than fatigues and privations," we are again reminded of modern caravan experiences. The chief with whom Krapf sojourned, Kivoi, had been at Rabbai, when travelling to the coast with ivory, and knew the Mission and something of its objects; and his friendliness gave every promise that Ukambani as well as Usambara would, different as its social and political arrangements were, prove an inviting field of evangelistic effort.

For it was not geographical discovery that Krapf and Rebmann set before them as the object of their travels. Again and again do their journals and letters reiterate their determination to make everything

subordinate to the great end of their mission, the salvation of souls. We can now look back over the years that have passed away since those intrepid exploratory journeys were made, and see that God's design for them was that they should do little more than a preparatory work in addition to their bright example of faith and courage; but that design they themselves could not see, and their ardent longings and constant prayers were for the conversion of Africa to Christ. To give but one instance :—"My spirit often urged me," says Krapf, with reference to his first visit to Usambara, "to go behind a large tree at a little distance from the village, where I could see into the valleys, as well as the distant Wakufi wilderness, and look upon the high mountains around me, to weep and pray that the Redeemer's kingdom might soon be established in these heights, and that His songs might be heard on these lofty hills; and in full reliance on the promises of God, I took possession of the pagan land for the militant Church of Christ."

Their appeals to the Society to strengthen the Mission to this end were responded to in 1849 by the despatch of the Rev. J. Erhardt and Mr. Johannes Wagner, who arrived at Mombasa on June 10th, and were received with the greatest thankfulness. Their arrival at Rabbai, however, turned the mission-house into a hospital, as Krapf expresses it. Both were stricken down with severe attacks of fever, and though Erhardt recovered, and has since done excellent missionary service, as our readers know, Wagner succumbed to the disease on July 31st. Even in this dispensation Krapf could trace a merciful purpose :—

"Incomprehensible at first appeared to us this guidance which so quickly took from us our newly-arrived fellow-labourer; but his very death has brought a blessing to the Wanika, and although dead, he still speaks to them; for they have now, for the first time, seen the death and burial of a Christian, whose joyful hope is in Christ, the life, and the resurrection. After I had read the funeral service of the English liturgy, translating it into the Kinika language, I spoke to those present and those who had dug the grave, on 1 Thessalonians iv. 13, and finally we sang some verses of a hymn. From all this the Natives were enabled to recognize the marked distinction between Christianity and the horrible wailing and other dark practices of heathenism; and so in this way, our departed friend did not come in vain into this benighted land."

Soon afterwards, Krapf and Erhardt made the journey already indicated down the east coast to the Portuguese boundary, everywhere gathering important information; particularly with regard to Lake Nyassa, the existence of which they made known some years before Livingstone visited it; after which Krapf left for Europe, with the two-fold design of recruiting his health and laying before the C.M.S. Committee his plans for the extension of the Mission. He reached his home in Germany in June 1850.

E. S.

*(To be concluded in our next.)*

## DOCTRINES OF VANITIES.



**E**IGHTY years ago does not seem to be a very long period. It is, however, one to which few, if any, can carry back personal recollections of any value. Those who are still alive were then children engaged in childish things; only faint murmurs can have reached them of what their seniors were striving after and contending for. All the information they now possess is from reading and teaching: it is hearsay and second-hand knowledge. If we would project ourselves into the religious history of that period, we must study it and reconstruct it from materials in some cases almost obsolete and certainly unknown to the vast majority of persons, even of those interested in the subject. Nowadays the duty laid upon the Church of Christ of attempting the conversion of the heathen is as much a recognized fact, even by those who take no part in it, as any other obligation of Christianity. We have to go to those who can only by straining of language be termed Christians for formal objections to this work. It is difficult for the modern clergyman to realize that if he were forty or fifty years younger than he is he might have been conversant with specious platitudes, urged with all the sanction of authority, demonstrating, either that it was impossible to convert the heathen, or wrong and injudicious to do so. It is not easy nowadays to grasp the fact of bishops preaching, and testifying in the House of Lords, against Missions; of archdeacons, in virtue of what they fancied was their official duty, solemnly forbidding missionary meetings, and ordering the persons present to disperse; of the Church of Scotland, in its corporate capacity, declaring that the idea of converting the heathen was highly preposterous: yet all these things our fathers witnessed. There has, of course, always been marked opposition, among the avowed enemies of Christianity, to the extension of the Gospel; but the hostility at the period to which we refer was largely fostered by ministers of religion and regular attendants on divine worship, professing veneration for the name of Christ, and holding Him to be the one only Saviour of mankind. This is what it is now, within a brief space, so hard to realize.

Despite, however, of obstacles and ridicule, Christianity was preached in India and elsewhere. It was all very well for the witty Canon of St. Paul's, Sydney Smith, reflecting the prejudices of his brother and other old Indians, to argue that missionaries, after a short residence in India, recognized the difficulties in the way of conversion as insuperable, or to represent them as little detachments of maniacs, recruited from the lowest of the people. He and those who thought with him, the learned in our universities, the polite, the liberal as well as the illiberal, the clever, the experienced, could not see "the slightest prospect of success—saw much danger in making the attempt—looked upon the instruments employed as calculated to bring ridicule and disgrace upon the Gospel, and had no confidence in the discretion of their patrons at home." Years rolled on; missionary reports were sneered at; but gradually, in the teeth of all opposition and the most stout

denials, it was at length found to be impossible to deny that the remorseless logic of facts had completely upset the most ingenious theories, and that, however foolish and contemptible the means employed had been, all sober calculations had been deranged. There is now on foot a project for erecting in Cambridge a missionary hall to the memory of Henry Martyn. We wonder how many who then held the positions appended to the names of the dignified council promoting it would have, eighty years ago, individually or collectively, subscribed sixpence to have forwarded him in his undertaking! Missions have now to be accepted as facts which may be carped at but cannot be denied. The success is, and for a long time past has been, sufficient to engage attention sometimes in very strange quarters. Proffers of service, of help, of interest, abound from sources which eighty years ago would only have poured forth vials of contempt, and have placed all sorts of obstacles in the way. The homage is tardy to the principles and the wisdom of the good men who virtually originated modern Missions (for previous attempts had languished to the verge of inanition); but whatever it may be worth, it is now substantially accorded. There is, however, an old Latin proverb which says,—

Incidit in Scyllam qui vult vitare Charybdim.

Missions may be said to have escaped Scylla and her barking dogs, but what about Charybdis? This is the problem we propose examining in the present article.

We may reasonably hope, then, that the day of contemptuous indifference, at any rate as regards Christian people, has passed away for ever. But what is to be done with the confusing multitude of new helpers, who have rushed in to assist with nostrums of all sorts? There is such a thing as an *embarras de richesses*. Much work has as yet to be done, for, with all that has been achieved, an almost illimitable expanse of heathenism stretches before Christian missionaries in all directions. They have secured an oasis here and there; but they are still oases in the midst of deserts vast as the wilds of the Sahara. Will the new assistants help or hinder, forward or retard the work which has to be done in proclaiming the one only Name given under heaven whereby men may be saved?

In reviewing these helpers we may advert at first to Romish, especially Jesuit, missionaries. It might seem at first sight, and indeed after the closest possible inspection, difficult to view Popish missionaries as missionary helpers. But it is a fact that there are Protestants so bamboozled by pretentious statements, and so ignorant of history, as to consider these persons helpers in the progress of the Gospel. Shutting their eyes deliberately to the notorious incidents of political intrigue, of devastation by fire and the sword, which have persistently marked the course of Romish Missions, together with the unwavering hostility and determined efforts to supplant and neutralize all other missionary work, many still uphold them because there has been undeniably a spirit of self-sacrifice in the agents. It is in vain that the most disastrous failures are adduced, still these persons cling to their prepossessions. Now the success of Protestant missionary



effort has aroused a considerable increase of zeal in the Church of Rome. Wherever they go Protestant missionaries are speedily confronted with Jesuit missionaries misrepresenting them, stirring up, wherever they dare, active opposition, inculcating the most degrading fables instead of the truth; and Protestants rejoice! Mischief has accrued to Protestant Missions and their progress from the renewed attempts at activity in the Church of Rome. Let any one compare the dismal outpourings of the Abbé Dubois and the sleepy condition of the Goa priesthood with the efforts now being made, and it will be seen that success has brought strange helpers to share the spoils, who are only capable of disseminating "doctrines of vanities," instead of the truth as it is in Jesus.

Superstition, which, as Lord Bacon says, has been "the confusion of many States," has begun to confuse Missions. But other helpers have come forward. Attention has been, through missionary success, directed upon various ancient systems of religion, which at one time had flourished, but were gradually nodding to decay. Among the favourite idols of the day, "Rehabilitation" has been conspicuous; saints have been transmuted into sinners, and sinners into saints. The extravagance of him who in Rome took off his hat and saluted the statue of an ancient god, in the hopes that when belief was restored in him the act of courtesy would be remembered, has almost been rivalled. A considerable number of learned men in Germany and England have leagued themselves together to infuse life into the mummies of defunct Paganism, or to succour those which were *in articulo mortis*. The science of "Comparative Religion" has been invented, the object of which is to assure all sorts of heathen and idolaters that there is more to be said for their systems than they themselves at all imagined. In the vast majority of cases, those who have been thus benevolently assisted had not the faintest conception of what their religions really were. They were abundantly content with licentious and cruel ceremonies, commingled with all sorts of vague dreams and ancestral customs. It was, and still is, to their no small bewilderment, that their European friends, by the process of translating their sacred books into English, and teaching them English in order to enable them to understand what was written in Sanscrit, have contrived to give them a notion that if they only could be got to understand their own religions, as they were originally, these were not so bad after all. We may take the case of the Vedas. What Hindu, even with all the help of Nuddea and Benares, had more than the faintest glimmerings of knowledge of the contents of the Vedas? What do the mass of Brahmins know about them to the present hour? and what is their readiest mode of access to them? The learned Hindu, the Rev. Dr. K. M. Banerjee, may be a fair witness. In a paper on the "Relation between Christianity and Hinduism" he thus delivers himself:—

\* My countrymen, if I have spoken to any purpose at all, I hope I have shown that your primitive fathers had an insight, doubtless from traditions of some primitive revelation, into the great mystery of Godliness which was scarcely less than that of Jewish seers themselves. The records of that insight had long been locked up, as under a seal, in musty manuscripts, which, within the last half of a century,

have seen the light under the auspicious patronage of England's Crown. You could not have been so responsible while the candle was still under a bushel.

Nobody will dispute the fact of the "musty" Vedas having been for centuries under a bushel, so much so that they were well-nigh lost. Learned antiquarianism sought for them, and interested itself in Sanscrit literature; but we affirm that missionary success raised an interest which otherwise would not have extended beyond literary circles. We can perfectly remember one of the very ablest of these learned men telling us that he was helping forward the cause of Missions. As his own belief was of the very vaguest, if indeed it had any existence at all, our amazement at the time was extreme. If he had told us that he was anxious to restore Hinduism, and to put Dagon upon his feet again, it would have seemed more probable. But in a certain sense there was meaning in his words. He felt that the fabric of Hindu superstition actually in existence was as revolting to the understanding as the car of Juggernaut is to the eye. His sympathies with Christianity were of the faintest kind; but would it be impossible to evolve from ancient Hinduism something which Hindus could profess without derogation to their intellects? Accordingly, he and many like-minded have undertaken to help the cause of Missions by establishing some sort of *rapprochement* between Divine Revelation and all sorts of human inventions. The ancient figments were found to be not so monstrous as later accretions. Could not all the mass of surrounding pollution and folly be scraped off, and some respectable sort of idolatry, or still better, thin deism, long-hidden, be discovered?

In this curious occupation a number of savants have been labouring for a long time, with, we suspect, the result described by St. Paul, that "the world by wisdom knows not God." Some incidental benefit may have possibly accrued from their labours by the infinite perplexity caused to the Hindus, who can only come to the conclusion that what they and their fathers have been believing and practising is not and ought not to be their belief, and should not be their practice, but that they must be beholden to European teachers for a belief. If they are to receive a new thing, it could fairly be argued that Christianity might be as good as the Vedas, of which for many centuries Hinduism was unconscious. Just in proportion, however, as these missionary helpers are leading the people to belief in the Vedas, as safe or sure guides, they are inducing them to turn aside to "doctrines of vanities" which cannot profit or deliver.

One ridiculous outcome of these speculations has been what is termed Theosophism, which must have made many learned men stand aghast at the practical *reductio ad absurdum* to which their theories have so speedily been reduced. We gave an account of it in our last July number, and may now chronicle its further progress as described by a heathen Hindu, a correspondent of the *Madras Mail* :—

*Tinnevely, 25th October.*—Certain Native gentlemen at Tinnevely have recently formed a local branch of the Theosophical Society at Bombay. Colonel H. S. Olcott, the deputy of Madame Blavatsky, the founder of the society, came here at the request of the members of the Tinnevely branch, on Sunday, the 23rd instant, accompanied by four Singhalese gentlemen. The reception given by the Tinnevely public to

Colonel Olcott was of an extraordinary splendour. Almost all the Hindu officials—from the highest to the lowest,—non-officials, and nearly half of the town population gathered on the railway platform, with silk umbrellas, flags of the great pagoda, and native music, to do honour to him. At 8.45 a.m. the South India Railway train brought Colonel Olcott and his party, and the gentlemen present received him with cheers, and several garlands of flowers were placed round his neck. After the usual introductions, the Colonel was conducted out of the station to where the priests of the pagoda were waiting. On the Colonel approaching them, the priests presented him with the silver kumbham (a pot with sacred water), cocoa-nut, and flowers with Vedic mantrams. The Colonel bowed his thanks, and saluted the kumbham and the priests in the Native style by joining his two hands. After this he was conveyed in an open pair-horse phaeton to the lodgings engaged for him. On reaching the house Mr. T. Vedavisadasa Mudaliar, the retired Sudder Court Judge of Travancore, addressed the Colonel on behalf of the Tinnevely Hindu public, and offered him a welcome, upon which the Colonel replied in a most impressive manner. On the evening of Monday the 24th, at 5 p.m., almost all the Native gentlemen who had gathered to welcome Colonel Olcott on the previous day, and many others, assembled at the Hindu College Hall to hear him deliver a lecture which lasted for fully an hour. Here I must not omit to notice that some persons were not slow in showing their ill-will to Colonel Olcott and his party, for they circulated a small printed pamphlet containing extracts from the *Saturday Review* and other papers abusing the Theosophical Society, and particularly Madame Blavatsky and Colonel Olcott. The latter in his speech complimented these persons on the trouble they had taken in circulating an anonymous and scandalous pamphlet. His lecture was very interesting, instructive, and impressive. He said that he and his Guru, Madame Blavatsky, were Buddhists, and their endeavour was to find out the Truth, and examine Indian and Hindu science, Vedas, Sastras, &c., which were very ancient and very complete. At the close of the lecture Mr. Vedavisadasa Mudaliar thanked the Colonel; and Mr. Terumal Row, the Subordinate Judge, told him that he and his societies were doing immense good to the Hindu community; and that since their formation the Hinduism which had been decaying had begun to revive. Mr. Tuilanaigam Pillai, the Collector's Huzar Sheristadar, also thanked Colonel Olcott, and asked him to continue his visits to this part of the country. Mr. Chinnastham Pillai, the Tahsildar, and the President of the Tinnevely Branch Society; Mr. Ramasami Pillai, the District Munsif; Mr. Ramasamy Iyer, the District Registrar; and Messrs. Soondram Kristnasawmy Iyer, Annasawmy Iyer, Ramakrishna Iyer, Seetaramier, Pandrang Row, and other gentlemen of the Bar took a very active part in the meeting.

It may be worth noticing here that in Tinnevely the most forward and active opponents of Christianity are Hindu officials in the employment of Government. Those who to the mass of ordinary folk are the embodiment of Government, put themselves forward as antagonists of Missions. Three days however were long enough to disabuse the Hindu gentleman, who had thought that his creed would be promoted and Christianity discomfited by the avatar of an European who had renounced Christianity. The following, after he had become sadder and wiser, is his description of the Theosophistical American\* :—

*Tinnevely, 28th October.*—In my last letter I announced the arrival at Tinnevely of Colonel H. S. Olcott, Vice-President of the Great Indian Theosophical Society. He came from Colombo to Tinnevely on the morning of Sunday, the 23rd instant. He was accompanied by four Singhalese Buddhist gentlemen. They were received on the South India Railway station platform by the members of the Tinnevely Society and almost all the Native gentlemen of the station, both officials

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\* In quaint, but expressive language, Bishop Sargent remarks that the Hindus of Tinnevely exhibited what they imagined was a "live lion," but it was discovered to be "stuffed with straw."

and non-officials, as well as the Brahmin priests of the Tinnevely Siva Pagoda. More than two thousand people gathered to witness the Tamasha, native music was played, and several flags and silk umbrellas were to be seen. In short, the enthusiasm was excessive. On reaching the house taken for him, Mr. Vedavisadasa Mudaliar, the pensioned Judge of Travancore Sudder Court, at the desire of the public, welcomed the Colonel. Colonel Olcott replied in a very impressive manner, and stated that it was his object to promote true Hinduism.

On the next evening (Monday, the 24th October) at 5 p.m., all those Native gentlemen who went to receive him at the railway terminus assembled at the Hindu College, where he delivered a lecture, and the Singhalese gentlemen presented an address of welcome to the Tinnevely members of the Theosophical Society. Colonel Olcott stated, in the course of his lecture, that he and Madame Blavatsky were Buddhists. Next evening, Colonel Olcott addressed a crowd of Natives in the Siva Pagoda in Tinnevely. About 4000 people gathered to hear the lecture. Up to this time the Natives generally had entertained the very highest regard for him, simply because he being a European, well-learned and aged, was advocating the improvement of Hinduism. It was under this impression that the Tinnevely Hindus allowed Colonel Olcott and his Singhalese companions to enter into the pagoda, and to give his lecture. Colonel Olcott and his Buddhist companions came to the pagoda in great state, and brought with them a new brass pot and a cocoa-nut, with its tender plant duly decorated. 'All the people thought that he had brought these things to make worship to the deity in the pagoda. Soon after Colonel Olcott had entered the pagoda, he walked round the inner court, and then he and his companions sat down, and placed the brass pot and the cocoa-nut plant over it on a table before them, and commenced to sing in Sanscrit a long stanza, joining their hands together in praise of Buddha. They then ceremoniously planted the cocoa-nut tree in the flower garden, just in the heart of the pagoda; and having done this they publicly declared that it was a glorious thing that Buddhists, who had been driven away from India by Brahmins several hundreds of years ago, were now able to rejoin Hindus, and plant their tree in the sacred Hindu temple! Then, the Hindu gentlemen opened their eyes, and were very sorry for having encouraged Colonel Olcott, and allowed him to enter the pagoda. Kristnasamy Iyer, one of the leading pleaders of the District Court, a member of the Siva Temple Committee, and an orthodox Brahmin, who had been first of all in taking an active part in receiving Colonel Olcott, and in convening meetings for him, was very much disgusted at what had happened in the pagoda, but could do no more that night than express his dissatisfaction to the members of the society, who conveyed the information to Colonel Olcott.

Next morning Colonel Olcott presided over a meeting of the Tinnevely Grand Literary Union, when he explained that the planting in the pagoda was nothing more than a mark of commemoration of the Buddhist deputation to their Hindu brethren. With all that the Tinnevely public are not satisfied, and are of opinion that Colonel Olcott is a Baptist missionary; that he came to Tinnevely in the same manner as Jesuit missionaries went to Canara a few centuries ago and converted several hundreds of Konkane Brahmins. Had he not brought Buddhist people with him and planted the tree in the pagoda, I am sure the Hindus would have shown him the utmost reverence. Indeed, he was actually worshipped during the first three days of his stay here. He was placed on a swinging cot, well decorated with flowers, and swung; and poets composed verses and presented them to him. Many gentlemen and priests came to see him from a long distance. In short, many thought that he was an Avatar, or incarnation of wisdom and learning; and some thought that he was a Rishi, wandering from place to place to preach Vedas and Sastras in the English garb with a view to avoid suspicion. Many expected that he would show some miracles. But now the people feel highly disappointed; and all his lectures and speeches, which were at first received with great applause, are no longer venerated. He was hasty in pushing his object, and has therefore spoiled the faith of the public; and if he should—for he left this place for Colombo, on the 26th—repeat his visit, he will never be received in the manner that he was on the occasion of his late arrival.

It would be difficult to class this as a dangerous "vanity," for

Buddhism is extinct in India and an abomination to the Hindus. Alarm and disgust are more likely to be felt than conviction. The Colonel's cocoa-nut tree was quickly pulled up and pitched out of the pagoda into which it had been intruded, while his abettors had to pay forty or fifty rupees to the temple authorities in order to remove the pollution which it had contracted by his presence! Foolish and idle Europeans in places, like Simla, we believe are attracted by the new system. In days gone by it used to be said that Europeans going to India left their Christianity at the Cape on their way out and forgot to call for it on their return. Apparently nowadays many disembarrass themselves of it yet more rapidly on their way through the Suez Canal. They are therefore quite ready by the time they reach India for any new thing. We would, however, so far as Missions are concerned, venture to class Theosophism under the head of foolish rather than of dangerous "doctrines of vanities." We subjoin in a foot-note the account furnished of these strange performances by a Native Pastor at the Palamcottah Church Council.\*

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\* The President said he would like the Rev. A. Asirvatham, Pastor of Tinnevely, to relate the proceedings in reference to Col. Olcott's visit to this province, that we may know what dangers lie before us, and so prepare for it. Mr. Asirvatham said that Col. Olcott, the Theosophist, had been invited by a party of Hindu gentlemen to come from Bombay and institute a society in this place. Writings and papers of this (Theosophy) society had been widely spread for the last few months, and reports were everywhere in the large towns set afloat, and by the populace accepted, viz., that *hundreds of English gentlemen* in Bombay and North India had become converts to this Theosophy; that Col. Olcott was in receipt of a large salary; that he was a gentleman who held several very high political offices in America; that he was a Sivite (a vegetarian from religious scruple); that Theosophists accepted Hinduism as the highest form of religion, abandoning Christianity as effete. The fact that a white man of education had renounced Christianity and become a *Hindu* in religion, excited the greatest interest in the minds of the people; and in the prospect of his coming among them they exalted him to the position of a venerated *Rishi* or religious *Sage*. His importance was greatly enhanced by the fact that the Tahsildar and some of the leading men of the town openly joined his party. The Tahsildar and five or six others are free-masons like Col. Olcott himself, and this bond of union was made use of to give him an appearance of importance which would have been refused him under any other circumstances. He arrived on the morning of the 23rd, accompanied by three or four Singhalese from Ceylon. On the way, while the train stayed for a few minutes at Kengundan station, a party of Brahmins had been prepared to meet him and do him honour with garlands of flowers and a cocoa-nut. He asked them if they were troubled at all by the Christian missionaries? They replied, "No, we have no trouble with them; we are, however, poor Brahmins, and you must benefit us." These poor people had doubtless been told to go and meet him, by the Tahsildar who had gone on to escort him from Tuticorin. This, however, turned out a poor affair, and the people were somewhat disappointed in the appearance and address of the Colonel from what they had expected. On his arrival at the Tinnevely station he was met by a large number of Hindu officials and others. No Europeans were present, although notices and invitations had been widely circulated. Outside the station a company of the pagoda priests were prepared to receive the Colonel, and presented him with a pot containing sacred water. This he saluted with suppliant hands in Native style, and many must have supposed that they had got a veritable Hindu Guru among them.† He was taken to the town and lodged in a large vacant house. Food prepared for Brahmins was supplied, but the people in a day or two

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† [The 23rd of October is the time when there ought to have been a good downpour of rain. The monsoon begins after the 15th, but as yet there had been no rain. If, therefore, after the ceremony above mentioned, there had, in the usual course of things, been a good fall of rain, it would by all Hindus have been attributed to the wonder-working influence of this Theosophist, and we should never have heard the end of it; but there was no rain while he was here, and there has been very little since! This was a very clever manoeuvre, but it failed of its purpose.—E. Sargent, Bp.]

All that we have already enumerated may be accounted as the efforts of enemies, open or concealed, to the progress of the Gospel of our Lord Jesus Christ in India and among the India Missions. The missionary, enlightened by the teaching of the Word of God and by the Holy Spirit, is conscious that he has foes of this description to encounter who will seek to bring his work to naught. It is no longer a simple question of conflict with Hinduism pure or Mohammedanism simple, but with an aggregation of European superstitions and "oppositions of science, falsely so called," which have in various ways come to the rescue of decaying Hinduism or would substitute one delusion for another. No terms of accommodation are to be main-

discovered that he was not in his personal habits as regards food, &c., what they had expected him to be. That first night some nineteen persons were said to have been initiated as members of this Society of Theosophy, the Tahsildar at their head, and some five other free-masons, besides four Brahmins and others who are Pillays.

On Monday he received visits from various parties, and in the evening gave a lecture in the Hindu College, the burden of which was that India requires progress in some matters of science and civilization. Their ancient philosophy was very praiseworthy. Their Vedas were the most ancient books in the world. There were verses in the Christian Bible that were beautiful, e.g. "What shall it profit a man if he gain the whole world and lose his own soul?"—but in the Hindu Vedas how much more beautiful verses were there! While, however, philosophy in ancient times passed from the east to western nations, now there was something really valuable which Hindus might take from western nations. Railroads, telegraphs, and telephones were wonderful, but they fell short of the greater wonders of *Spiritualism*. He was as yet but a disciple, but Madame Blavatsky was a proficient. She could write a letter to England and get an answer in an hour! Through mediums they could ascertain things that were truly marvellous. He told his audience that they might remain Hindus—they need not change. However, he added, "for my part, I am Buddhist." This somewhat offended several of the Hindus. But he gave them a sop by saying, "*Christians are our common enemies.*"

On Tuesday afternoon he was taken to a part of the great temple to lecture, but by this time his popularity with the common people was on the wane. They kept up such a noise that it was impossible to hear anything he or his interpreter said; so he left in disgust, saying the assembly was "*an unruly mob.*" It was the presence of the Tahsildar and other Hindu officials that gained for him any outward respect whatever. As he left the precincts of the temple, a man is said to have followed close behind with a smoking whisk of straw to remove any defilement that the ground may have contracted by the touch of this foreigner. It was generally known that he had asserted himself to be a *Buddhist*, and had brought with him three or four Singhalese men; that he had not conformed to the rules of Hindu Sivism; had not applied the sacred ashes to his forehead; that he had a low caste attendant to wait on him at his meals; that he did not eat with his washed hands from a plain leaf, but used knife, fork, and spoon. All this, when known, dispelled in the popular mind the sacred notions which they had been led to attach to his person. The Brahmins of the temple seem to have been offended at his being so completely in the hands of the Pillays, and they closed the door of the temple attached to the part near where he had been allowed a meeting with the populace, so that, if he wished it, he could not have gained an entrance into the more sacred part of the temple.

On Wednesday morning, at half-past seven, he attended at the Hindu College a meeting of what was described in printed circulars as the "Grand Literary Union." These circulars, as invitations, were sent to all the European gentlemen (to Bishop Sargent among others), but none of them attended. In the evening he went to the railway station in a quiet way, attended by the Tahsildar, who escorted him half-way to Tuticorin.

One of the members of the Council, Krishna Pellay, whose duties call him every day to the town of Tinnevely, observed that in his opinion it was well Colonel Olcott had showed himself, as in the absence of ocular demonstration, the wildest assertions would have been maintained by the Hindus regarding him. They have seen him, and their vain expectations have been dispelled. Here was no Hindu religious sage, no prophet, no Hindu at all! All the *clat* that attended his presence in the town was due to the parade enforced by the authority of Native officials, and especially by those who are brother free-masons. The Mohammedans showed no sympathy whatever with the movement.

tained with adversaries of this description : they have to be withstood to the face and to the uttermost. It is in different language that we would speak of what we feel it to be a duty next to advert to. As yet, fortunately, these things have not seriously impeded the work of Christ, and have not affected to any appreciable extent, even in Missions beyond the pale of the Church Missionary Society, the Native Christian congregations. We would fain hope that at present these things are rather held in solution as theories, except within a very limited range, than adopted as principles of missionary action. Some might feel surprise that among them we do not attach importance to what is commonly called "Ritualism," which is now vexing the Church at home. So far as we can discover, its main external peculiarities rather find their field in European congregations which do not fall within our scope, and we certainly have no wish to enter into a strife with which we have no concern. It is possible that here and there in India there may be some Native congregations into which these novelties have been introduced, but they must be few and far between. Hitherto ritualistic vanities cannot be considered "doctrines of vanities" affecting the Native Church. There have, however, beyond these, been persistent efforts made to introduce a new method of teaching Christianity, which cannot be passed over without remark.

The notion is that Christianity is a mystery to be concealed rather than to be revealed, except to certain individuals gradually initiated. Bishop Douglas, of Bombay, broached this fancy. His experience of India and India Missions was short and limited. There are some who would almost feel disposed to give him credit for a discovery, but in point of fact he was only the exponent of an idea which, in the early ages of Christianity, did serious mischief, and which was taken up by the then Tractarian party, when first they turned their attention to Missions. In modern times, and within the pale of the Church of England, the germ of it will be found in the *Tracts for the Times*. To those who entertained the theory then, and uphold it now, the dissemination of the Holy Scriptures, the public preaching of the Gospel to all comers, the inculcation of Christian truth on heathen children, the indiscriminate participation of all Christians in the work of evangelization, are simply distressing. It is of course impossible to stop them, for if Churchmen could be persuaded to consider Christian doctrine as a recondite mystery, only to be doled out partially to the heathen, it would be impossible to check the zeal of Nonconformists, who would proclaim in bazaars and upon the house-tops what many would fain veil in darkened chancels and in mystic adumbration. If the Churchman could be induced to conceal Christian doctrines, the heathen has only, so to speak, to step across the way to learn all about them in all their length and depth and height and fulness. Whatever may have been the case in the fourth century, certainly nowadays "the sacred doctrines have passed into the stock of public knowledge."\* The "*Disciplina Arcani*" may be prated about, but it is an open secret. To discuss the advantages of it may amuse idlers, but has no practical influence on the work of

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\* Newman's *Arians of the Fourth Century*, p. 52 (4th Edition).

Missions. We question whether there was much value in the assertion of Cyril of Jerusalem, even in the days in which he lived :—

"Should a catechumen ask thee what the teachers have determined," says Cyril of Jerusalem, "tell nothing to one who is without. For we impart to thee a secret and a promise of the world to come. Keep safe the secret for Him who gives the reward. Listen not to one who asks, 'What harm is there in my knowing also?' Even the sick ask for wine, which unseasonably given brings on delirium; and so there come two ills—the death of the patient, and the disrepute of the physician." In another place he says, "All may hear the Gospel; but the glory of the Gospel is set apart for the true disciples of Christ. To all who could hear the Lord spake, but in parables; to His disciples He privately explained them. What is the blaze of divine glory to the enlightened, is the blinding of unbelievers. These are the secrets which the Church unfolds to him who passes on from the catechumens, and not to the heathen. For we do not unfold to a heathen the truths concerning Father, Son, and Holy Spirit; nay, not even in the case of catechumens, do we clearly explain the mysteries, but we frequently say many things indirectly, so that believers who have been taught may understand, and the others may not be injured." (*History of the Arians*, p. 48.)

Certainly this would be most unmeaning now. The fact is that, consciously or unconsciously, those who are advocating this method of missionary work are following steadfastly in the paths marked out for them by John Henry Newman, priest and cardinal of the Church of Rome. He staked them out while yet a nominal Protestant, but has not since his perversion seen any occasion to change "an opinion, sentiment, or speculation"! Protestant missionaries ought to have misgivings in following such a guide. It is needless, however, to say more upon the subject, for they could not if they would. By mistaken imitation of "Alexandrine" Christianity, as Dr. Newman appropriately terms it, instead of the course exhibited by the Apostles, they might impair their own usefulness, diminish the number of their converts, and confuse the understandings of those they made; but the only important result would be that the evangelization of India would pass out of the hands of the Church of England, which was attempting to make a mystery of that which everybody knew completely from other sources. This difficulty, at any rate, is a difficulty of the far past, otherwise it might have been most assuredly a "doctrine of vanity." A dispassionate perusal of the *Arians of the Fourth Century* would amply confirm this. Men do not "light a candle, and put it under a bushel, but on a candlestick." If men do not act so, neither is there proof that He who "was the true Light, which lighteth every man that cometh into the world," seeks to be hid since His Resurrection from the dead and His Ascension into glory; nor did His apostles, filled with the Holy Ghost, attempt to conceal Him. It is noticeable, however, how, during the last two or three years, there have been attempts made to restrain public preaching, and to hold back rather than to go forward in the proclamation of the Gospel. It should be left to Colonel Olcott and to Madame Blavatsky to be hierophants of occult mysteries. The nobler occupation is to be ambassadors for the Lord Jesus Christ. Truth is far more likely to be distorted and misunderstood in the darkness than when it is openly and publicly proclaimed: "He that hath ears to hear, let him hear."

Another "doctrine of vanity," as it seems to us, needs some notice. It comes before us accredited with the honoured name of the Rev.



K. M. Banerjea, and supported with his great learning. He has recently published a paper on the "Relation between Christianity and Hinduism," from which we have already quoted a brief extract. Even if he is as wrong as we imagine him to be, much might be pardoned to a distinguished man zealous for the belief of his remote ancestors, and seeking to vindicate to them the possession of essential truths. The gist of his paper is to show that in the Vedas will be found the germs of Christian truth; that "the Vedas foreshadow the Epiphany of Christ. The Vedas shed a peculiar light upon that dispensation of Providence which brought Eastern sages to worship Christ long before the Westerns had even heard of Him." The process by which Mr. Banerjea seeks to establish this proposition is as follows. He finds that in the Vedas sacrificial rites are prescribed as "the great cure for all the evils of life and the secret of all success in the world." It was "the authorized means both for remission and annulment of sin." The animal offered (a horse) was the ransom. Now, it may at once be reasonably conceived that this great primeval truth, "without the shedding of blood there is no remission of sin," had been known to the ancestors of the Hindus and is still retained by their descendants, as in some shape or another it has been the common property of mankind since the fall of Adam; but Mr. Banerjea goes on to say:—

Now the secret of this extreme importance attached to sacrifice, and the key to the proper understanding of the whole subject was the self-sacrifice of Prajapati, the Lord or supporter of the creation, the "Purusha begotten before the world," "the Viswakarma, the Author of the universe." The idea is found in all the three great Vedas—Rik, Yajus, and Saman—in Sanhitas, Brahmanas, Aranyakas, and Upanishads. The divine Purusha who gave himself up as a sacrifice for the Devas, i. e. emancipated mortals, had, it is said, desired and got a mortal body fit for sacrifice, and himself became half-mortal and half-immortal. It is added that he made sacrifice a reflection or figure of himself; that the equine body was found fit for sacrifice, and that whenever a horse-offering (*Asva-medha*) was solemnized, it became no other than an offering of himself.

If there is any meaning in this, whenever a horse was slain in sacrifice, Prajapati, the Lord or supporter of creation was offered. Of this self-sacrifice no further account is given, except that "when the Devas celebrated the sacrifice and bound Purusha as the victim, they immolated Him, the sacrifice, on the grass, even Him, the Purusha begotten in the beginning." Now all this is curious and interesting in its way, but unquestionably the memory of it perished out of Hinduism even as the sacrifices prescribed in the Vedas have perished. For very many centuries it has formed no part of the popular creed of Hindustan. If the resuscitation of it can help forward the conversion of a Hindu we felicitate Mr. Banerjea on his having brought the strange argument once more to light. How far, however, the idea of the Lord of heaven having sacrificed Himself in times beyond record can encourage recognition of the fact that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," baffles our comprehension. We suppose that Mr. Banerjea holds all that he has related about Prajapati and his semi-equine form to be pure myth, and at the very utmost some imperfect fragment of

original revelation distorted and misunderstood. We would not, except with the fact clearly before us, imagine that he insinuates anything more. But if his speculations on this point were to gain currency, what would be the probable result with ignorant and ill-informed minds? Simply, we think, confusion between the phantasmal Prajapati of man's imagination, or man's muddle, with the real Lord and Saviour Jesus Christ. Mr. Banerjea insists forcibly upon "Christ being the true Prajapati—the true Purusha begotten in the beginning before all worlds, and Himself both God and man." He steers wholly clear of the perilous follies and foolish blasphemies of Keshub Chunder Sen. Still his theories, and what he counts discoveries, are calculated to debase rather than to exalt Christian truth, are more likely to lead the Hindus to undue estimation of what they can gather out of their own sacred books, than to lead them to Jesus. In his *History of the Arians*, Dr. J. H. Newman propounds the question, "In what sense can it be said that there is any connexion between Paganism and Christianity so real as to warrant the preacher of the latter to conciliate idolaters by allusion to it?" In solving this question he asserts what he terms "the divinity of traditionary religion." He argues that "there is something true and divinely revealed in every religion all over the earth, overloaded as it may be and at times stifled by the impurities which the corrupt will and understanding of man have incorporated with it." Further on he terms "this vague and uncertain family of religious truths, originally from God, but sojourning without the sanction of miracle or a definite home, as pilgrims up and down the world," and discernible and separable from the corrupt legends with which they are mixed by the spiritual mind alone, the "Dispensation of Paganism." In these ingenious remarks there is some truth, some fallacy, and not a little danger. The corruptions of doctrine in the early Church, especially at Alexandria (and Calcutta has been described as the modern Alexandria), mainly sprang from futile attempts at reconciliation between the "Dispensation of Christianity" and the "Dispensation of Paganism." The early fathers availed themselves of the language of Platonism, partly as an *argumentum ad hominem*, as if "the Christian were not professing in the doctrine of the Trinity a more mysterious tenet than that which had been propounded by a great heathen authority." Compare this with the theories about the Hindu Prajapati. Then they had "some suspicion about the divine origin of Platonism." Might there not be some about the Vedas? The result of their "liberality" may be stated in Dr. Newman's language—"they indulged a boldness of inquiry, such as innocence prompts, rashness and irreverence corrupt, and experience of its mischievous consequences is alone able to repress." The result was Arianism.\* The tendency of accepting the ritual, the ceremonial, the popular belief, of the Dispensation of

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\* Dr. Newman has laboured hard to shift the charge of Arianism from the Alexandrine Church to those of Asia Minor; but in the opinion of very competent judges his success has been indifferent. We may, however, presume that the "Disciplina Arcani" and other corruptions of Christianity were not peculiar to Alexandria, although most noticeable there.

Paganism, and amalgamating these with the simple rites and discipline instituted by the Lord Jesus Christ and His apostles, has been the appalling corruption of religion which is now designated as Romanism or Popery. Therefore—

Scarce can we praise their venturous part  
Who tamper with such dangerous art.

It is of course impossible to predict with certainty the future of Christianity in India, or how far it may go forth enmeshed with speculations and fancies of men, new or resuscitated; but it is impossible to look without dismay upon a mode of teaching which, however well-intentioned, may lead to an adulteration of the pure deposit of truth while seeking conciliation and accommodation of two dispensations, if we must needs so term them, one from God, the other from confused recollections of fallen men, which are or ought to be ever kept apart. It is upon what are plainly the ruins of the Dispensation of Paganism that the Dispensation of Revelation is to be established. It was not to patch together the new and the old that the Lord Jesus Christ came into the world, so as to make of them both one religion for mankind. There may be a show of learning in the attempt, but it savours to us rather of the errors of the fourth century than the undefiled teaching of the first. We would wish to do full justice to the eloquent, earnest, and impassioned appeals in which Mr. Banerjee urges Christ upon his countrymen at the close of his paper; they testify abundantly to the fulness and sincerity of his own faith, but he may be insensibly leading his countrymen into confusion, into maundering over "doctrines of vanities."

It is a satisfaction to know and feel that the missionaries of the Church Missionary Society are in nowise concerned or implicated in any "Disciplina Arcani," or "Economia," or other fourth-century crotchets; but that their plain duty and business is to preach and to teach the Lord Jesus Christ in all His fulness and perfections to all who are willing to be taught, and indeed to men, "whether they will hear or whether they will forbear." This is their function: the effectual calling is, and must be, from God. What the dry rot is in a building, these accommodations and mysteries seem to be in a scheme which is essentially a revelation. The ministry which St. Paul received led him forthwith "to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending himself to every man's conscience in the sight of God. But if his Gospel was hid, it was hid to them which were lost." This is a solemn truth reluctantly received in our day, but not the less a truth now than it was then. There is much in the condition of Calcutta akin to that of Corinth. The study of the epistles written to that Church would, we feel assured, be the safest guide to the Christian missionary now in his intercourse with Native society. St. Paul used great plainness of speech, and "not as Moses, which put a veil over his face." The review that we have offered of dangers of all kinds, some from open foes, some from nominal Christians, some from well-meaning, but in some respects, in our judgment, mistaken friends,

may lead those interested in Missions to appreciate perhaps more fully than they do the difficulties of the modern Christian missionary, over and above those springing from Pagan idolatry and the gross corruption of the darkened human heart. K.

### LETTERS FROM UGANDA.



LAST month we mentioned that letters had reached the Society from Uganda. The mail previously received reached London on Aug. 22nd, bringing letters down to April 10th. This mail arrived on Dec. 19th, the latest date from Rubaga being Aug. 1st. We have therefore nearly four months' later news.

Extracts from the letters of both Mr. O'Flaherty and Mr. Mackay are subjoined. It will be seen that they both write in a very encouraging tone, and the letters give reason for such encouragement. The building of the mission-house and the cultivation of the ground around it are signs, so far as they go, of a firmer footing in the country; while the liberty now restored to the missionaries to teach and preach is a cause for real thankfulness. Nevertheless, we would not take too sanguine a view of the situation. As our readers know, we have repeatedly called upon them not to give way to despondency when clouds have gathered over the Mission, and now we would warn them against undue expectations. Still, however little we may trust Mtesa's stability, however much we may fear the rallying again of the opposing forces at his court, the great fact still remains—as it has so far all through the vicissitudes of the Mission—that *we are there*. And so long as it shall please God to give us a foothold in Uganda, there is at all events room for fervent and unceasing prayer, that much grace and wisdom may be vouchsafed to the missionaries, that both by their life and doctrine they may set forth God's glory, and set forward the salvation of all men.

It is remarkable that only one week before this mail arrived, the General Committee had confirmed the resolution of the Committee of Correspondence to seek for additional men to reinforce the Nyanza Mission. These, indeed, are mostly for the intermediate stations in Unyamuezi and Usukuma; and some doubt was felt whether it might be wise to send more men to Uganda under the unfavourable circumstances recently reported. It was, however, decided that they should be in Africa at all events, ready to go forward if required; and then, exactly a week after, comes the earnest appeal for help which will be read below. What we want now are offers of service. May it please God to raise up for the work men after His own heart!

With regard to the spelling of African words, we think it well still to retain for ourselves that which has been followed from the first, while leaving the varieties in the letters of the missionaries as they stand. Captain Speke, Colonel Grant, and Mr. Stanley, all wrote Uganda and Waganda; and so did our earlier missionaries. Of late the country has been called in our letters Buganda, and the people Baganda; while the language is termed Ruganda or Luganda, instead of Kiganda. One day some agreement may be arrived at.

*From the Rev. P. O'Flaherty.*

*April 24th, 1881.*

Things are going on with us favourably in the palace. Since last week I have spoken to the king on heaven—a renewed earth where Christ shall reign

with His redeemed, &c. I have contrasted the central doctrines of Christianity with those of the Koran and practical Islamism. The Arabs are not now allowed into court.

I am teaching many of the people. Many I find can read something already. I have just returned from teaching a young man to read the Lord's Prayer and Creed, translated and printed by Mr. Mackay. Young men come to Mr. Mackay too. A big chief with his retinue of followers were here to-day. He is a great lubari man. I spoke to him, through Jacob Wainwright, of God and Christ; that the lubari were the enemies of God. I asked him, why not teach his followers how to read? He said he would like to read himself too.

Do pray for us; we especially need your prayers and sympathy. The machinery of the higher divine life is so apt to get rusted here; it requires more than ordinary grace to keep the machinery bright and the armour free from rust. I find Mr. Mackay a great help and comfort, active, intelligent, and earnest. He has worked hard teaching in this Mission. I meet many of his old pupils who say they will gladly come again.

*May 27th, 1881.*

I enjoy excellent health here and am very happy. Mackay is building a large and well-constructed house for me which will be the glory of Buganda (not Uganda), with a thatched roof and plenty of cool rooms upstairs. It will contain five rooms and two store-rooms: the Natives marvel. The houses we live in are built of reeds and grass, very nice and cool, but easily burnt, a single spark is enough to demolish them. The swarms of rats and lizards destroy both walls and roofs, so that they require much repairing periodically to keep out the rain, &c. Mackay is both architect and overseer; yea, constructor! The house is getting on fast considering our difficulties. We required it. Here we will meet inquirers, and have our school, services, &c.

The Arab prestige and influence are destroyed. Not one of them gets into court now, and our great enemy, the tyrant Cambi Mbaya, has been thrashed by the palace pages and turned outside the gate. He and his clan and slaves are leaving here next week or so. I showed publicly and in open court, how ignorant of the Koran and their own religion those men were, and how unfit they were to instruct the king and his people. The Arabs who remain profess great friendship for me.

They come to visit us often, and I never neglect to instruct them as to the plan of salvation, and the utter emptiness of the Koran and its teaching.

The king asked me in full court one day what I thought of the Koran and Mohammed. I proved from that book itself that it was a tissue of falsehoods, and the author an impostor, and the religion of Islam a delusion. The "prophet" professes to teach that the "faithful" should believe and receive the books sent before the Koran as the truth of God, instead of which the Koran contradicts the "former" truth, and its followers do not read or receive it, but hate and belie and persecute, when they can, those who believe and teach those "former books of God," &c. Mtesa was much struck with this. Since then he hoists his flag on Sundays, as being a sign of the true sabbath.

I told the French priests that if they continued to abuse us, calling us rebels and heretics, &c., I would describe to the king and his court and people the present state of France, Italy, &c., and the struggle between the clerics and the Church on the one side and the State on the other. I told them the land was wide enough for us both, and that we, as Christians, should present a united front and teach the people first the great doctrine of the Atonement and those which cluster round it.

Since then we became very friendly. I dine with them frequently, and they visit us and have become good neighbours. The Superior I am fond of: he is a scholar, a gentleman, and a pious man. He and I have frequent walks together. I bring before him the fundamental doctrines of a true Biblical Christianity. He and his brethren are astonished at the doctrines of pure Protestantism. They were taught to believe quite differently. We sometimes have friendly discussions.

Mr. Mackay has a class of young men every day. A young fellow, Mukassa, now promoted in the palace owing to his knowledge, comes to read with Mackay, and translate the Gospel of St. Matthew. Jacob Wainwright, who is a great comfort to me, and who goes with me to the palace as my Kiswahili interpreter, teaches a class in my house.

I rather steer clear of teaching just now; I am very busy in learning the language of the people as well as Kis-

wahili. I also keep up the Arabic reading, as well Koranic as Biblical.

I consider this station most important. We need only more of the language to find our way to the people's hearts and homes. We might have our houses filled every day with men, women, and boys if we liked, but there is much preparatory and hard work to be done first. We wish to make the station self-supporting, if possible, or at all events cheap and independent of famines in droughts.

*June 23rd, 1881.*

The king is friendly, the chiefs kind, and the people obliging.

The house, which is two stories high, has eight rooms and eight windows: five rooms on the ground-floor and three upstairs. It is speedily nearing completion. We have found clay in our garden, with which we make bricks and tiles to cover roof and floor, and to plaster the walls. This is a treasure in itself; it is white. Mackay's work is the subject of admiration and the object of wonder here.

The king has given me land at the bottom of our garden, which garden now includes an area of six acres. This land, as well as the half and more of our original garden, was a veritable jungle. Now, however, things are all changed. We have hoed, digged, and rooted up all reeds and tiger-grass. We have trenched the "serpents' corner" and taken away the serpents themselves and the spear-grass, and have planted wheat, sweet potatoes, native peas, mahogo, &c. The wheat looks well. We have hoed up the new portion, planted several hundred plantain-trees, made two roads, reclaimed a large area from the swamp beneath, and surrounded the whole with a tall reed fence; the men and material being supplied by the king. We have sunk a well, found excellent water, and placed a pump in working position. This pump and those roads, as well as the big house, are the objects of Native admiration and marvel. Before we dug the pit or well the water was always filthy, as all classes of people and all kinds of filth went into it. People from houses having the plague in them came to get water in the swamp beneath our garden. Now, however, our pump is locked in our own garden and all walled in. And all this in less than three brief months—two, indeed.

Thus we educate chiefs and people. My hands are horny with digging, picking, weeding. To-day I have got more land from the king, in which to build houses and make gardens for our workmen. In short, in a year, or at most eighteen months, we hope to be self-supporting, as far as grain and vegetables are concerned. We have six cows (two of which give milk), fourteen goats, and one sheep, some hens and chickens, two donkeys—one for carting, &c., and one for riding to the capital, fitted for an Eastern prince. We have two matron servants to prune our plantains, &c.; we have a cook and butler, cowherd and shepherd, schoolmaster, and twelve Wangana labourers and artisans, some of whom we will send home in a short time. Now, what more do we want? Only clothes, coffee, cocoa, tea, and sugar, and a little cloth with which to buy meat (flesh) by-and-by.

Through the medium of a young man lately promoted, I translate Dr. Steere's Scripture History into Luganda from Kiswahili. Mackay, I find, has taught this young man the Kiswahili, and taught him also how to think—a great thing for a black.

*June 25th.*

The king has just sent me word that he is going to send me a class of twelve boys, and their fathers too, those who are smiths and carpenters, for Mackay to train as it suits his wisdom. We have classes and classes now; chiefs and people come now in abundance; our true work is now begun. Mackay will be over-flooded with work. Send out, I pray, two good men at once, or as soon as possible.

*Rubaga, July 1st, 1881.*

I write to ask three more men here: a medical missionary, a ship carpenter, and another man. We are now ready to receive them. No fear of starving now. We can now water our garden, which bears twice a year. We sow and reap at the same time. I consider now, that with the exception of clothes, tea, coffee, and cocoa alone, we shall be self-supporting in six brief months, and shall be able to make our own flour; and buy our own goats, and raise them too. We live like lords on Native food, have flesh-meat twice a day, and delicious Indian meal porridge and milk in the morning—delicious! We have laid in

stores against the famine—the dry season. They give twice who give quickly, and they send twice who send quickly.

We are making houses and gardens for our Wanguana and apprentices, that they too might help themselves. Now therefore, is our time of need, and now is the time of our labour, and now is the time for your great efforts to help us. Now, then, I beg you to redouble your efforts on our behalf. I have more than a man's work at the palace, not to speak of my work here. Mackay has more than a man's work already, and then chiefs are flocking and people are begging for books and instruction; and what can we do? We are obliged to send them hungry away. What a pity! A man can do no good here before he is out a year at least, as the knowledge of the language unwritten is difficult to get. The climate is lovely, country beautiful, people kind and affable, and we are happy. And what more does a right-hearted man desire? By-and-by we may not have the same opportunity of self-support. The king may die, and opportunities may be less than at present. Work, then, for us while the present door is open; our work is so increasing daily that we do not know where to begin or what to do first.

*July 12th, 1881.*

The king asked me the other day as to how he could enrich his country. I gave him a few items of information. First, let there be a market, not where the king can sell his surplus supplies, but markets for the people, where the peasants can buy, sell, make profits, and get supplies; second, no wholesale butchery, as at present. Let men who are convicts be made into gangs, under proper commanders, and be made to drain the swamps, to raise plantations and crops of grain, and feed flocks, herds, &c.; not to plunder, but make the land produce; put an end to selling slaves, &c. The king said, "I am a man weakened with hunger, and you tell me, Arise, and go a long journey, and do things impossible, in my present state. If the Queen would do for me, as she does for Sayyid Burgash, of Zanzibar—that is, help me to carry out this great movement—I would gladly do it; but I am ill here. The wealth of my chiefs and people

chiefly consists of this kind of property, and I have no right whatever to interfere with them." "But slavery is a vile and horrible and diabolical system; surely your power might prevent the people from selling and the Arabs from buying them." "Surely," replied he, "you know better than to think that I, however much I am anxious to abolish this system, have power to do so in the face of a people who are themselves interested in selling slaves. I might easily prevent the Arabs from coming here, and send them away when they arrive; but, then, who will supply the great demand for foreign goods and grandeur which have lately sprung up in the hearts of my chiefs and people? If the English, who are honest, would trade with me, there might be different results. But as far as I can see or think, I must have two things: (1) English spades, mattocks, and such implements as you have; and (2) I must have a force of my own to enforce my commands," &c.

It requires some three years to learn this language properly. The Kiswahili and Kiganda must go together, as the former is a great help to the latter; besides, all religious books are now written in Kiswahili. I am getting on well with my translation of Scripture History. I read some for the king yesterday. He was delighted; he made but one correction, a choice of another verb. I think you will agree with me that what between houses, pump, plantations, brickmaking, and making houses for workmen and apprentices, barrow, cart, chariot, royal bridge, roads, cultivation, sowing, reaping, planting, hoeing, digging, trenching, plastering, forging, teaching and translating, &c., we are, by God's good hand upon us, enabled to show you some work in three brief months, which I thought would take three years to do.

*August 1st, 1881.*

There have arrived here another lot of fanatical Arabs. They give me much trouble and annoyance, but I give them, their Koran, religion, and practices no quarter: the king backs me up. His eyes are being gradually opened, as well as those of his great chiefs. One man threatened to kill me.

I verily believe the king is deeply in earnest, and is anxious to know the truth. May that truth soon make him

free! I have great hopes of this place and people. We are not straitened, except in ourselves in the fewness of our numbers and in the magnitude of

our work. There is a wide-open door. May the Spirit of Jehovah impel the Society to enter bravely and soon!

*From Mr. A. M. Mackay.*

*Buganda, 24th June, 1881.*

I believe that the Arabs have once more, and more than ever before, been shamed to silence, so that we now expect little trouble, from their quarter at least. Then comes the national superstition which must be grappled with, but which, I believe, will be best dealt with, not by battering against it, but by simply teaching Gospel truth as Mr. O'Flaherty has been doing. Elisha did not extract the poison from the deadly pot. He put in good, wholesome meal which counteracted the evil. So, I believe, the power of the lubare will be neutralized by the dissemination of the truth of God.

A heathen people who have already risen considerably above the level of degradation in which their neighbours lie, present a most hopeful field for the introduction of Christianity in its double phase of love to God and love to man. From the development which their own religion has attained to—the Buganda being about as religious as the Athenians in St. Paul's day—the people here are, I believe, not incapable of comprehending the deepest truths of our wonderful religion, which aims at nothing less than the knowledge of the very God-head; so also, from the advancement they have made in various arts of peace, and the superiority they have assumed by force of arms, they seem to have arrived at the stage of some beginnings of a consciousness of their own strength and capabilities. Hence their energies need just now a new direction, and especially a peaceful one.

With this end in view we are endeavouring to introduce some simple measures for helping to lift up both king and people from their present critical state. Were they even all to become Christians, they would either be idle Christians or fighting Christians; and either would be a worse latter state than their present. Hence, part of the instruction we give them is to show them how to use their eyes and heads and hands in peaceful arts which will give occupation to the idle, distract attention from warlike raids, and raise the standing of the country.

With Native labour alone, and Native material alone, we are building ourselves a respectable house of simple, but, to their eyes, marvellous design, and we know full well that the king and every chief in the land will very soon set about building for themselves after our pattern. That will give employment to many, and in itself raise the standard of excellence, and the standing of the owners, besides conducing to health and cleanliness.

We have been successful, moreover, in finding excellent clay within our own plantation, and are at present experimenting with it in the way of brick-making and plaster, and I have no doubt but that such a simple art as that of making, burning, and building in brick will, when once introduced, effect a great revolution in the country.

The present universally used style of thatched huts of reeds, with no walls, and the roofs ending in the earth like bee-hives, is conducive to neither comfort nor health. The end of the thatch ever rotting in the soil, and the filthy state of the floor in the dark interior, have produced a plague, closely akin to, if not quite identical with the "black-death" which swept over Europe in 1665.

We have made representations to the king on this matter, with a view to relieving the sufferers and, by improved hygienic measures, to check the spread of the awful pestilence. Already the effect is marked. The filthy streets and lanes have been cleaned, attention is being paid to the vile floors of the huts, and burial of the dead is ordered instead of throwing the bodies into the pestilential swamps as heretofore.

His Majesty has been kind to us also in various ways, besides supplying the men and timber for our house building, having ordered every great chief to supply a quota of men to fence in all our ground securely. Only recently he gave us an increase to our plantation fully as large as our original piece of ground; while yesterday he also conceded a large plot on the opposite side of the road, where our servants may



build, and plant little gardens, thus giving more room for our own cultivation.

Within the last month we have sunk a well in the slope within our land, and have found a copious supply of pure water. That we should find water there is a great marvel to the Natives, who never thought of looking for water except in a swamp. Our excavation of a deep shaft and raising the sand by bucket and rope passing over a pulley, was a constant object of wonder. But the climax came when we fired in a copper hand-pump, and they saw the water rise some twenty feet, and fill their water jars almost instantaneously. "Wonderful, wonderful," they say, "the Bazungu are more clever than the lubare: they know everything: the Arabs and Wangwana know nothing at all: why, don't they draw water out of a hole in the swamp like ourselves?" Hundreds every day examine the wonder, and the story of it has spread far and wide. They rush to have a drink of the marvellous water that rises so of itself, and many are the strange utterances over this simple suction-pump. Some call it the lubare, and some say it is the work of God. "God creates, and the Bazungu create," they say; "for is not that a wonderful creation? These Bazungu must know God!" We generally improve such an occasion by telling them that God created the water, and gave man cleverness to make use of it: so *man* only made the pump.

More than once we have had a visit from Jumba, an old and powerful chief on the Lake, and the one who is specially entrusted with the service of the lubare. When the great goddess was here a year and a half ago, she was attended by Jumba from the Lake to here, and for months thereafter. Jumba's capital in the Nyanza is quite a treasure-house of charms, and he himself is as deep a believer in their efficacy as the priest in a shrine of Buddha. When Jumba's astonishment had subsided, and he had both washed his hands in and drank of the water flowing from the magic pump, I asked him if the lubare could bring water out of a deep hole like that. "No," said Jumba. "Don't you worship the lubare as God?" I asked.

Yes," said he. "But you see that

this is the work of only a man, and the lubare cannot do as much as a man; how can Mukasa be a god?" Jumba replied, "There is no god but Katonda, and we are men who get all our cleverness from Katonda, while the lubare is a deceiver and can do nothing at all."

Mr. O'Flaherty has improved upon the matter of the well, and has told the king that we need only men and *miti* (wood) to bring the Nyanza itself up to the capital and purify the bogs! Mtesa has listened to his suggestion that he had better improve his opportunity and send some lads to us to be taught, and early this morning there came a messenger from the court saying that all the blacksmiths and workers in wood (I cannot call them carpenters) in the kingdom were under orders to come to us at once and bring trees, with which to make a carriage for the king, each chief of workmen supplying his own son as an apprentice to the Muzungu, to learn the art of working in wood and iron. Nearly a dozen turned up very soon, and left to hew the timber, while three lads I have enrolled as apprentices, with assurance of seven more, or ten in all; just the number I asked from Mtesa nearly three years ago, but failed to get till now.

Mr. O'Flaherty can take a turn at the spade as well as any gardener, and it is astonishing to see how much more and better work our lazy Wangwana get through when he is working with them. Banana cultivation is strange to us, but the king has provided for us in this respect also by acceding to our request for a couple of old women who know how to prune the plantation. An excellent Muscat donkey, which Mtesa got from an Arab, he has given Mr. O'Flaherty the use of, and I have forged a bit and stirrups to suit.

Altogether, the Kabaka has behaved handsomely, and were his orders for our benefit carried out by his chiefs as they should be, we should undoubtedly have to say that his open-handedness was worthy of a king. He seems fully alive to the fact that our presence is for his good, and for that of his people. They are much more slow to recognize this, but unquestionably Mtesa is many degrees superior to any of his subjects, great as his own faults are. Poor man,

he must have a trying time with so forward a people! Considerable allowance must indeed be made for his severity and cruelty towards them. When God blesses him with Christian subjects, I hope that grace will be given them to be better citizens than the rest. There are many laws which are crying iniquities. Converts will find it hard to do the right and yet obey the king. But we need not be anxious about the morrow. When God gives us converts, He will also give the needed light for their guidance.

In addition to the above, we are enabled to print some extracts from Mr. Mackay's private letters to his family, which, will be found very interesting:—

*From Mr. A. M. Mackay.*

*Buganda, 26th May, 1881.*

Buying provisions, arranging for dinner, keeping the house in order, feeding our servants and clothing them, receiving visitors, looking after the cattle and goats and sheep and donkey and fowls, giving medicine (but very seldom taking any), overseeing the cultivation of our land—digging, pruning, planting, sowing, reaping, grinding, and occasionally with upturned sleeves kneading a two-pound loaf—all these “worries,” tend to make a “Martha” of me, cumbering me about many things. At the same time I have a host of Natives every day erecting a new house, such as a Muzungu can dwell in, or even put his wife in; and every step I have to direct, as the poor people never saw anything but a grass hut before.

Every day, too, I contrive to get an hour or two with some lads, teaching them and being taught, adding to my knowledge of their strange tongue and customs.

*22nd June.*

It seems but yesterday since I left you all, and yet it is already more than five years since that day. I had bright ideas and great schemes in my head then, and in one way I have seen them all doomed to disappointment. But in very many other ways I have lived to see far greater progress in our Mission than ever in my brightest hopes seemed possible of achievement in so short a time. Before I entered on the field, I did not see the difficulties to be overcome and the trials to be endured before even a small beginning could be made in planting a centre of moral and intel-

At present I have to let translation work stand still for want of sufficient time. But I am able to find awhile every day in which to add to my collections for a knowledge of the language. It will take us some time before we can be at home at the tongue of the Baganda. It seems to be richer than Kiswahili, which has borrowed much from Arabic. Ruganda will, I believe, supply almost all we want for the inculcation of revealed religion.

lectual influence in such a place as Buganda. But God's time is His own, and we cannot force it on. What we would like, would be to come all of us with ease and speed right up to here; to find a cordial welcome; to become acquainted with the language almost intuitively; to preach to eager crowds every day; to find all ready to listen and believe; to find no enemies, but countless converts; to have no trouble or check, but one continuous flow of blessing from above, and one unbroken supply of good health and vigour for our work; and to have no differences among ourselves, as well as no thinning of our ranks.

Instead of that, we came here with great expense, with great difficulty, through great dangers, very slowly, and with much loss of life and property. We found a welcome as unwelcome as welcome, and attended with much suspicion as to our objects. To learn the language, we find takes months and years of patient, earnest toil; much misunderstanding as to our aims being caused by the Natives and ourselves misunderstanding each other's words, and much ridicule being produced by our mistakes. Instead of being able to bestow unremitting attention to study and teaching and preaching, we find that we must spend the greater part of each day in manual labour—building, digging, and otherwise toiling for our daily bread. Instead of finding everywhere eager ears all open to receive the Gospel, we find men generally quite indifferent to the tidings of such joy, or strenuously opposed to it. The priests of the lubare—the Baal of the Baganda—

tremble for their idolatry, and determine to give no place to the teachers of the truth. The believers in the false prophet become only more fanatic than before, and with increased enmity to the "Nazarenes" continue to cry aloud their creed, and chant their Koran.

Converts we have not yet found, but half-believers many; while the cloven hoof of contention is present to mar our strength, in the fact of both Rome and Reformation being represented here.

Yet to say that we shall have no success, no converts, no blessing, would be as foolish as to aver that light will never enable men to see; nor the warm rays of the sun ever melt the frozen ground. Light and heat are both modes of motion, and what these forces play upon must soon be in motion too, and they must pass through the stage of being luke-warm before they reach that of incandescence and ultimate brilliance. The light—the true light—has begun to shine even here. The consequences are not far to seek. They are as certainly here as if we saw them already. We can therefore thank God for them, even in anticipation.

I have as yet seen no reason to believe that this country has an unhealthy climate. I believe it is far healthier than anywhere on the coast of Zanzibar, and much less enervating, although more so than Unyamwezi, because moister. But rain contributes in many ways to comfort and pleasure, much more, I think, than nine months of drought. The seasons are marked, but we have been too short a time in the country to know the exact time of the rains. Baganda count two years to our one; some calling their year five months, some six, and some saying that it is even seven. The sun crosses our latitude every six months, and the rains should occur then, with drought when he is at either tropic. Being practically on the equator, our seasons should be equal, but we have found them so irregular that many more years of observation will be required to establish their law. As it is, we can sow and reap any day and in any month, although not to such advantage as when timing these processes by the equinoctial rains. I keep a complete meteorological register every day, and already the record has proved itself of value. I believe that there is an enor-

mously greater rainfall in Buzongora, i. e. the west shore of the Lake, than here. There we found daily heavy rains, no matter what month we visited the country. The constant south-east wind which blows all day across the Lake, gets its vapours condensed in the bold metamorphic cliffs, which, rising terrace above terrace to a thousand feet above the Nyanza, I call "the galleries of Buzongora." There seems to be a connexion between the amount of rainfall and darkness of skin of the Natives, the moister the climate the darker the complexion of the black. The Baziba (*alias* Bazongora) and the Banyambo of Karagwe are black as coal, while the Banyoro are more of a chocolate colour, and the tribes from the hills of Busoga and Gambaragara are, some of them, not much darker than Arabs. It remains to be proved, but is I think true, that the darker the skin the deeper the degradation; at any rate the more agricultural and therefore peaceful and timid the tribe; while the lighter shades own herds of cattle, are freer and livelier, and more addicted to war.

I think I told you in a previous letter that we had got from the king an extension of our plantation, larger even than what we had before. The new part had been occupied by an Arab who has left for the coast. We found it a veritable jungle, but already we have broken it all in, besides cultivating anew the greater part of what we had originally, but which for want of labourers had been allowed to run to waste.

Our plantation lies on a hillside, facing the setting sun, and terminates below in one of those sloughs of despond which I have already mentioned. Part of that marsh, however, we are enclosing by a fence, which the king has ordered his chiefs to build all round one's ground, and we hope in the damp ground to produce wheat and rice, which sometimes find it too dry for them on the slope. Our houses are all situated at the highest end of the land, and are therefore removed from the malarious mists which nightly hang on the steaming swamps below. The banana, or graceful *Musa sapientium*, that "king of fruit trees," each branch being as heavy as the renowned cluster of grapes of Eschol, occupies the greater part of our soil, being out of sight more productive than the same area it sown in

wheat. On the rest of the ground we have maize, which yields from 300 to 500 fold; wheat, yielding some forty fold; sweet potatoes, cassava, pumpkins, each a foot in diameter; and a few European vegetables which the Frenchmen kindly gave us—lettuce, greens, and tomatoes.

26th June.

The king has at last acceded to my request which I made when I came here first, but which I have not referred to again to him for more than a year, viz. to give me ten lads to teach the use of tools, as well as to train in other ways. All his own skilled (?) artisans he has also ordered to come to help me to make him a carriage. With such fellows, who never saw a wheel in their lives, and who have no tools but a miserable hatchet, it will be no easy work to make a four-wheeled carriage. But I must try, and look for means. With these fellows, and the ten apprentices, besides looking after fourteen Wangwana, three boys, two old women, and our cows and goats, I have my work cut out. To be house-wife in the bargain is perhaps to me the worst part. I am building an oven for baking loaves which I have to knead and make myself, until I become

a sufficient adept in the art to teach some one else to make the bread.

But some will say, why should a missionary spend time in such secular matters? why not teach and preach only? Do the people who talk so live in a grass hut, with a damp earthen floor, in a moist climate right under the equator, with no security against loss by theft, or instantaneous loss of everything by fire? Let them try that first as we have done for a good number of years, and if they like it themselves, and even if they think that living like a savage is, by its simplicity, the best way to adorn Christianity, ask them if they will put their wives into such grass huts!

But I am trying to make brick, and the first building that shall stand in that will be a place of worship. No one can be more anxious than myself to see a number of Baganda, whose hearts God opens, assembling together to praise His holy name.

Step by step, teaching here a little, there a little; sowing beside all waters; that is the way we proceed. God will give His blessing, and converts we shall have, and in His own time.

## PERSIA, IN ITS RELATION TO THE KINGDOM OF GOD.

By THE REV. ROBERT BRUCE, M.A.,

*C.M.S. Missionary at Julfa, Ispahan.*

### PART IV.—*The Church Missionary Society's Persia Mission.*



PALESTINE and Persia are coupled together in the last Report of the C.M.S. (p. 46). Prayer is offered daily in the Church Missionary House (and I would hope by many who have the extension of Christ's Kingdom at heart), for one or more of the mission-fields, and every other Wednesday Palestine and Persia are mentioned together in prayer. Are they then twins? According to the same Report (p. xv.) Palestine was born A.D. 1851, but Persia did not see the light till A.D. 1875. If Missions are born like human beings, they cannot then be twin-sisters. But they are not born like human beings; in fact, as we know nothing at all of the laws by which Missions are born, it is quite possible that, although Persia appears to be twenty-four years younger than Palestine, she may be for all that her twin-sister. There is something suspicious also about the recorded date of her birth. Many think that she ought to have been born, if she was not, A.D. 1811, when the great pioneer of the Missions of our Church, Henry Martyn, gave his life to give life to Persia.

It is remarkable that, in the second Report of the Church Missionary Society, published June 8th, 1802, when that Society which is now the mightiest and most highly honoured Society for the extension of Christ's Kingdom in the world was herself hardly born, and had not yet given birth to a single Mission, the Persian language is mentioned as one of the very first to be cultivated for the purpose of spreading the knowledge of the Gospel in the heathen world.\*

It will appear from the following that Mission work has been carried on in Persia under the auspices of the Church Missionary Society ever since 1869; but owing to various difficulties which must of necessity present themselves to a Committee like that of the C.M.S., having heavy responsibilities in all parts of the world, in taking up a new field of labour, they were not able to acknowledge little Persia as their child till six years after this her second birth. The Parent Committee of these little twin-sisters have several big children, and among them little Persia complains that she is "neglected in the daily ministration." The following table gives a list of the names of all the children, the dates of their respective births, and the portion allotted to each by the Parent Committee in the year 1880-81:—

1804	.	West Africa	.	about	13	(thousand pounds).
1814	.	New Zealand	.	"	5½	" "
1814	.	India	.	"	70	" "
1818	.	Ceylon	.	"	10	" "
1822	.	North-West America	.	"	13	" "
1844	.	China	.	"	15½	" "
1844	.	East Africa	.	"	4	" "
1856	.	Mauritius	.	"	2	" "
1869	.	Japan	.	"	4½	" "
1851	.	Palestine	.	"	8	" "
1875 (?)	.	Persia	.	"	1	" "

I believe that Mauritius should be called a grandchild and not a child, as she is really a daughter of India; and it may also be remarked that many other societies have Missions in most of the above fields, but in Persia (i. e. the Persian-speaking part of Persia) hardly any aid has been received from any other society. This makes poor little Persia still more discontented at being starved upon one loaf, when so many of her father's children have (compared with her at least) enough and to spare. She is not in the least ashamed of being Palestine's little twin-sister; so far from that, it is her greatest boast. And she believes that God's Holy Spirit proved her right to this boast in His Word.

I now proceed to state several proofs, especially from the Bible, of the close relationship which exists between Palestine and Persia in the counsels of the Most High God.

1. Palestine (or Israel) and Persia (or Elam) are the only two nations, a king of each of which was foretold by name by a prophet long before the birth of the said king.

Of the King of Persia, Isaiah prophesied about 140 years before his birth, as follows: "Cyrus is My shepherd, and shall perform all My pleasure: even saying of Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places." (Is. xlv. 28; xlv. 1—3.)

Every student of prophecy will recall to mind prophecies concerning "the King of the Jews" expressed in almost the very words of each clause of this prophecy concerning the King of Persia.

2. Israel and Persia are the only two nations of whom it is said that their dispersed shall be scattered into all nations. Compare Jer. xlix. 36 and Ezekiel v. 10, &c.

3. Israel and Persia are the only two nations in which God said that He would set His throne or dwelling-place. Compare Jer. xlix. 38; Joel iii. 17, &c.

4. Of Israel and Persia God has also said, "Now will I bring again the captivity of Jacob" (Ezekiel xxxix. 25); and, "I will bring again the captivity of Elam" (Jer. xlix. 38).

5. Though the worship of idols, which was common to all other nations of antiquity, did in the days of the kings defile the land of Israel, yet as it was always foreign from the religion of Jehovah, so also was it foreign from the religion of Persia. Cyrus and his successors, the kings of the Medo-Persian empire, were not only not idolaters, but they were great iconoclasts. (Jer. i. 2.) Indeed, it may be said of Persia, almost as truly as of Israel, that she was never an idolatrous nation.

6. Islam, the greatest enemy of the Church of Christ, is divided into two great sects, the Sunnis and the Shiah. The Turks are the great Sunni people, as the Persians are the only Shiah nation in the world. The Palestine and Persia Missions of the C.M.S. are the two witnesses for Christ to these two divisions of Islam in their own native lands. They have not to deal with idolaters like the majority of our Missions, but have a far more difficult task in upholding the Standard of Jehovah and His Messiah against that of the false prophet of Arabia.

7. And in doing so they are both equally brought into contact with those who by bearing a false witness for Jehovah and His Messiah have been the originators and still are in some sense the upholders of the religion of Mohammed. God's ancient people are scattered through all parts of Persia (and I believe Turkey also), and so are also members of the various fallen Eastern Churches. Missions in these lands cannot be carried on on the same principles as they are among idolaters. The motto of the missionary in Muslim lands must be, "To the Jew first and also to the Heathen;" and with the Jew he must include the Christian.

Lastly, the true boundary of Palestine on the east is "the great river, the river Euphrates." (Deut. i. 7.) The capital of the Persian empire when it was at the zenith of its glory was Seleucia-Ctespihon, on the Tigris, and the great place for pilgrimage of all Persians, the centre of their religion, the temple of all Shiah, is situated between the Tigris and Euphrates, at Kerbela, the place of martyrdom of Hossein, the grandson of Mohammed. The ancient city of Baghdad, half of which lies on the eastern and half of it on the western bank of the Tigris, may be regarded as common ground to these two Missions. It contains, as I have stated before, 35,000 Jews, 5000 Christians, and about 100,000 Muslims, partly Shiah and partly Sunni. And of the cities Bussorah, Kerbela, Najef, Samara, and Cazimain (all of which are of easy reach from it), the first is a Sunni city and the four others are entirely Shiah and Persian. But as Baghdad and its immediate surroundings (within which lie the ruins of Seleucia-Ctespihon, the once world-famed capital of Nousseerwan the Just) are the religious centre of all the Shiah of the world, it belongs ethnologically, if not geographically, more to the Persia than to the Palestine Mission; and it is the very best place in all the world for the dissemination of God's Word among the Shiah.

#### *The Birth of the Persia Mission.*

I now proceed to give some account of the birth of the Persia Mission, and trust that I shall be able to prove that it was born "not of the will of the flesh, nor of the will of man, but of God." And, therefore, we may be "confident of this very thing, that He which hath begun a good work in" her "will perform it until the day of Jesus Christ." God works by human instrumentalities, and He can use the weakest instrument for His own great designs; to Him be all the glory.

We have seen how by His guidance, Henry Martyn was led in 1811-12 to give his life in order to give life to Persia, and yet how the work was delayed till some sixty years later.

It is necessary to explain that by Persia is meant the greater part of that country in which the Persian language is spoken, and for which the translation of God's Word was made by Henry Martyn. The well-known and excellent missionaries of the Mission of the American Presbyterian Church, which was established by the Rev. Dr. Perkins in 1833 in Ooroomiah, had resided only in the Turkish-speaking parts of Persia, when I first began Mission work in Ispahan in 1869. The C.M.S. Mission at Ispahan is therefore the first Mission which has been established by any Protestant Church in the Persian-speaking parts of Persia. If a zigzag line be drawn from near the capital, Teheran, to Hamadan, and thence continued to the western frontier of Persia, it will divide the country very unequally into two portions; the smaller portion to the north-west of it contains a Turkish-speaking population, while Persian is the language of nearly all the other and very much larger division of the country.

In the year 1858 I first went out as a missionary of the C.M.S. to the Punjab, and the greater part of the first three and a half years of

my Mission life was spent at an out-station called Narowal, and in its neighbourhood. It was my lot to complete the building of the first mission school in this town, and to lay the foundations of the first mission-house, in which I was then quite prepared to spend the rest of my life. Though the greater part of the inhabitants of the Punjab are idolaters, I was led from the first to study the Mohammedan religion; and towards the end of my sojourn in Narowal I began to entertain serious doubts as to the wisdom of the choice I had made, and to ask myself whether, as idolaters are more easily converted than Muslims, it would not be wiser to labour for the former than for the latter. Just as I was thinking of this I received an order from the Committee to leave Narowal and go to the new Mission to be opened in the Derajat. The importance of the Derajat as a mission-field was owing to the fact that it lay on the frontier of Hindustan, and it was hoped that it would be a means of reaching the regions beyond, and sending the light of the Gospel into the strongholds of Islam in Central Asia. It was my privilege to work there for a few months under the Rev. T. V. French (the present Bishop of Lahore), and often did he and I turn longing eyes to the grand Takht-i-Suliman mountain range, and wish that we had the wings of a dove, or rather of an eagle, that we might bear the everlasting Gospel to the regions beyond. Mr. French was after a few months obliged by illness to go to Europe, and it was my privilege to build the first mission houses and schools in the two stations of the Derajat, viz., Dera Ismail Khan and Bannu. As this Mission is entirely to Mohammedans, I saw that it had been of God that I had made choice of Islam for my sphere of labour long before.

I laboured for six years among the Afghans, and Pushtu was the language through which I held intercourse with them. But in the last year of my stay in the Derajat I began to think that the Persian language would be a better means of aiming at the extension of Christ's Kingdom in Central Asia than Pushtu, and with this object I began to study Persian. Eighteen months afterwards I found myself in Persia.

In the spring of 1868 my wife and myself were both obliged by illness to visit England for awhile. And when having, by God's mercy, regained my health, I was planning a return alone to India in the spring of 1869, I met a friend who had travelled in Persia. My wife's state of health required a longer furlough for her than was necessary for myself. What the above-mentioned friend told me of his wanderings in Persia created a desire in me to go through that country on my return to India; accordingly, I consulted that well-known soldier of the Cross, the Rev. H. Venn, who was then Hon. Secretary of the C.M.S., and who had presided over the affairs of our Missions for about thirty years with such wisdom and devotion. When I mentioned the proposed journey back to India through Persia to this ancient servant of God, his eyes filled with tears, and he said with emotion, "I am so thankful for this opening; it is one of those things we looked for in vain in times past, but which God is giving us now." His words took me by surprise. They reminded me of what Bishop Wilson of Calcutta did when he crossed the Sutluj and entered the



Punjab for the first time; he kneeled down on the bank of the river and said, "I take possession of this land in the name of the Lord Jesus Christ." Thus, I believe, Mr. Venn, as representative of the Mission power of the Church, on seeing a servant of the Church enter Persia, took possession of it in spirit in the name of Jesus. What to me was but a *journey* was to him an *opening* made by Him "who openeth, and no man shutteth; and shutteth, and no man openeth;" and such, we trust, it has proved.

In March, 1869, I left London for Persia, *en route*, as I thought, for India, and with the permission of the Committee to spend one year in that land. As the most direct route from London to Persia—viz., *viâ* Berlin and Moscow to Zaritzin, and thence by steamer down the Volga and Caspian—is closed by the ice on the Volga during the winter months, and was not open then, I took the Vienna and Constantinople route by the Black Sea, Poti, Tiflis, and Baku on the Caspian to Enzelli, on the north coast of the Caspian Sea, in Persia. The route through Russia from London to Enzelli takes only a fortnight, and costs 25*l.*, but that *viâ* Constantinople is much longer and more expensive.

During my first year in Persia, 1869-70, I felt deeply the spiritual famine of the land, and one of the English residents in Teheran, who fills a responsible post under the British Government, entered into a negotiation to get me appointed chaplain to the English in Persia. The Russian and French Embassies in Teheran both have chaplains, and are respected by the Muslims as people who pay some regard to their religion; but the prevailing idea with regard to Englishmen and Protestants was that they were all infidels and sceptics. I consented to accept the chaplaincy if the Government could be prevailed on to make an annual grant for that purpose, believing that I should have abundant leisure for Mission work while ministering to the few Englishmen scattered through Persia. And as the negotiations about it were not finished during the year, I asked and received the kind permission of the Committee of the C.M.S. to prolong my stay in Persia for another year. The above-mentioned friend kindly raised a sum of 150*l.* for the first year towards the salary of the chaplain; and on the Government declining to make any grant towards it, the negotiations fell through, and the 150*l.* was given to the C.M.S.

My wife joined me in Persia in the summer of 1870, and as the American missionaries had already occupied the north-west division of Persia, where the inhabitants speak Turkish, we took up our abode in Julfa, the Armenian suburb of Ispahan, the ancient capital. When only a few months remained of my second year's sojourn, I received a letter from Rev. H. Venn, saying "that if I could make a good revision of Henry Martyn's translation of the New Testament the Committee would consent to my staying in Persia for that purpose; if not I must go on to India in May, 1871, when the second year would have expired." The postal arrangements were at that time so bad that it generally took from five to six months to get an answer to a letter from Europe; and as I could not be a judge as to whether I could make a good revision of the Persian Testament or not, we earnestly prayed that God

would make His way plain. The month of April arrived, when the decision must be made; and lo! in that very month nine Mohammedans, all respectable, intelligent men, asked me to baptize them. I felt so sure that this was an answer to our prayers, and a plain guidance from God that we should stay in Julfa, that I at once hired a house for a year, and wrote to the Committee of the C.M.S., feeling sure that they would approve of what I had done.

There had been great distress in Persia, though no famine, during the winter months of 1870-71, and as the drought which caused it continued, we felt sure there would be a famine in the ensuing winter. So along with my letter to the Committee I also despatched one to a dear sister, now in glory, asking her to collect 100*l.* for the famine and 100*l.* towards the purchase of the house which we had rented, and which was in the market, for a mission-house, adding that I felt sure that when the Committee got my letter they would be led to open a Mission in Persia. Months passed before I could receive answers to these letters. The answer from the Committee was, that they could not recognize God's hand leading them to open the Mission, as they had not sufficient funds for the fields already occupied, but that I might stay on till the spring of 1872. And the answer from my sister, that as the Society had not taken up the Mission she thought I should not wish her to collect money for the house. To the latter I replied that she was quite right, and that under the circumstances I should not desire her to collect anything for the purchase of the house.

As the summer and autumn passed away the near approach of a dreadful famine became more and more manifest. My wife and myself daily prayed that God would send us money to relieve the want of the sufferers, but we made no appeals to any human being except the one above mentioned—to my sister.

In September the first answer to our prayers came in a telegram from Colonel (now General) Haig, of Calcutta, offering to collect money for the Persian famine. The result of Colonel Haig's noble effort was that he sent us during the winter months 3500*l.* for the Ispahan poor, besides other sums which he sent for the poor of Shiraz and Teheran. We soon had about 7000 poor on our list; and most anxiously did we look and pray for more aid, though we knew not whence it could come; when one day I received a telegram from Pastor Haas of Stuttgart, Wurtemberg (whose name, as well as Col. Haig's, I had never heard before), saying, "Draw on me for 1000*l.*" We drew 4600*l.* from this aged servant of God during the winter months, and I received a letter from him saying, "We know Mohammed taught his followers to hate Christians, but Jesus taught us to love our enemies, and we have collected this money in sixpences and shillings, as it were, from the poor Germans, and we hope you will distribute it among Jew, Christian, and Mohammedan without any distinction." We received also 3500*l.* from the London Committee for Persian Famine Relief, 1500*l.* from Sir Moses Montefiore for the Jews, and several smaller sums from private friends. We received in all 16,000*l.*

That winter was a season of distress never to be forgotten; we

devoted our whole time to the relief of the sufferers. The Moham-medan priests and governors in Ispahan did nothing themselves, and instead of assisting us in our work rather looked upon it with disfavour; but fortunately we had just then a most worthless governor, who had neither the heart to do good nor the power to do evil. Very heavy snow fell all over Persia, and the cold was intense. While this was the greatest blessing to the country, and gladdened the hearts of all who had clothes, food, and fuel, with the prospect of a speedy end of the sufferings from famine, it greatly increased the misery of those who had none of these things, and the difficulties of those whose privilege it was to relieve their wants.

In April, "The winter was past," the snow, if not "the rain, was over and gone, the flowers appeared on the earth, and the time of singing came." The corn merchants, who were the cause of the great sufferings of the people, reduced the price of grain, and those who had turned all their workmen away began to give employment again. Still, though the end was near, the distress and the distribution of money and corn continued till June.

In April I received a telegram from the same Pastor Haas of Stuttgardt, saying, "We have 1700*l.* more for you if you will get up an orphanage." As we had in our relief list a great number of poor children whose parents had died of hunger, we thought this a call from God to begin an orphanage, and accordingly did so. Five months passed before we received a letter (in September) from our German friends, who with Pastor Haas formed the Wurtemberg Persian Famine Relief Committee; and when the letter reached us it was in these words: "Since telegraphing to you about the orphanage we have corresponded with your Society in London, and they inform us that they have not taken up the Persia Mission, and that you are only on a visit to that land; this being the case it will not be possible for you to continue the orphanage; we have therefore given the 1700*l.* to the Basle Missionary Society, who have undertaken to send out missionaries and to get up an orphanage." I had already been supporting the orphans for five months when I received this, which seemed to me unpleasant news. But God makes all things work for His own glory.

(The Basle Society sent out two Armenians trained in Basle to Tabreez; they spent nearly two years trying to get up an orphanage, and having failed to do so, in the end 1300*l.* of the money was handed over to the C.M.S., 400*l.* of it having been spent in the transaction and lost to the poor orphans for whom it was intended.)

In the same month of April a lady in Dublin offered to give 200*l.* for the purchase of the mission-house in Julfa, on condition that the Society had taken up the Mission. They told her they had not done so, and she bestowed her kind gift on some other charity. But almost the very post which told us that we had lost this 200*l.*, in addition to the 1700*l.* before, brought us a letter from my dear sister, who had apparently quite forgotten her resolution not to collect money either for the famine or house, and now sent us in the moment of our distress 300*l.* for the famine and 200*l.* for the purchase of the mission-house,

which she had collected for that purpose without any condition. Owing to the slowness of the postal communication my letter, approving of her resolution not to collect for the house, reached her when the *mischief was done*, and perplexed her not a little. But it was too late; the money had not only been raised, but despatched to me; the house was bought, and the 300*l.* supported the orphans until the 1300*l.* above mentioned was handed over to us.

The Committee still could not see their way to take up the Mission, but the Rev. Henry Wright, who had succeeded to the Rev. Henry Venn, and on whom the mantle of his great predecessor had fallen, wrote to me, sending 50*l.* for the Mission as a mark of personal sympathy. General Lake, whose name may well be coupled with those of Henry Venn and Henry Wright, wrote a similar letter, enclosing a donation of 10*l.*

About this time, an Armenian gentleman asked me to take charge of a school of Armenian boys, in which English was taught, and which was supported by a bequest of 60*l.* per annum left by a relative of his. I replied that if he would rent the house next to my own for a school-house and open a door through the wall into my courtyard, I should be happy to look in several times daily; but that as my stay in Persia was so uncertain I could not do more than that. The school contained twenty boys. I never shall forget the first day I examined them; they were being instructed in Romans, Revelation, and Psalms, and had not read Genesis or Matthew, and could not tell me who Abraham was. By God's blessing the number increased from twenty to one hundred and thirty—thirty of whom were Mohammedans. When I saw that the Muslims were coming to the school I began to take a warmer interest in it. The increase in scholars added to the expense; the school had not been supplied with the most necessary furniture and tools; the above-mentioned 60*l.* sometimes reached me and sometimes did not; but through the kindness of the above-named and other friends I was enabled to meet these expenses. During these months numbers of Mohammedans came to me every week for prayer and reading the Word.

From my first arrival in Julfa till this time I had done the utmost in my power to work in harmony with the Armenian archbishop, monks, and priests, and had refused to receive any converts from their Church to the Church of England, telling them that my work in Persia was for the non-Christian population, and trying to get them to work with us; I even allowed two Armenian priests to teach their own doctrines in the school. But when the number of our scholars increased, and I was obliged to make a complaint about the non-receipt of a sum of 60*l.* due to the school, and also to complain of the conduct of one of the priests, who was paid as a teacher of the school, in neglecting his duties, the archbishop and priests of the Armenian Church joined the Roman Catholic priest in stirring up the Mohammedan authorities against us. They drove the Mohammedan boys out of the school, put spies on the door of the mission-house to report to the Persian authorities the name of every Muslim who visited me, and in other ways stirred up a persecution against the Protestants. When the

persecution was at its height, in the autumn of 1874, I was laid aside for months by a painful illness; but God raised up help for us in our hour of need. Mr. Carapit Johannes, a native of Julfa, had been taken to England when a boy by the Rev. W. S. Price, C.M.S., and had received a very good education in a training-school at Cheltenham. He had given very great satisfaction in the C. M. Institution at Nasik near Bombay, where he had been head-master for eleven years, and had just come on furlough to visit his mother in Julfa. The Nasik missionaries, though they valued his services most highly, kindly consented to his remaining in Julfa, and taking charge of the school there, and the Parent Committee in London also (though owing to the many calls on them from their many fields of labour they could hardly yet see their way to acknowledge the birth of the little twin-sister of Palestine), most kindly consented to the transfer of Mr. Carapit Johannes to Julfa, and undertook to pay the other expenses of the school.

In the following year, 1875, my wife and I paid a visit to England, and during the five months which I spent on furlough in my native land, the Committee felt that they were led by God to enrol Persia on the list of their Missions. This accounts for the date of her birth being given in the Report as 1875.

Mr. Carapit Johannes took excellent care of the Mission during my absence in England, and the boys' school has continued to flourish under his care; it now contains 150 scholars, and has already brought forth fruit in young men, who are being employed as agents and colporteurs of the British and Foreign Bible Society for the dissemination of God's Word among the Mohammedans.

In the winter of 1878-9 we had the great privilege of a visit from Mr. Watt, the able and devoted agent of the British and Foreign Bible Society for Southern Russia. Mr. Watt came on a tour for the Bible Society through Persia; he visited the American Missions in Ooroomiah, Tabreez, and Teheran, and spent some time in Ispahan and Baghdad. He was full of a desire to get up an agency for the Bible Society for Persia, and was much struck with the suitability of Baghdad as a depôt of this agency, as there is no place from which the Bible can be so easily circulated in all parts of Persia as from Baghdad, which, though situated beyond the frontier, is the centre of the religious life of all the Shiah sect of Mohammedans.

The result of Mr. Watt's visit was that, by the request of the Bible Society and with the full consent of the C.M.S. Committee, I undertook the agency. Mr. Watt's visit was also, we have no doubt, so ordered by God that the Bible agency was commenced just at the time when our school and congregation were so far advanced that we were able to select four earnest Christian men to act as agents or colporteurs for the work. Had the Bible Society come into the field at an earlier date, we could not have found workers for it. Thus has God so ordered all things for us from the beginning, that we could not but see His hand supplying each of our wants exactly at the right time.

We have yet one more link in the chain of God's gracious providences towards our Mission to relate, with feelings of deep gratitude

to the Hearer and Answerer of prayer, to Him "that openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. iii. 7.)

In the autumn of 1877 I felt the absolute necessity of seeking for another missionary for the Persia Mission. During the first three years of our Mission life in Persia we had worked solely for Muslims, and as related above we had numbers of Mohammedans coming every week to the mission-house for prayer and reading the Word of God, and we had thirty Muslim boys in our school. The opposition and persecution set on foot by the Armenian and Roman Catholic priests for a time changed the aspect of our Mission work, and we had felt ourselves compelled to confine our labours chiefly to the members of Eastern Christian Churches. Through the liberality of kind Christian friends in England and Ireland we had been enabled to add commodious boys' and girls' school buildings, an orphanage and industrial school to the mission-house, and also to build a fine mission-hall or chapel, in which we hold divine service in the Persian language. We have a congregation of about 150 members, of whom fifty-six are now communicants, a boys' school with 150 and a girls' school with fifty scholars, and we have about twenty boys in the orphanage. We felt that the time was come when we ought to seek to make our Church a light to the Muslims also, and that nothing would be so likely to do that as the establishment of a Medical Mission. We knew that the Committee of the C.M.S. had neither funds nor men sufficient to work the fields already occupied by their missionaries; so after having made it a subject of earnest prayer, we wrote to an unknown friend, Mr. Edmond of Edinburgh, who had shown by letter a great interest in the Persia Mission, asking him to look out for a medical missionary for Persia. In a very short time Mr. E. not only found the man, but also most kindly undertook to raise 100*l.* per annum for three years towards his salary. Two other friends of the Persia Mission also undertook to give 150*l.* per annum towards the local expenses of the medical missionary in Ispahan; and on the 1st of January, 1880, the Rev. Dr. Edward Hoernle arrived in Ispahan. As Dr. Hoernle, being the son of one of the oldest missionaries of the C.M.S. in India, Rev. C. T. Hoernle of Mirat, had known Hindustani from his youth, and had studied the Persian language a little in India, he was able to commence active work almost from the time of his arrival in Julfa.

As an encouragement to young missionaries who may overrate the difficulty of mastering foreign languages, we may add that in the October following Dr. Hoernle's arrival he began to write sermons in Persian, and on my return from Baghdad I found him preaching in good Persian to our congregation, and was astonished at the help he was able to give me by criticizing a translation of the Book of Common Prayer, which together with a revised translation of the New Testament and a Bible History in Persian I was about to bring home for print.

I cannot sufficiently thank God for the special qualifications with which He has gifted His servant Dr. Hoernle for the great work he is now carrying on during our absence. He has indeed more on his hands than any one man can do. Rightly valuing the great im-

portance of educational work, he has thrown himself into the work of the school, for which he is eminently fitted, and teaches two hours daily in the boys' school. He has opened a dispensary for the poor, and built a hospital on the mission premises. He preaches in Persian every Sunday, and generally in English also; acts as pastor to the congregation, and superintends the work of the Bible colporteurs; besides carrying on his studies in the language. When we reflect that he is just now the only missionary in the southern half of Persia, we surely cannot but feel how serious it is to leave one man with such a burden of work upon his shoulders.

I appeal to all who revere the memory of Henry Martyn to come to the help of the C.M.S. and enable them to establish a strong Mission in the land for which he gave his life—to give it life eternal. If Henry Martyn could be consulted, surely no other memorial would please him half so well. And I appeal still more confidently to all who love the Lord Jesus Christ to help Him to “set His throne in Elam.”

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P.S.—I have above remarked that even so early as 1802 the founders of the C.M.S. acknowledged the importance of the Persian language as a means for the evangelization of the heathen world, but we find that they did so even at an earlier date than that; for in the first Report, 1801, p. 81, we find the following:—“The utility of the press in diffusing the knowledge of the Gospel amongst Hindus and Mohammedans is stated in very strong terms by the late Sir William Jones, though undoubtedly he very improperly underrates the services of missionaries. ‘We may assure ourselves,’ he says, ‘that neither Mussulmans nor Hindus will ever be converted by any Mission from the Church of Rome, or from any other Church, and the only human mode perhaps of causing so great a revolution will be to translate into Sanscrit and *Persian* such chapters of the prophets,’” &c. &c.

“In consequence of this view of the importance of employing the press in subserviency to their grand design, the Committee” published the following in Report ii., 1802, p. 146:—“Many books of history and poetry, and many works of entertainment have been published in Persian. It is a polished and elegant language; on this account it becomes a point of indisputable importance that the version of the Scriptures in Persian should, in order to ensure attention, be pure and elegant: The translations made are in these respects entirely deficient.” That this last is quite as much the case in 1882 as it was in 1802, is the opinion of Professor E. H. Palmer, of Cambridge, than whom no man in the United Kingdom is better qualified to give an opinion on the subject.

In order to get a “pure and elegant” translation of the Word of God in Persian it is absolutely necessary that the translator should reside many years in Persia. The carrying out of this object of the founders of the Society has been one of the chief objects of the Persia Mission; and I have brought home for print a revised translation of the New Testament, a translation of all the parts of the Book of Common Prayer which are necessary for the service of the Church,

and a Bible History in Persian. As Professor Palmer is giving most valuable help to the preparation of the New Testament for print, I trust it will be at all events a nearer approach to that pureness and elegance which are so requisite in a translation of God's Word, but which it is so very difficult for a European to attain to in translating any work into an Oriental language.

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### NOTICES OF BOOKS.

*Starlight through the Shadows*, by the late Frances Ridley Havergal (London: J. Nisbet and Co.), is, primarily, "a daily book for invalids," planned by the lamented authoress as a special work for 1879, but not finished when "the Master's home call" came for her in the summer of that year, and now published just as she left it. With it are bound up some outlines of addresses prepared for her classes and meetings of young women and others, which are indeed beautifully suggestive; and also the stirring papers entitled "Marching Orders," which she wrote for the *C. M. Gleaner* in that same last year of her life. It will interest our readers to hear that Miss Maria V. G. Havergal, to whom the whole Church of Christ is already so deeply indebted for the Memoir of her sister, and who has now edited this posthumous production of that sister's facile and gracious pen, has presented five hundred copies of *Starlight through the Shadows* to the Church Missionary Society, to be sent (at her own expense) to all the Society's missionaries, and to the Native clergy acquainted with English. That they will value a gift so generously given we are sure; and we know that they cannot please the donor better than by teaching to all the Native congregations and schools, Frances Havergal's missionary hymn, "Tell it out," which is prefixed, with its proper tune, to the papers on "Marching Orders" in this volume.

*Scripture Echoes in our Church Collects*, by the Rev. J. P. Hobson, M.A., Vicar of Stanstead Abbots (London: "Home Words" Office), is a series of brief and suggestive meditations on the Collects, with well-chosen Scripture references, and illustrative hymns. Of these latter, by no means the least appropriate are some to which Mr. Hobson's own signature or that of Mrs. Hobson is attached. It is an edifying little book.

*The Church Catechism Simply Explained*, by the Rev. T. Alfred Stowell, M.A., Rector of Christ Church, Salford (London: Elliot Stock), is a capital little book. Among the scores of manuals on the Church Catechism, it ought to take a leading place. We need not say that Canon Stowell's teaching is that of an Evangelical Churchman.

*The Responsibility of the Church as regards the Opium Traffic with China*, by the Rev. A. E. Moule (London: Dyer Brothers), is the admirable paper read by Mr. Moule at the Newcastle Church Congress, published with a dedication to the Bishop of Durham, and an Appendix on some recent utterances on the question. It is emphatically a pamphlet for every one to keep on his table for ready reference and use.

In addition to the Annual Volumes of periodicals noticed in our last number, we have received the volume of *China's Millions*, the attractive and well-edited organ of the China Inland Mission. If this magazine is under a disadvantage in having only one field to describe, the fulness and interest of its information is a good make-weight on the other side.



## THE MONTH.

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WE have much pleasure in announcing that another Bishop of the Church of Ireland is to preach the C.M.S. Annual Sermon this year. Dr. W. Pakenham Walsh, Bishop of Ossory and Ferns, who has acceded to the invitation of the Committee, is one of the heartiest friends the missionary cause has in Ireland. He was formerly Association Secretary of the Society there; and afterwards, while Dean of Cashel, he travelled all over the country to maintain the interest of the disestablished Church in the evangelization of the heathen. At a time when the sympathy of England is so much drawn out in behalf of the sister island in the day of her sore trial, it will be pleasant to have a visible illustration, in the person of Bishop Walsh, of Irish sympathy with the Church Missionary Society and its great work.

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On the Epiphany, January 6th, a Special Communion Service was held at St. Dunstan's, Fleet Street, in connexion with the Society, which was attended by the members of the Committee and their friends. The Rev. W. Martin, the Rector, officiated, and the sermon was preached by the Rev. C. C. Fenn, one of the clerical secretaries, on 1 Cor. x. 16. We hope to publish this sermon in the next *Intelligencer*.

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WITH very deep concern we have to ask the earnest prayers of all our friends in behalf of Metlakahtla and the North Pacific Mission. It is painful indeed to say that Mr. Duncan, in whose noble work we have all so greatly rejoiced for many years, does not see his way to carry out the instructions of the Committee upon points in which we are quite sure they would be supported by the friends of the Society throughout the country, as they are by Bishop Ridley and the ordained missionaries on the spot; and the Bishop, who was placed in a very difficult position, has come straight back to England to consult with the Committee. A fuller statement will probably be issued shortly, pending which we confine ourselves to this simple request for prayer.

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WE much regret to say that the Rev. A. E. Moule is forbidden by the Society's medical advisers to return to China at present. All who are interested in that Mission will pray that his health may soon be restored, and he be enabled to go out again.

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DR. HENRY MARTYN CLARK, of Edinburgh University, who is an Afghan by birth, and an adopted son of the Rev. R. Clark, has been accepted by the Society as a medical missionary for the Punjab. A correspondent of the *Guardian* having complained that he was a Presbyterian, the following letter has been addressed to that paper by the Hon. Clerical Secretary:—

SIR,—The paragraph in reference to Dr. H. M. Clark in your last number, seems to call for some explanation. The facts are as follows:—

1. Dr. H. M. Clark is an Afghan by birth.
2. He was adopted in his infancy by the Society's well-known and highly respected missionary in the Punjab, the Rev. Robert Clark.
3. In his boyhood he was sent from India to Scotland for education.
4. He has recently taken very high medical honours in the University of Edinburgh.

5. Last July he offered himself to the C.M.S. as a medical missionary, and his application was earnestly supported by the Rev. R. Clark.

6. The C.M.S. is the only Society which has Christian Missions to the Afghan race. This, and their great regard for the Rev. R. Clark, who needs the presence with him of some members of his family, naturally disposed the Committee to regard his application with favour.

7. Nevertheless they deferred accepting his offer till Dr. Clark had gone through a course of study in Christian doctrine, in which he was most kindly directed by the Bishop of Edinburgh.

8. The Committee have satisfied themselves that in the great fundamental doctrines of the Christian faith Dr. H. M. Clark is well instructed, and in accord with the Church of England, and he has given an explicit assurance of his readiness to work as a lay medical missionary on Church of England lines, and in full communion with the Church of England.

9. The amount of stipend is greatly exaggerated.

Yours faithfully,

FRED. E. WIGRAM, Hon. Sec. C.M.S.

*Salisbury Square, Jan. 16th, 1882.*

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THE Bishop of Calcutta held an ordination at Benares, on Dec. 21st, when Mr. J. Treusch, the Society's excellent Training Master at that station, was ordained deacon, and also Mr. William Seetal and Mr. Nathaniel Rahim Baksh, Natives, for pastorates at Lucknow and Allahabad respectively. At the same time, the Revs. D. Jeremy and Aman Masih received priests' orders. The Bishop, we hear, was particularly pleased with Mr. Seetal's papers, which stood first.

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Two additional names have been added to the roll of the Native clergy of New Zealand, the Rev. Manahi Te Aro and the Rev. Nirai Runga, who were admitted to deacons' orders by Bishop Stuart in October last, at the Maori settlement of Omaahu, about twelve miles from Napier. At the same time, the Rev. Hoani Te Wainohu, of Mohaka, received priest's orders. The Bishop writes, "All the three candidates have had special instruction in Archdeacon W. L. Williams's Theological Class. The deacons have acted efficiently for some time as lay readers, and are much respected. Their ordination is a most interesting and important development of the Rev. Samuel Williams's laborious work in this district. At the meeting held the same afternoon to discuss the prospects of the work, a sum of 600*l.* was handed over by the Natives towards an endowment for the men newly ordained."

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THE Zanzibar mail received Jan. 18th brings news of the arrival of the Rev. W. S. Price at Zanzibar on Dec. 9th. He was most kindly received by the Sultan. He was in a difficulty as to how to get to Mombasa, as the N.E. monsoon had set in, and a dhow voyage would probably take twelve days for the 150 miles! The Rev. A. D. Shaw, who preceded him by two months, had a most trying experience of this mode of travelling, and was ill for several days after his arrival at Frere Town in consequence. Mr. Shaw writes, however, in terms of the utmost gratification at all he saw at the settlement: everything working happily and prosperously. This is indeed a great mercy, and an answer, we doubt not, to the many prayers offered up during the recent time of difficulty.

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MR. HENRY COLE, of the Mpwapwa Mission, was married at Zanzibar on Nov. 15th, to Miss Millington, who went out from England to join him.

They left on Dec. 21st for the interior, Mrs. Cole beginning her African experience by spending a night and a day in the "cabin" of a dhow.

OUR readers are aware that in Tinnevely the districts worked by the C.M.S. and the S.P.G. are contiguous,—indeed, not only contiguous, but in some places very much mixed up together. With a view to promote unity of action in many matters connected with the social as well as the religious life of the Native Christians, a Conference of the missionaries of the two Societies is held annually. We have only just received the Minutes of the Conference held a year ago, on Jan. 13th, 1881, at Palamcotta, under the presidency of Bishop Sargent. One of the subjects discussed is worth noticing. The Rev. A. Margoschis, a missionary of the S.P.G., reported "an invasion of his district by Roman Catholic priests, who, in order to draw away his people, had started theatrical representations of sacred subjects, to which they invited the S.P.G. Christians, and showed them a great deal of attention when they came." Mr. Margoschis asked the advice of the Conference as to what counter-attractions it would be desirable to offer. "The brethren generally deprecated the adoption of sacred dramas or Passion Plays, and spoke of the evils of the Romish religious festivals or *tiruvelars*, which it seemed the priests themselves did not attend." Magic lanterns were suggested, but some doubted whether they would interest the people. "Musical preachings" were generally approved. Bishop Sargent offered some judicious remarks on the whole subject of amusements.

THE Bishop of Sierra Leone has now resigned his see, which he has held for more than eleven years, a longer time than any of his predecessors, three of whom died at their posts after a service of a year or two only. The Church Missionary Society is deeply indebted to Dr. Cheetham for his untiring labours in behalf of the Missions in West Africa and the Native Churches. We cannot give better evidence of the estimation in which he was held among the Natives than by extracting the following from the *West African Reporter* of April 30th last year, published when it was first understood that the Bishop's retirement was pending:—

Elected in 1870, Bishop Cheetham has devoted above ten years of honourable ministry throughout Western Africa, from the Gambia down to the Bight of Benin; and has, during that period, proved himself to have been in labours more abundant.

Favoured with a good constitution, his Lordship was eminently fitted for the arduous duties comprised within the extensive limits of his diocese, and this, together with the influence necessarily attached to his talents and character, has so far aided to bring about a happy realization of the most praiseworthy movements and projects which have occurred during the course of his bishopric. The able and exhaustive charges delivered before the clergy and laity on two occasions by his Lordship; the Conferences of laity and clergy, until his time unknown; his unparalleled and unequalled efforts in the cause of elementary education, and his endeavour to benefit the social condition of our people in the institution of the St. George's Savings' Bank; the active and efficient aid which he has given on all great occasions, especially in encouraging useful institutions in the country; together with many other matters of vital importance to the Church and State which he has successfully undertaken and carried out, attest to the untiring energy which he displays, and the influence of his work on the material as well as spiritual progress of West Africa generally, and this colony in particular. Even under deep personal afflictions, which, however, never materially affected his profound and watchful oversight of his work, his Lordship has shown so much manliness, as to deserve the well-earned praise of having devoted to these good causes a

zeal evidently inexhaustible by any amount of labour, as well as a perseverance and constancy which no obstacles have been able to discourage.

The unsettled state of the Native Pastorate Church Institution, occasioned by the withdrawal of the Government endowment, far from being a cause of lapsed energy to his Lordship, has, on the contrary, brought out, or rather developed, such excellent powers of administration and judicious economy, that were fully equal to the exigencies of the case, and which have not failed to win for him the esteem and gratitude of not a few: so that in religious as well as social circles, the untiring zeal of Bishop Cheetham persistently occupies the foreground, and helps him to accomplish with calmness and steady patience much that entitles him to the highest affection and gratitude of the community.

He found a Church but in its infancy, which he has tended and nurtured carefully into a strong and thriving Church, that promises to do much in the great work of evangelizing and civilizing Africa.

During his episcopate, several new stations have been occupied, and a large number of candidates admitted to orders in connexion with the various Missions under his oversight; additions which have increased the financial responsibilities of the Institution, which has, nevertheless, prospered happily. . . .

Occupying a place among the few who have done material work for the good of Africa, Bishop Cheetham has endeared himself to us to such an extent, that his departure cannot but create a void, humanly speaking, that it will be difficult to fill.

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THE Bishop of Nelson, N.Z., writes respecting the arrest of Te Whiti, the disaffected Maori leader, and the other steps recently taken by the Colonial Government:—

The Natives have returned, and are many of them sullen and sulky; but they are clear that there is no collusion between the Government and the missionaries. They were handled very quietly and wisely, and simply carried back to where they came from, except one or two, who will be tried for former offences. They opposed the occupation of confiscated land, and to remove their opposition all the forces of the islands were in requisition. It was a moment of supreme anxiety. Many prayers were offered up. The day was the opening of the cathedral at Christ Church, and you would have been deeply affected by the response made to my appeal to the largest congregation ever assembled in New Zealand to pray in silence for our "Maori brethren now in great trouble and perplexity." I was thanked by many, especially the

Bishops of Wellington and Waiapu, for taking the opportunity, and a memorable one it was. The arrest of Te Whiti was a very great risk; but all along he said there would be no fighting, and I hope he may only be honourably detained and set at liberty. This will open a new era to your missionaries; they need no longer wait, as Mr. Burrows says, to be invited. The Natives never will invite them; but why should the Society lose all its past work for lack of looking after the rising generation, who, if left to their own old ways, will relapse into *Hauhaism*? I do trust the Society will not forsake its work in New Zealand. The English Church has much to do to carry out its own mission to its own and the incoming immigrants. It cannot take up the Maori work in addition.

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THE Annual Letter of the Rev. Daniel Olubi, of Ibadan, has been received, dated March 18th, 1881. This station, once the scene of the devoted labours of Mr. and Mrs. Hinderer, is now almost wholly isolated by the tedious though all but bloodless "war," which has prevailed now for some years in the Yoruba country. The three congregations in the town, and those at Iseyin, Oyo, and Ogbomoso, maintain their ground in the midst of the heathen, and have been thrown more and more upon their own resources by the difficulty of communication. Altogether there are 547 Christian adherents, of whom no less than 227 are communicants. Two of the

churches in Ibadan had been blown down by tornadoes, but one has been rebuilt more strongly by the converts themselves, and the other was to be taken in hand last summer. Mr. Olubi writes, "Although the Mission cannot extend or lengthen its cords as it was expected, yet it is preserved and protected in the midst of this trying time. The Christians are not forced to go to war, or take any unlawful steps; but they are graciously kept within the blessed fold, although prepared against the time of emergency. It is a great comfort to believe that our Jesus still reigns; that He is the Governor of the whole universe, and directs and controls all events to serve His own blessed purposes."

THE Rev. G. S. Winter, who two years ago succeeded Archdeacon Kirkby at York Factory, Hudson's Bay, sends a very encouraging account of the Mission there, and at Severn and Trout Lake. When he visited Severn, last summer, "the Indians assembled morning and evening in the house of prayer. On some occasions there was not a single absentee. Scarcely any of them possess a Prayer-book, but from their previous knowledge they were able to respond beautifully."

THE grants from the William Charles Jones Fund to Native Church Councils in India, to meet equal sums raised by themselves for the support of evangelistic agents, amount to Rs. 8595, about 750*l*. This shows a growth of energy and liberality on the part of the Native Christians. The North-West Provinces and the Punjab claim the grant for the first time; and the South India Councils are increasing their requirements.

WITH reference to a statement in the *Intelligencer* of November last (p. 679) respecting the American missionaries in Japan having "preached to attentive audiences" in the island of Shikoku, a correspondent observes that it does not do their work justice; and we find by the last Report of the A.B.C.F.M. that some converts have already been gathered, and a church erected. Our notice was certainly a few months behind the time, and we are pleased to find that so much progress has lately been made.

WE deeply regret to say that a telegram has been received from Calcutta, as we go to press, announcing the death of the Rev. J. Vaughan, of cholera

## NOTES OF THE MONTH.

### ORDINATIONS.

*North India*.—At an Ordination held by the Bishop of Calcutta at Benares on Dec. 21, 1881, the Revs. D. Jeremy and A. Masih were admitted to Priests' Orders, and Messrs. J. Treusch, W. Seetal (Native), and N. R. Baksh (Native) to Deacons' Orders.

*New Zealand*.—At an Ordination held by the Bishop of Waiapu, in October, 1881, the Rev H. Te Wainohu was admitted to Priest's Orders, and Messrs. Manahi Te Aro and Nirai Runga to Deacons' Orders.

### DEPARTURE OF MISSIONARIES.

*China*.—The Rev. J. R. and Mrs. Wolfe left London on Oct. 26, 1881, for Fuh-Chow. [Notice accidentally omitted from the Dec. number.]

### RETURN HOME OF MISSIONARIES.

*Ceylon*.—The Rev. S. Coles left Colombo on Nov. 19, and arrived in England on Dec. 14, 1881.

*North Pacific*.—The Right Rev. the Bishop of Caledonia left Victoria in Dec., 1881, and arrived in London on January 2, 1882.

## HOME WORK OF THE SOCIETY.



MEETINGS and sermons have been much below the average in number during the past month, owing to the occurrence of the Christmas holidays; but even so, they have been far more numerous than the meagre space at our disposal could record if all the particulars were sent to us for insertion.

The missionaries at home who have been regularly engaged on the Society's deputation staff during the past four weeks have been the Revs. W. G. Baker, Telugu Mission; D. Brodie, Punjab; R. Bruce, Persia; J. Caley, Travancore; W. Clayton, Telugu Mission; J. P. Ellwood, North India; E. M. Griffith, Ceylon; and A. B. Hutchinson, China. Mr. Baker has been preaching and speaking in the southern counties, Hampshire, &c.; Mr. Brodie in Lancashire and Yorkshire; Mr. Bruce at Torquay, and at several places in and near London—Richmond, Highbury, &c.; Mr. Caley in Lancashire, and also at Uppingham and Grantham; Mr. Clayton in Yorkshire, Kent, Essex, and the Metropolitan district; Mr. Ellwood in Yorkshire; Mr. Griffith in London; Mr. Hutchinson in Cornwall, Bristol and neighbourhood, and Kent. The Bishop of Moosonee also has been in Devonshire and Kent, and at Bournemouth; and Admiral Prevost at Burbage in Leicestershire, and at Lord Northbrook's in Hampshire.

In the *Metropolitan District*, between Dec. 11th and Jan. 19th, the Society's cause has been pleaded in more than thirty parishes. Sermons have been preached at St. Ann's, Blackfriars; St. Peter's, Islington; St. Michael's, Bowes Park; Holy Trinity, Finchley; St. James's, Edmonton; St. John's, Epping; St. Mary's, Whitechapel; St. Matthew's, Ealing; St. Matthew's, Surbiton; St. Paul's, Clapham; St. Saviour's, Camberwell; St. Nicholas', Deptford; St. Luke's, Croydon. On New Year's Day special sermons to children were preached at St. Peter's, Paddington; St. John's, Battersea; Emmanuel, Streatham. Meetings have been held at Richmond; Harrow Weald; St. Matthew's, Ealing; St. Stephen's, North Bow; St. Ann's, Blackfriars; St. Bartholomew's, Islington; St. Mark's, Tollington Park. Juvenile meetings at Christ Church, Hampstead; St. Luke's, Holloway; Holy Trinity, Sydenham; Chapel of Ease, Islington; St. Thomas', Stepney; Hornsey. A meeting of collectors was held at Forest Gate; and magic-lantern entertainments were given at Roxeth, and St. George's, Tufnell Park. Four of the missionaries at home who are regularly employed in deputation work took a share in the foregoing engagements, as well as the Rev. H. Sutton and the Rev. J. M. West.

In the *Bristol* district, during the past two months, meetings have been held at Long Ashton, Failand, Clifton Parish Church (Juvenile Tea Meeting), St. Peter's (Clifton), Emmanuel (Clifton), Almondsbury, St. John Baptist (Bristol), Emmanuel (Bristol), Barton Hill, Easton (St. Mark's and St. Gabriel's), Downend, Bedminster (St. Paul's), St. Philip's (Bristol); and sermons have been preached at Long Ashton, Clapton, Kingswood, Downend, and Hanham. At most of these meetings the Rev. A. B. Hutchinson (China), the Rev. J. Hamilton (Sierra Leone, now Association Secretary), or the Rev. R. Pargiter (Ceylon, now Association Secretary), has attended as a deputation. So also have the Revs. J. H. Gray and W. S. Bruce, the Association Secretaries in Gloucestershire and Bristol. The Rev. N. Vickers, Association Secretary in Lancashire, spoke at Emmanuel, Clifton. Some of the sermons, as is often the case, were preached by the local clergy, who also in almost all cases presided at the meetings.

In connexion with Bristol, we may here mention that there is a Bristol Church Missionary Prayer Union, which issues each quarter a paper of topics for prayer, and holds monthly meetings in different parishes in turn. The topics last quarter were the Nyanza Mission, Persia, the Santál Mission, and for a spirit of liberality and sympathy to be poured out upon the Church at home; and the paper gives references to pages in recent numbers of the *Intelligencer* and *Gleaner* for information concerning the suggested topics. The November meeting was held at St. Werburgh's, when the Rev. C. Griffiths, Chaplain to Seamen, gave an address on Metlakantla; and the December meeting at Emmanuel, Clifton, when the Rev.

G. B. James, Rector of St. Philip and St. Jacob, gave an address on the Society's witness to the truth of Ps. xxvii. 13, 14. The Rev. C. R. Lilly is the Secretary of this Union.

*Holy Trinity, Huddersfield.*—The annual C.M.S. party and meeting was held on Jan. 9th, when there was a full room. The speakers were the Rev. H. A. Favell, of Sheffield, and the venerable Vicar of Kirkburton, Mr. Collins, *who had only been absent once in forty-five years.* The vicar, in taking a retrospect of ten years, felt there was great cause for devout thankfulness, seeing that in 1870 the sum raised by the congregation was 68*l.*; in the year 1880 it had risen to 170*l.*; the total sum in the ten years being 1657*l.*, or an average of nearly 166*l.* a year.

*Brailes.*—On November 4th the annual C.M.S. public tea was held, to which more than 130 sat down. The sum of 4*l.* 12*s.* 2*d.* paid for admission was cleared for the Society, all the provisions being cheerfully contributed by the wives of farmers and tradesmen in the village. The tea was succeeded by the annual meeting, when the two large rooms were filled by at least 300 of the villagers, who listened with deep attention to Bishop Horden. 3*l.* 14*s.* 3*d.* was collected; the total, 8*l.* 6*s.* 5*d.*, being the largest amount realized at any meeting for the C.M.S. since the Brailes Association was commenced by the late Rev. Cornwall Smalley in 1819.

At *Cobham, Kent*, on Nov. 24th, a crowded meeting was held, the Earl of Darnley in the chair, when Canon Scott Robertson acted as the deputation. At *Sittingbourne*, sermons were preached on Nov. 27th in St. Michael's Church by the Revs. J. S. Hoare and Canon Scott Robertson.

A meeting was held at *Swanage, Dorset*, on Friday, Jan. 6th; the Rev. H. Sutton, Central Sec., attended. Mr. Sutton writes,—“The room, which had been beautifully decorated by members of the Coast-guard, was crowded in every part by a most lively and enthusiastic audience. In his opening address the rector, the Rev. R. D. Travers, quoted the remarks of the Bishop of Peterborough, given under the head of Home Work in last month's *Intelligencer*, as to the reflex blessing of missionary work, and said that he felt he was doing good to his own parish by stirring up his people to care for missionary work. The Rev. Mr. Eardley, who has recently been ordained to the curacy of Swanage, said that it had been determined to make a thorough canvas of the parish, and to hold quarterly meetings. After the meeting a gentleman came up to me and asked me several questions about the work. These questions displayed a most intimate acquaintance with the Society's operations past and present. I afterwards learned that he subscribes very liberally to the Society, and that at a recent opening of missionary boxes his box was found to contain more than 9*l.* Thus we see that information creates interest, and interest results in liberality. In 1879-80, the amount sent up from Swanage was rather more than eight times the sum produced by the sermons in church. We believe that a similar result might readily be obtained in other parishes.”

The *Bournemouth* Anniversary took place on Jan. 15th and 16th. At the annual meeting Earl Cairns presided, and spoke in his usual hearty way of the principles and work of the Society. The speakers were the Bishops of Victoria and Moosonee and the Rev. W. T. Storrs. The Report, presented by the Rev. Canon Eliot, stated that the amount raised in the year was 410*l.*, being an increase of 112*l.* This was due to the active working of the recently formed Juvenile Association, which had raised no less than 162*l.* At the evening meeting Sir Francis Outram, Bart., presided, and spoke strongly on the vitality of evangelical principles as evidenced by the progress of the C.M.S. Among the preachers on the Sunday was the new Dean of Wells, Dr. Plumpton.

*Exeter.*—The annual winter tea-meeting was held on Jan. 13th, and was largely attended. The chair was occupied successively by Dean Boyd, Sir J. Kennaway, and Colonel Savile; and the speakers were the Bishop of Moosonee, the Rev. L. F. Potter, and the Rev. J. W. Hedgeland. Sir John Kennaway, in the course of a very impressive address, dwelt on the depression of agriculture and the sad condition of Ireland, and urged that “the setting before the people of missionary aims would do something towards raising their thoughts from the dust in which they were so apt to lie; because it asked them to join in a venture which storms could not wreck, nor tumults destroy, nor rust corrupt.”

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, December 12th, 1881.*—The Secretaries reported the death of H. S. Thornton, Esq., of the firm of Williams, Deacon, and Co., the Society's bankers, for many years an active member of the Committee, and to the last a warm supporter of the Society. A letter was also read from the Rev. Carr J. Glyn, announcing the death of the Rev. Canon C. W. Bingham, Rural Dean, Canon of Carlisle, Rector of Melcombe-Horsey, Dorset, and Hon. Association Secretary of the Society. The Secretaries were directed to write, expressing their sympathy with the bereaved widows and their sense of the value of the services rendered by their deceased friends and the loss sustained by the Society in their removal.

On the recommendation of the Frances Ridley Havergal Fund Sub-Committee, the Madras Corresponding Committee were requested to encourage Mr. D. Anantam, of Masulipatam, to proceed with the translation of one of Miss Havergal's works into Telugu ; also to arrange for any necessary expense for the translation and printing of the same, the translation having first received the approval of the Missionary Conference. A grant of Rs. 250 was also made to the Calcutta Corresponding Committee for the purpose of bringing out one of Miss Havergal's books in Bengali, under the direction of the Bengal Missionary Conference.

A Report was presented from the recently appointed Library and Publications Sub-Committee, stating that they had sanctioned new editions of several of the Society's publications, and reporting arrangements with regard to the library, &c.

J. A. Strachan, Esq. was appointed Honorary Stockbroker to the Society.

The Rev. Dr. Newton, the venerable and much-respected Missionary of the American Mission in Lahore, was introduced, and received a cordial welcome from the Committee; and several members who had known him in the Punjab addressed him, referring to his lengthened labours in the Punjab, and to the happy cordiality which had always subsisted between him and the Society's Mission in the Punjab. Dr. Newton spoke of the wide and open door which now existed for missionary work amongst females in the Punjab, and the great call there was for more itinerating work. He also noticed the way in which station duties necessarily interfered with the power of the few Missionaries to carry on itinerating work on a systematic plan, and the call thereby established for more men for such work, and gave interesting illustrations of the encouraging results to be expected from village work.

The Rev. A. B. Hutchinson having presented copies of his translation from the German of Faber's *Mind of Mencius*, the Committee directed that their thanks be conveyed to Mr. Hutchinson for the same.

*Committee of Correspondence, December 20th.*—A letter was read from the Rev. C. P. C. Nugent, stating that the Bishop of Lahore had offered him a chaplaincy at Jhelum or Rawal Pindi, and expressing his earnest desire to occupy some position where he would still have some connexion with his old missionary work. The Committee viewed with regret the prospect of a close of their connexion with Mr. Nugent, but finding it doubtful whether his own or Mrs. Nugent's health would admit of his being employed in ordinary Mission work, expressed the pleasure they would feel if in the providence of God an opening was presented for him in the Punjab, where he might still exercise an influence on the advance of the Kingdom of Christ.

The Rev. L. O. Skrefsrud, of the Indian Home Mission, was introduced to



the Committee, and gave a most encouraging and interesting account of the work of his Mission amongst the Santals. He referred to arrangements as to boundaries between the work of his Mission and that of the Church Missionary Society, which worked amicably and well. He also dwelt on the missionary plans which his colleague, Mr. Boerresen, and himself had been led to carry out, on the progress which had been made, and on the prospects of the work. He stated that the Indian Home Mission had now in connexion with it some 10,000 adherents and 3000 communicants, and expressed the opinion that the Santals were a people ripe for the acceptance of the Gospel if there were only a sufficient number of competent Missionaries to labour amongst them. He also referred to the great increase of the Santal population, and stated that, in consequence of that increase, emigration had been found necessary, and described the leading out of a Native Christian colony recently to Goalpara, in Assam, from which colony the spread of the Gospel amongst the tribes in those regions might be expected.

Reports were presented from the Sub-Committee in charge of the Africa Missions in regard to various arrangements made by them in connexion with the Sierra Leone, Yoruba, and Niger Missions. In particular they reported an interview with Bishop Cheetham on the condition and prospects of the Fourah Bay College; and with reference to the revised Yoruba Prayer-book now completed, they recommended that the Society for Promoting Christian Knowledge be requested to print the same at as cheap a price as possible.

Reports were presented from the Sub-Committee in charge of the India Missions, in regard to various arrangements made by them in connexion with the North India, Punjab and Sindh, Western India, South India, and Travancore and Cochin Missions. In particular they reported the receipt of another earnest letter from the Rev. R. Clark on the subject of the occupation of Kotghur and Kangra by European Missionaries, and also the individual opinions of most of the members of the Punjab and Sindh Corresponding Committee in favour of the continued occupation of those stations. In consideration of the opinions thus sent home from India, the Sub-Committee had decided to make further inquiries on the matter. Also that the Bombay Missionary Conference had recommended the establishment of a special Mission to the Parsees of Western India; but the Sub-Committee did not see their way to the undertaking by the Society of any further work in that part of India. Also that the Rev. W. T. Saththianadhan had reported upon the Palaveram Mission lately handed over to the Madras Native Church Council, and had asked the Society to increase its grant to that Council, with a view to the establishment of two Native pastorates and for other purposes; that the Sub-Committee approved of Mr. Saththianadhan's proposal for the better working of the district, and that, although funds were not at present available for carrying it out, they would be prepared to consider its claim at the beginning of the next financial year.

The same Sub-Committee reported on the Mauritius Mission, stating that a letter had been written by Colonel C. E. Gordon, late of the Soudan, to Mr. H. M. Warry, the Society's Lay Missionary in the Seychelles, suggesting plans for evangelistic work among the Islands of the Seychelles Archipelago, and that the letter had been referred to Bishop Royston and the Mauritius Missionary Conference for consideration.

*Committee of Correspondence, January 3rd, 1882.*—A Report was presented from the Ecclesiastical Sub-Committee on a letter received from the Bishop of Colombo, dated November 12th, 1881, in reference to certain English

services conducted by the Society's Missionaries in Ceylon, and the bearing of such work on the agreement of April, 1880, between himself and the Society. The Report recommended certain communications to be made to the Bishop and the Missionaries, with a view to carrying out in its integrity the agreement of 1880.

The Bishop of Caledonia was received by the Committee on his return, to confer with them in reference to the present position of the Metlakahltla Mission. The subject was referred to the Sub-Committee in charge of the North Pacific Mission and the Ecclesiastical Sub-Committee jointly.

The Rev. George Litchfield, having recently returned invalided from the Nyanza Mission, was introduced to the Committee, and conversation held with him in reference to the prospects of the work in Uganda. Mr. Litchfield confirmed the statements made by Mr. C. W. Pearson at the Committee meeting of November 29th.

Dr. Henry Martyn Clark, M.D. and Master of Surgery (Edin.), an Afghan by birth, and the adopted son of the Rev. R. and Mrs. Clark, having offered himself to the Society for missionary work in the Punjab, and testimony having been borne to his missionary qualifications, the Committee accepted his offer with much pleasure, and appointed him to the Punjab Mission as a Medical Missionary.

A Report was presented from the Sub-Committee in charge of the Persia Mission with reference to the location of the new Missionary to be sent out to that Mission on the Extension Fund. The Rev. R. Bruce had brought before them the importance of occupying Bagdad as a *point d'appui* for South-West Persia, a place of immense resort, especially of Persian Mohammedans on their way to the Shiah shrines in Mesopotamia. The British and Foreign Bible Society had expressed their desire to join this Society in the expenses of a Missionary at Bagdad, where two excellent Bible colporteurs were already at work, and the American Board of Foreign Missions had expressed their readiness to confine their work in that part of Asiatic Turkey to the northern districts of Mesopotamia, leaving Bagdad to the C.M.S. The testimony of Sir Arthur Cotton, and of Mr. Watt, the Bible Society's agent, to the importance of Bagdad was referred to, and under all the circumstances the Sub-Committee recommended that Bagdad be occupied as the best base for working the extended missionary operations in South Persia contemplated in the Committee's Minute of July 5th, 1881. After full discussion the Report was adopted, and Bagdad fixed upon as the location of the new Missionary for the Persia Mission.

Reports were presented from the Sub-Committee in charge of the India Missions in regard to various arrangements made by them in connexion with the North India, Punjab and Sindh, Western India, and South India Missions. In particular, they referred to a letter from the Rev. H. Stern, of Gorakhpur, describing his plans for the formation of another Christian village in the neighbourhood of that station for the purpose of settling there Christian orphans as cultivators and tenants, to which object the Sub-Committee had suggested a grant being made from the interest of the Indian Famine Fund. The Sub-Committee also reported that a letter had been received from A. Campbell, Esq., Deputy Commissioner in Assam, drawing attention to the great importance of work amongst the aboriginal tribes of India. Also that the Rev. E. Champion, of Jubbulpore, was about to retire from the mission-field after many years of faithful service, and that a successor for the Gônd Mission would be required.

The Sub-Committee in charge of the Ceylon Mission reported arrange-

ments made by them in connexion with that Mission, and, with reference to the approaching return of the Rev. E. M. Griffith to Ceylon, recommended that the work to be allotted to him at Jaffna should be the charge of the Copay Seminary, the Girls' Boarding-school at Nellore, the Vernacular Schools in the Jaffna Peninsula, and also that he be Chairman of the Native Church Council; which was agreed to.

The Sub-Committee in charge of China reported arrangements made by them for that Mission, and recommended an annual grant of 300*l.* to Bishop Burdon towards the expenses of a Medical Mission which he proposed to establish at Pakkoi, in the west of the Quangtung province, so soon as the Bishop can certify to the Committee that a fully qualified Missionary is engaged in the field; which was agreed to.

A Report was presented from the Sub-Committee in charge of the Japan Mission, stating that the Rev. P. K. Fyson, of Niigata, had been requested by the Tokio Bible Committee to act as a paid translator of the Old Testament in Japanese, and recommended that Mr. Fyson be allowed to undertake this work, which was agreed to.

The Sub-Committee in charge of the North-West America Mission, reported arrangements made by them in connexion with that Mission. In particular, the Sub-Committee drew attention to the difficulty of regulating from home the expenditure of the Athabasca Mission, in consequence of its great distance, and recommended a scheme for the regulation of the Society's expenditure in the Diocese of Athabasca, under which a fixed sum would be allowed to the Bishop for all missionary purposes other than the salaries of himself, Archdeacon McDonald, and four European missionaries; which sum would be increased if the number of European missionaries were reduced. The Sub-Committee also recommended certain arrangements with regard to the Society's lands in Manitoba, with a view to the endowment of the Mission parishes of St. Andrew's, St. Mary's Le Portage, St. Clement's, St. Peter's, and Westbourne, and the employment of any surplus revenue from the lands to the spiritual needs of the Indians. This and some other recommendations were adopted.

## **REPORTS, &c., RECEIVED FROM THE MISSIONS,**

*From November 15th, 1881, to January 16th, 1882.*

*West Africa.*—Mr. D. W. Burton, Rev. S. N. Davis, Mr. J. A. Alley, Rev. J. B. Bowen (Annual Letters).

*Yoruba.*—Rev. T. C. Wilson, Rev. I. Oluwole, Rev. W. Morgan, Rev. T. B. Wright (Annual Letters).

*Nyanza.*—Mr. A. M. Mackay, Uganda, April 20th, June 24th and 27th, 1881; Rev. P. O'Flaherty, Uganda, April 25th to Aug. 1st, 1881.

*Palestine.*—Rev. J. R. L. Hall, Rev. W. T. Pilter, Rev. C. Fallscheer, Rev. J. Huber, Rev. S. Boutagy, Rev. M. Kavar, Rev. A. Schapira, Rev. J. Zeller, Mr. G. Nyland, Rev. F. Bellamy, Mr. J. Jamal (Annual Letters).

*Perria.*—Rev. Dr. E. Hoernle (Annual Letter).

*North India.*—Mr. P. M. Zenker, Rev. F. Abel, Rev. R. Charan, Rev. P. M. Rudra, Rev. B. Davis, Rev. F. T. Cole, Rev. H. Williams, Rev. W. R. Blackett, Rev. R. Elliott, Rev. B. Hasda, Rev. J. Herring (Annual Letters).

*Panjab.*—Dr. E. Downes, Rev. Daud Singh, Rev. T. J. L. Mayer, Rev. A. T. Fisher, Dr. A. Jukes, Rev. J. H. Knowles, Rev. C. Merk, Rev. T. Bomford, Rev. M. Sadiq, Rev. J. Bambridge (Annual Letters).

*South India.*—Rev. H. Schaffter, Rev. W. G. Peel, Rev. S. John, Rev. V. W. Harcourt, Rev. H. W. Eales, Rev. S. Paul, Rev. H. D. Goldsmith, Rev. M. G. Goldsmith, Rev. S. Swamidhasen, Rev. G. Yesudian, Rev. S. Samuel, Rev. V. Tharmakan, Rev. V. Abraham, Rev. M. Devaprasadham, Rev. J. Pakianadhan, Rev. S. Vadakan, Rev. W. T. Saththianadhan,

Rev. V. Simeon, Rev. D. Gnanamuttu, Rev. J. John, Rev. A. Vadamuttu, Rev. D. Arulanantam, Rev. D. Vedanayagam, Rev. M. H. Cooksley, Rev. P. J. Harries (Annual Letters).

*Ceylon*.—Rev. A. S. Amarasekara, Rev. G. B. Perira, Rev. G. T. Fleming, Rev. J. D. Simmons, Rev. J. Alcock, Rev. H. De Silva, Rev. R. T. Dowbiggin, Rev. P. Peter, Rev. D. Wood, Rev. H. Kannanger, Rev. J. I. Pickford (Annual Letters).

*Mauritius*.—Rev. H. D. Buswell, Rev. N. Honiss, Rev. C. Kooshallee (Annual Letters).

*China*.—Rev. Canon McClatchie, Mr. G. Lanning (Annual Letters).

*Japan*.—Rev. G. H. Pole, Rev. W. Andrews (Annual Letters).

*New Zealand*.—Rev. B. Y. Ashwell, Rev. J. McWilliam (Annual Letters).

*N.-W. America*.—Rev. S. Trivett, Rev. R. Young, Rev. E. J. Peck, Rev. B. Mackenzie, Rev. R. Phair, Rev. J. A. Mackay, Rev. T. Clarke, Rev. J. Hines, Rev. J. Sinclair (Annual Letters).

*North Pacific*.—Mr. G. Sneath (Annual Letter).

## Contribution List.

*In the following list of receipts from Dec. 12th to Jan. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Everton.....	2	13	1	Gloucestershire: Cheltenham.....	250	0	0
Gravenhurst.....	1	11	9	Deerhurst.....	17	15	6
Westoning.....	6	19	10	Fairford.....	4	3	0
Berkshire: Aston Tyrrold.....	5	17	6	Gloucester.....	100	0	0
Bourton.....	13	10	0	Mickleton.....	15	3	4
Reading.....	201	15	9	Saul.....	6	13	10
Juvenile.....	69	7	0	Southrop.....	3	0	0
West Hendred.....	9	19	6	Stroud.....	310	0	0
Buckinghamshire: Aston Abbots.....	8	15	0	Twiggworth.....	3	0	0
Drayton Beauchamp.....	4	17	0	Hampshire: Bramley.....	1	0	0
High Wycombe.....	11	11	3	Elvetham.....	2	0	0
Swanbourne.....	26	8	1	Fordingbridge.....	2	2	0
Weston Turville.....	9	16	0	Hatherden.....	13	10	0
Winslow.....	15	4	7	Kingclere.....	5	0	0
Cambridgeshire: Cambridge, &c.....	400	0	0	Lynton.....	20	17	11
Cheshire: Altrincham: St. John's.....	32	0	0	Meon Valley.....	10	0	0
Bowdon.....	146	19	8	Pennington.....	6	18	8
Crewe Green.....	4	11	0	Petersfield District.....	24	12	6
Harthill.....	35	0	0	Shedfield.....	8	9	9
Lawton.....	3	12	6	Southampton.....	55	0	0
Malpas and Whitewell.....	9	18	3	Ile of Wight:			
Malpas: St. Chad's.....	21	18	10	Bembridge.....	1	0	1
Moreton.....	4	18	7	East Cowes.....	1	0	0
Nantwich: Parish Church.....	5	17	6	West Cowes: Holy Trinity.....	14	14	0
Tilston.....	1	17	0	Newport: St. Thomas.....	14	8	7
Whybunbury.....	11	7	3	Totland Bay: Christ Church.....	8	12	6
Derbyshire: Findern.....	4	2	9	Yarmouth.....	4	7	6
North-West Derbyshire.....	25	0	0	Channel Islands: Guernsey.....	40	0	0
Pinxton.....	1	10	4	Hertfordshire: Boxmoor.....	1	5	10
Devonshire: Devon and Exeter.....	600	0	0	Holwell.....	13	7	10
Fremington.....	1	6	0	Huntingdonshire: Ramsey: St. Mary's.....	1	0	0
Gittisham.....	2	17	2	Kent: East Kent.....	616	5	1
Kentishbeare.....	2	15	0	Belvedere Ladies.....	2	5	0
Plymouth and South-West Devon.....	100	0	0	Blackheath.....	100	0	0
Shillingford.....	2	10	0	Borden.....	7	2	8
Uplman.....	10	14	0	Brenchley.....	23	13	9
Dorsetshire: Charnmouth.....	18	18	5	Brockley: St. Peter's.....	17	11	5
Compton Valence.....	4	14	10	Cranbrook.....	4	14	6
Frome-Vauchurch and Batcombe.....	1	10	8	Eythorne.....	13	16	6
Houghton.....	5	7	10	Godmersham.....	1	0	0
Litton Cheney.....	3	0	6	Kennington.....	2	2	3
Netherbury.....	2	2	0	Knowlton.....	2	0	0
Swanage (including 3l. 1s. 6d. for East Africa).....	11	7	0	Lee.....	74	10	6
Worth.....	1	18	3	Milton-next-Gravesend: Christ Church.....	3	7	6
Durham: South Shields: St. Stephen's.....	2	4	0	Minster-in-Sheppy: Abbey Church.....	2	13	5
Essex: Buckhurst Hill.....	4	13	6	Rolenden.....	10	3	5
Chelmsford, &c.....	100	0	0	Sheerness.....	3	7	7
Epping.....	11	13	9	Sittingbourne Deanery.....	2	4	6
Mount Bures.....	2	10	2	Sundridge.....	13	18	10
Navestock.....	6	0	9	Tenterden.....	4	11	6
Ramsey.....	8	9	6	Throwley.....	2	9	10
Toppefield.....	4	1	3	Tunbridge Wells.....	300	0	0
Walthamstow.....	23	12	5	Yalding: St. Margaret's.....	1	15	0
				Lancashire: Accrington: St. James's.....	5	4	0
				Addington.....	18	4	4

Blackburn.....	180	0	0	Coven.....	4	13	11
Bretherton.....	6	1	8	Hanley.....	6	11	0
Colbe: Christ Church.....	4	0	0	Pattingham and Patahull.....	13	16	7
Garstang: St. Thomas.....	9	0	0	Rugeley.....	6	4	6
Ince.....	25	0	0	Stone.....	11	12	0
Lancaster, &c.....	30	0	0	Stretton.....	6	6	0
Marton.....	9	0	0	Uttoxeter.....	68	2	10
Tarleton.....	1	14	0	Suffolk: Aldeburgh.....	2	18	6
The Fylde.....	130	0	0	Brundish.....	2	0	3
Todmorden.....	4	18	11	Great Barton.....	3	10	0
Whittington.....	19	17	9	Stoke-by-Nayland.....	5	6	6
Leicestershire.....	260	0	0	Tannington.....	1	5	0
Aashy-de-la-Zouch.....	35	11	8	Woodbridge.....	20	0	0
Hinckley and Market Bosworth.....	45	0	0	Surrey: Batsarosa.....	22	5	10
Hungarton cum Twyford.....	14	0	0	Bearwood.....	4	0	0
Pickwell.....	6	18	6	Bermondey: St. James's.....	20	2	6
Somerby.....	3	11	0	Brockham.....	31	8	3
Stoughton.....	3	3	9	Camberwell: All Saints.....	23	15	3
Lincolnshire: Appleby.....	1	18	4	Chertsey.....	19	14	9
Barton-on-Humber.....	27	2	6	Clapham Park: All Saints.....	11	0	1
Grantham.....	15	0	0	Croydon.....	152	13	11
Market Deeping.....	5	0	0	St. Peter's.....	10	12	3
Middle Rasen.....	1	0	1	Dorking, &c.....	25	0	0
Saxby: All Saints.....	9	15	4	Farleigh.....	2	3	3
Spilsby.....	7	10	0	Felbridge.....	2	6	0
Winterton.....	10	0	0	Han.....	10	3	0
Middlesex: City of London:				Kew.....	6	14	2
St. Stephen's, Coleman Street.....	80	0	0	Kingston-on-Thames: St. John's.....	11	16	5
Acton: St. Mary's.....	63	8	4	Mitcham.....	51	18	5
Battersea: St. John's College.....	3	2	2	Christ Church.....	16	0	0
Bechnal Green: St. Bartholomew's.....	4	8	7	Richmond.....	150	0	0
St. Philip's.....	8	5	8	Streatham: Immanuel Church.....	63	9	7
Clerkenwell: Martyrs' Memorial.....	6	2	3	Surbiton: Christ Church.....	60	0	0
Dalston: St. Mark's.....	42	4	3	St. Matthew's.....	40	0	0
Edgware.....	4	10	2	Tulse Hill: Holy Trinity.....	5	11	0
Finchley: Holy Trinity.....	4	7	3	Wandsworth.....	42	0	6
Hackney: St. John's.....	12	3	10	Wimbledon: Emmanuel.....	24	18	2
Harrow.....	60	0	0	Woking.....	17	0	0
Haverstock Hill: St. Andrew's.....	1	11	0	Wotton.....	4	0	0
Islington.....	125	0	0	Sussex: East Sussex.....	800	0	0
Kensington: St. Mary Abbots.....	37	9	4	Broadwater and Worthing.....	60	0	0
Kilburn: Holy Trinity.....	51	9	6	Colgate.....	21	10	6
Juvenile.....	18	17	9	East Grinstead.....	21	16	11
St. Mary's.....	130	12	1	Forest Row.....	7	1	8
Northwood.....	14	12	4	Slangham.....	8	6	8
Notting Hill: St. John's.....	20	14	8	Warwickshire: Ilmington.....	1	4	6
St. Marylebone:				Westmoreland: Ambleside.....	20	0	0
St. Thomas', Portman Square.....	27	16	7	Casterton.....	50	0	0
Southgate.....	47	8	2	Crosscrake: St. Thomas.....	5	13	4
Stepney: Christ Church.....	5	4	1	Morland.....	6	11	2
Twickenham, East: St. Stephen's.....	13	10	6	Wiltshire: Bishopstone.....	5	13	6
Westminster: St. Stephen's.....	5	13	1	Blunsden: St. Leonard's.....	3	4	4
St. Matthew's.....	6	15	0	Caine.....	15	2	0
Monmouthshire: Ganarew.....	5	14	7	Easton Royal.....	5	0	0
Llangibby.....	2	3	0	Heywood.....	11	0	0
Norfolk: North Wootton.....	16	0	0	Mere.....	3	12	0
Northamptonshire: Aldwinckle.....	3	4	2	Seend.....	3	11	0
Bradden.....	5	3	6	Winterbourne Earls with Winterbourne			
Byfield.....	4	0	9	Dantsey.....	1	6	0
Manby.....	11	0	0	Worcestershire: Cradley.....	11	6	11
Quinton.....	3	15	0	Droitwich: St. Peter's.....	3	15	2
Wappenham.....	4	2	3	Hallow.....	4	11	0
Northumberland: Alnwick.....	70	14	10	Pedmore.....	4	16	6
Longhirst.....	6	1	0	Stourport.....	42	18	11
Nottinghamshire: Mansfield Woodhouse	7	10	9	Yorkshire: Arthington.....	25	0	0
Nottingham, &c.....	200	0	0	Batley.....	7	12	8
Scotton.....	6	12	5	Birstall.....	2	2	0
Oxfordshire: Cuxham.....	3	0	0	Borobridge.....	15	18	5
Rutlandshire: Uppingham.....	13	8	11	Bridlington Quay: Holy Trinity.....	9	15	0
Shropshire: Burwarton.....	1	10	0	Brownhill.....	1	15	3
Church Aston.....	2	15	6	Gomersal.....	5	4	0
Dawley Magna.....	11	16	2	Goole.....	5	8	8
Llanfodwell.....	12	8	5	Great Ouseburn.....	8	12	0
Middleton Scriven.....	3	5	6	Holderness.....	86	0	0
Prees.....	4	6	4	Huddersfield.....	75	8	7
Somersetshire: Combe Florey.....	10	0	0	Keighley: Parish Church.....	27	5	1
Frome.....	31	10	0	Kilburn.....	2	4	5
Horsington.....	10	6	10	Kirkby-Overblow.....	4	2	4
Manhead.....	43	1	4	Langton-on-Swale.....	11	6	6
Salisbury.....	2	13	0	Middlesbrough: St. Paul's.....	4	2	0
Staffordshire: Betley.....	4	7	0	Patrick Brompton.....	3	3	0
Brewwood.....	5	4	0	Scarborough.....	60	0	0
Bromwich, West: St. James's.....	6	3	2	Selby: St. James's.....	12	15	0
Barton-on-Trent: Holy Trinity, Juvenile	4	7	6	Settle.....	10	6	4

Wakefield .....	50	0	0
Wensleydale.....	22	12	7
York .....	400	0	0

## ASSOCIATIONS IN WALES.

Brecknockshire: Crickhowell.....	5	17	4
Denbighshire: Wrexham.....	7	18	8
Flintshire: Connah's Quay, St. Mark's.....	5	0	7
Northop.....	5	10	3
Glamorganshire: Oystermouth.....	13	8	6
Penarth.....	1	1	0
Swansea: Holy Trinity.....	89	3	6
Pembrokeshire: Narberth and Robeston			
Wathen.....	12	4	6
Radnorshire: Cwmbach Iron Church.....	15	0	

## SCOTLAND.

Edinburgh Auxiliary.....	150	0	0
Edinburgh Episcopal Board of Foreign			
Missions.....	60	19	0

## IRELAND.

Hibernian Auxiliary.....	700	0	0
Nilmain, Co. Mayo.....	1	7	7

## BENEFACTIONS.

Allbut, Miss M., Stone.....	14	14	0
Amica.....	60	0	0
Anonymous, D.....	140	0	0
Arbuthnot, Mr. and Mrs. Herbert.....	60	0	0
Austin, Edwin, Esq., Cheltenham.....	10	0	0
Brewster, John, Esq., Cheltenham.....	5	0	0
Cheetham, Right Rev. Bishop, Thank-			
offering.....	50	0	0
Clark, Mrs. Bayfield, Winkfield.....	5	0	0
D. D.....	20	0	0
Delta.....	52	10	0
Dixon, Miss, Tunbridge Wells.....	15	0	0
Dixon, Miss E. A., ditto.....	15	0	0
Dixon, Miss M. E., ditto.....	15	0	0
E. B. T.....	10	0	0
Killice, Wm., Esq., Upper Brook Street			
(101, for India).....	20	0	0
Fowler, R. N., Esq., Cornhill.....	10	10	0
Gibbs, Son and Co., Messrs. B.....	10	10	0
Greene, late Mrs., of Norwich.....	50	0	0
Green, Miss E. A., Leicester.....	10	0	0
Greenwood, Miss M. T., Dewsbury Moor			
Grimwood, Miss, Walthamstow (for			
India), Sale of Jewellery.....	5	12	0
H., per Mr. B. Bailey.....	15	0	0
Harland, Thos., Esq., Bridlington.....	25	0	0
Hubbard, W. E., Esq., jun., Eaton			
Square.....	40	0	0
In memory of the Rev. J. G. Bourne, late			
Vicar of Castle Donington, by Miss G.			
Bourne.....	100	0	0
In memory of the late Mrs. Newton, of			
Thirak, by Miss A. Newton.....	22	1	0
J. B. W.....	15	0	0
Ker, C. B. Esq., Blackheath.....	5	0	0
Lanfear, Rev. W. F., Weston-super-Mare			
L. & K.....	50	0	0
L. N. G.....	20	0	0
London Clerk.....	5	0	0
Mackie, John, Esq., Crigglestone.....	5	0	0
Moore, Miss Eliza (deceased), of Tewkes-			
bury, by Rev. E. H. F. Cozens.....	10	0	0
Musson, Mrs., Whiston.....	5	0	0
Noble, Lieut-Col. W. H.....	5	0	0
Perry, Mrs.....	10	0	0
R. F. O.....	10	0	0
Robertson, Rev. John, Thankoffering			
for parochial and family mercies during			
1881.....	10	0	0
St. Peter's, Eaton Square (for Krishna-			
gar).....	500	0	0
Thankoffering from a Friend.....	20	0	0
Turner, Mrs., Liverpool.....	500	0	0

## COLLECTIONS.

Austin, Miss E. E. ( <i>Miss. Box</i> ), Highbury			
Quadrant.....	2	2	3
Battersea Park: St. Aldwan's Sunday-			
school, by Rev. T. B. Brooks.....	2	1	2
Cranham Boyd School, by Miss Boyd.....	1	14	0
Etchos, by Miss M. E.....	1	15	0
Evans, The Misses and Master ( <i>Miss.</i>			
<i>Box</i> ).....	1	1	6
Friend at Brighton.....	1	15	0
Garrick, Mr. E. M., jun., Ramsgate			
( <i>Miss. Box</i> ).....	1	10	0
Gladwyn, Fred. F., St. Martin's Girls'			
Haverstock Hill: Sunday-school, by Miss M. Whitehead			
Hay, the Misses, Baywater.....	1	5	0
Humphreys, Miss ( <i>Miss. Boxes, &amp;c.</i> ).....	18	14	0
Jones, Miss, Kensington ( <i>Negro Box</i> ).....	2	7	3
Jourdan, Miss ( <i>Miss. Box</i> ).....	8	10	0
Manwaring, Miss K., Broadwater.....	10	0	
Market Drayton: Immanuel Sunday-			
school, by J. Dean, Esq.....	1	19	0
Mayer, Miss Lucy Ann ( <i>Miss. Box</i> ).....	16	0	
Newbery, Miss, Penmaenmawr.....	1	0	0
New Year's Box.....	1	5	0
Peachey, John, Esq., Fittleworth.....	12	1	
Potter, Miss E. M., West Brighton.....	10	0	
Rendall, Miss A. (for Japan).....	1	7	9
Southwark: St. Saviour's Sunday-			
school, by Mr. T. J. Turner.....	2	1	7
Stadhampton Sunday-school Miss. Boxes,			
by Rev. G. B. Pennell.....	15	0	
St. Mary-le-Strand Sunday-school, by			
Mr. L. Ketchley.....	3	15	3
Sunday Bible Class Missionary Box, by			
Miss Hooper.....	1	6	0
"Toddie's Box, Norton," by Mrs.			
Richardson.....	1	6	0
Vivian, Mrs., Milborne, St. Andrew			
( <i>Gratitude Box</i> ).....	16	0	

## LEGACIES.

Alderson, Mrs., Exors., Rev. Jos. Walker,			
L. Skipworth, Esq., and C. N. Alder-			
son, Esq.....	100	0	0
Bolton, Miss M. H.: Exor., Rev. S. K.			
Swann.....	100	0	0
Crichlow, Rev. H. M.: Extrix. and			
Exor., Miss T. A. Thornhill and George			
Hirtzel, Esq.....	450	0	0
Cupias, Philip, Esq., of Derby: Exors.,			
P. Cupias, Esq., W. R. Smith, Esq., and			
W. R. Holland, Esq.....	19	19	0
Davies, Miss Jane, of Penmaen Dovey			
(for Victoria Nyansa): Extrix., Mrs.			
Elizabeth Heyward-Heyward.....	900	0	0
Kingdon, Miss Lucy Henrietta.....	50	0	0
Taylor, Thos., of Liverpool.....	18	0	0
Tinker, Miss Eleanor: Exor., Mr. T. E.			
Hick.....	50	0	0
Wilson, Mrs. Georgina: Exor., R. D.			
Wilson, Esq.....	19	19	0

## FOREIGN CONTRIBUTIONS.

Africa, West: Sierra Leone: Congrega-			
tion at Port Loko, by Mr. J. A. Alley			
France: Croix.....	4	0	0
Jamaica: St. James's Montego Bay.....	2	8	0

## GAZA MEDICAL MISSION FUND.

Kidd, Dr. Walter.....	5	0	0
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## VICTORIA NYANZA FUND.

Horne, Miss, Sale of Work.....	10	0	0
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## EXTENSION FUND.

D. T. T.....	100	0	0
Thankoffering from an Irishman (making			
500l.).....	300	0	0

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THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

MARCH, 1882.

THE LORD'S SUPPER IN ITS RELATION TO  
MISSIONARY WORK.

*A Sermon preached on the Epiphany, Jan. 6th, 1882, at a Special Communion Service held in connexion with the Church Missionary Society at St. Dunstan's, Fleet Street,*

BY THE REV. CHRISTOPHER C. FENN, M.A.,  
*Clerical Secretary of the Society.*

"The cup of blessing which we bless, is it not the communion of the blood of Christ?"  
*1 Corinthians x. 16.*

**I**N our Saviour's farewell discourse to the eleven faithful disciples, we read these words, "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." While therefore the four Gospels have a unique majesty of their own, yet for the full statement of spiritual truth, so far as God has seen fit to bestow it upon us, we must look to those portions of Holy Scripture which were written after the descent of the Holy Ghost; subsequently, that is to say, to the Day of Pentecost; in other words, mainly to the Apostolic Epistles. Previously to that memorable day, as St. John informs us, "the Spirit was not yet given, because Jesus was not yet glorified." Especially would this consideration apply to the doctrine of the Lord's Supper, inasmuch as that sacrament was not instituted until the close of our Lord's ministry. The apostolic teaching on this subject we find in the chapter from which our text is taken, and in the chapter immediately following it.

The particular point in that teaching to which I would now, dear brethren, ask your attention, is contained in the opening words of the sentence read as the text—*The cup of blessing which we bless.*

That the word *blessing* (εὐλογία) has here for its root meaning that of blessing God, speaking good of His name, is evident from its being interchanged, in the different accounts given of the institution, with the words *giving thanks* (εὐλογίας, εὐχαριστήσας). The cup of blessing which we bless, that is to say, remark some commentators, "which we consecrate with a prayer of thanksgiving." Others explain the words as meaning, "for which we bless God, for which we give thanks." Both agree, however, that *thanksgiving* is the root, or at least an essential part of the idea conveyed.

The same aspect of this ordinance is presented to us in many other ways. Its distinguishing feature externally is that of eating bread and

drinking wine, in other words a *feast*, which in Holy Scripture, when it has any symbolic significance at all, always expresses joy and thanksgiving. Again it is called a *communion*, a joint participation of the body and blood of Christ; that is to say, of the benefits obtained for us by the body and blood of Christ. Every reception of such benefits must be an occasion of joyful praise and thanksgiving. Lastly, this reception is not a reception only for each communicant as an individual, but *for each as one of many joint-participants*, and for these joint-participants, not merely as being an aggregate of individuals, but as forming one united body, one living body, by virtue of that very participation; that is to say, by virtue of that inward and spiritual participation which the visible participation symbolizes. We being many are one bread and one body. This fact still further deepens and ennobles the joy of which we have been speaking.

The Holy Communion, therefore, in addition to all else that may be truly said respecting it, is a *time for the joyful reception of God's mercy*, and for *joyful thanksgiving to God* in consequence. And all this is in joyful anticipation of the fulness of blessing that is yet to be revealed. For in this ordinance we proclaim the Lord's death *till He come*.

Let us now, as a practical application of what has been said, notice its special adaptability to our work and position as members of a Missionary Society.

We are making known God's salvation to others. We are permitted to help forward the Epiphany, the manifestation of the Son of God to the Gentiles. We must then have a clear understanding and a firm grasp of that salvation for ourselves. Now this is what we may renew every time that we come to the Table of the Lord. When we look upon the bread and the wine, we should behold by faith the Word made flesh and dwelling among us; we should see Him bone of our bone, flesh of our flesh, condescending to call us brethren, laying hold of us, becoming one of us, in order that He might exalt us to eternal life. When before our eyes the bread is broken, and the wine poured out, it reminds us that the Son of God was wounded for our transgressions and bruised for our iniquities; that the propitiation has been accomplished. When we eat the bread and drink the wine, then should we, and if in spirit we act out the ordinance, then do we, by faith receive Christ into our hearts, thus possessing, and knowing that we possess, in Him, forgiveness, reconciliation, adoption, sanctification, and the blessed hope of everlasting life. I do not say of any of these spiritual benefits that they cannot be received except in the Lord's Supper—God forbid! In every exercise of faith, when we have regard to the Son of God incarnate, dying, risen, and exalted, we feed upon His flesh and drink His blood. But I say that the Holy Communion is a means of grace specially appointed for the purposes just mentioned. At this solemn and joyful ordinance we may in a special manner receive as it were afresh all the blessings of the covenant, drawing water out of the wells of salvation, and unitedly giving thanks to God that we have been enabled to do so. Now this thankful recep-



tion, this thankfulness for having received, is an essential pre-requisite for all satisfactory co-operation in missionary effort.

Going a little more into detail, we may observe that a faithful reception of the Lord's Supper will *strengthen the motive to missionary diligence*. Take the very simplest view of that sacrament, that herein we are showing forth (proclaiming) the Lord's death. To whom are we showing it forth? Surely not so much to the world as to one another—that is, to ourselves. We are thus *contemplating* that great event. Christ crucified is thus evidently set forth before us. What ought to be, and what therefore may we expect will be, the effect of this contemplation? What but to have a clearer view, a deeper sense of the Saviour's love! And it is the constraining power of Christ's love that is the spring, the source, the essence, as of the new life in general, so specially of missionary zeal. It is when we have remembered what He suffered for us and what He has obtained for us; when we have been actually laying hold of the deliverance, the consolation, the hope; when we have been tasting the sweetness of His love, and actually enjoying the inward comforts that He gives,—it is then, and it is thus, that the desire is quickened of promoting His honour, and co-operating in the designs of His love; it is then, and it is thus, that we see the blessedness, the nobleness, the hallowed glory of the work in which we are engaged.

Another ground for thanksgiving, another blessing to be received with thanksgiving, at the eucharistic festival, is the *power that comes from Christ for every duty*; or rather, *Christ Himself in us, as the source of all power*.

I would ask, dear brethren, whether all who are in any way helping forward our great enterprise, do not feel their need of *power*?

"Who is sufficient for these things?" is the thought that cannot but frequently occur? Even mere physical strength proves insufficient for doing the work as we would. The hours during which nature is capable of toil seem too few. The very brain is wearied out while still the task that we wish to accomplish is unfinished, perhaps even unattempted. And this is true of the strongest as much as of the weakest; true of those who with other avocations can give to the work but a portion of their time, as well as of those whose main employment it is. How much also do we feel the need of intellectual ability! Memory; insight into character; power to understand the thoughts, intentions, and feelings of other men; power to interpret rightly their written and oral communications; power to anticipate their wishes, and to place ourselves in their circumstances; power to grasp and properly put together the facts of any question, and thence to draw the proper inference,—these are but a few of the mental gifts needed. No less necessary is strength in the sympathetic and affectional part of our nature; a heart to feel, as well as a head to think; an intensity and depth and tenderness of love; weeping with those that weep, while still vigorous to succour and to comfort; rejoicing with those that rejoice, while still remembering that the fulness of joy is yet to come. Power of sympathy is with many, doubtless, a natural gift; but even in such it needs to be

quicken and sanctify by the energy of the Holy Spirit, while in those of naturally colder temperament grace must supply what nature lacks.

But spiritual strength is, we all feel, the deepest need. The spirit of wisdom and revelation in the knowledge of Christ, in the beholding of His glory, and in the joyful perception of the blessings that He has given and will yet bestow; the being filled with Christ's love, His love to us, and responsive love to Him; the being so carried onward and upward by that love, that we live no longer to ourselves, but to Him that died for us and rose again; the overflowing of that love in love of the brethren and compassion for the lost; the firm belief in our Heavenly Father's power, wisdom, and goodness; the tranquil persuasion that all things are working together for our good, and for the extension of His kingdom; the unwavering hope of the inheritance incorruptible, undefiled, and that fadeth not away,—in all these we feel ourselves sadly deficient; and we feel also that if we had them in abundance, if we thus walked in the Spirit, we should understand by happy experience the meaning of those words, "I can do all things in Christ that strengtheneth me."

Now, when we partake of these sacred symbols duly—with a right perception of that which they symbolize—we do by faith receive Christ into our hearts, and in Him we receive all the power that we need, and not power only, but all that constitutes our salvation, our joy in life.

It must not be denied that we may fully and effectually receive Christ at other seasons also, and that in point of fact we do so, whenever in the reading or hearing of God's Word, in public or private prayer, or in silent thought, we place our trust in the Son of God delivered for our offences and risen again for our justification.

What seems to differentiate the Supper of the Lord, is that we are then *expressing* our reception of Christ by *an outward action which He has commanded*, that at His command we are doing so *unitedly*, and *in the presence of one another*, and that the outward act so commanded is one which naturally expresses, and was in this case divinely intended to express, joy and thanksgiving.

Let us now, therefore, approach the holy table both to receive, on this particular occasion, the love, the grace, the strength that He bestows—strength generally, and strength for our particular work—and also to remind ourselves that through the year now begun, and during the whole of our allotted stay upon earth, in whatever means of grace Christ is apprehended, under whatever earthly circumstances we lift to Him the eye of faith and call on Him for help, He will be found always near at hand to bless, abundantly supplying all our needs according to the riches of His glory, and being Himself our strength, our wisdom, and our joy.

It is not easy always to remember this. Things around seem sometimes strangely incongruous to it. Sight contradicts faith, and its noisy assertions sometimes drown the nobler voice. Distance still shrouds the heavenly realities. The cross of Christ in its divine significance fades sometimes from view. By effort, by prayer, by mutual

help, and by the solemn emblems of this sacred festival; we must again and again, to ourselves and to others, *proclaim the Lord's death*. But this is only *till He come*. Then darkness and sorrow will have passed away; and the conflict will only be remembered by the exceeding weight of glory which it has helped to work out—eternal Joy! eternal Love!

## THE MISSIONARY CAREER OF DR. KRAPF.

(Continued from page 80.)

### V.



HE reports brought home by Dr. Krapf in 1850 excited the keenest interest in missionary circles in England, and the impression was deepened by personal intercourse with the man, whom the Committee and their friends now saw face to face for the first time, and whose ardent enthusiasm and single-eyed devotion to the Lord's service kindled all hearts with hope that the time to favour Africa, yea the set time, had come. It was just at this period, too, that the Yoruba Mission was expanding, and presenting so hopeful a field that it stood almost if not quite first in the sympathy and interest of the Society's friends. Krapf's magnificent conception of an equatorial line of Missions stretching right across the continent did not seem as far from realization as hard experience has since shown it to be. "Our brethren tell us," wrote the editor of the *Intelligencer*,\* "that the Lord has opened Africa; and we should feel that in such a declaration we are summoned to immediate work—a work honourable, but perilous." It was determined accordingly to send out with Krapf three additional missionaries, making six altogether, and also three Christian mechanics, "that in temporal as well as spiritual things, the improvement of the Natives might be prosecuted."

Krapf was not idle during his brief stay in Europe. He passed through the Tübingen press his well-known *Vocabulary of Six African Languages*, viz., Kisuahili, Kinika, Kikamba, Kipokomo, Kihiau, Kigalla; and also his translation of St. Mark's Gospel into Kikamba, and an outline grammar of Kisuahili. His linguistic labours and his great missionary scheme attracted attention in the highest quarters. Prince Albert sent for him, and entered with great interest into his plans; and with a view to supporting the influence of the Mission at Zanzibar, his Royal Highness entrusted the doctor with some royal presents for the Imâm, "as an acknowledgment of the kindness shown by him to the missionaries."† Here, too, we may introduce a graphic account of his interview with the King of Prussia and Baron Humboldt at Berlin, which we find in the journals of Henry Venn

\* *C. M. Intelligencer*, Sept. 1850.

† Krapf's *Travels and Researches*, published ten years afterwards, were dedicated to the Prince Consort by special permission.

printed in the recently published Memoir. The account was given to Mr. Venn by Chevalier Bunsen :—

"Immediately upon Dr. Krapf's arrival at Berlin, Ritter met him, and took him to Baron Humboldt. After the first words of salutation, Humboldt asked him about the snow mountains, and five minutes' animated conversation took place; when Humboldt expressed himself quite satisfied that it was snow, and as pleased at the establishment of the fact as a little child with a new toy. The Baron is 84. The King was apprized of Dr. Krapf's arrival, and invited him to dinner next day. The place of honour is that opposite the King and Queen, who sit together; Dr. Krapf was placed there; Ritter being on one side and Humboldt on the other. The conversation was almost entirely between Krapf and the King, upon geographical and linguistic subjects. After dinner the King took Dr. Krapf aside, and then, Ritter said, the conversation was upon more religious subjects; he was not a party to it himself, but it was evident that both the King and Dr. Krapf were delighted with each other. The King, at parting, said that he must give Dr. Krapf a souvenir, and asked him what would be useful to him. Dr. Krapf said that every want had been abundantly supplied by the Society, and the King therefore presented him with a gold medal of the highest order of merit."\*

Between the resolve to strengthen the East Africa Mission and the departure of the missionaries, an event occurred in England which had little to do with the Church Missionary Society, but which the editor of the *Intelligencer* turned to excellent account in further enlarging upon the Society's plans. That event was the Papal Aggression. It was a Mission—a Mission on a grand scale—a Mission for the conversion of benighted England—a Mission of a semi-political character in respect of its assumption of English territorial titles for Romish episcopal sees. We have lived to see the harmlessness of that particular feature in the Pope's scheme, insulting as it not only seemed to be at the time, but was intended to be—for it was the vaunting manifesto of Cardinal Wiseman that roused the nation to the pitch of excitement which many of us so well remember. Now it so happened that the year 1850 saw a larger number of missionaries sent forth by the C.M.S. than any previous year in the Society's history; and 1851 opened with the departure of the new East African expedition. *That*, wrote Mr. Ridgeway, is our answer to Rome. "We will show her that, although rotten branches may fall off, the English nation, like our own country oak, is sound at heart; that there is life in the English Church, for there is *growth in the extremities*." The remark was no mere word of momentary defiance: it embodied a principle which is of true and deep importance. The most effective weapon in Church defence is Church extension; and it is this principle that has made the Church Missionary Society such a tower of strength to evangelical truth in the Church of England. Its work is abroad; but no less real is its reflex influence at home.

The Valedictory Dismissal of Krapf and his brethren, held in the old Parochial Schools at Islington on Jan. 2nd, 1851, was an occasion of remarkable interest. The Instructions of the Committee were one of Henry Venn's most powerful productions. They struck the keynote of the Society's purpose in the very first sentence. "The East

\* *Memoir of the Rev. Henry Venn*. By the Rev. W. Knight. New Edition, 1882. Page 214.

Africa Mission"—these were the opening words—"is invested with a special interest in the eyes of many of our supporters. But there must be no mistake as to the grounds on which that interest rests. These are not the adventitious attractions of the geographical and linguistic discoveries which have resulted from this particular Mission. The true friends of the Society exercise a holy jealousy of much that is attractive in the eyes of the world, lest it compromise the Christian simplicity and divine character of the work. Long before the fame of this Mission had gone abroad, the lively sympathy and earnest prayers of Christians had been engaged on its behalf. And this interest sprung from the principles upon which it was founded, and the spirit in which it has been conducted." Then followed a masterly review of Krapf's previous labours in Abyssinia and on the East Coast, and of the chain of providential circumstances which had led to his settlement at Mombasa; after which his large proposals were discussed. "It was not merely a lodgment upon the coast, or the evangelization of one tribe, at which the Mission aimed; but the missionaries were enabled, by the grace of God—to which be all the praise!—to open in faith the Continent of Africa. Like Abram of old, they lifted up their eyes, and looked from the place where they were, northward, and southward, and westward, and claimed it all as included in the covenant . . . and the very command which was the token of Abram's faith—'Arise, walk through the land in the length and in the breadth of it, for I will give it thee'—they have fulfilled." Then Mr. Venn went on to explain that the Committee had regarded it as their duty "rigidly and faithfully to try the question, whether these extensive aims were the dreams of enthusiasts or the sober calculations of wise men." They would not have discharged their trust had they "been led away, by grand schemes, foolishly to risk the lives of missionaries and the expenditure of sacred funds." But the more closely they considered the matter, the more they "assuredly gathered" that the Lord had called them to go forward. The grounds of this confidence were then stated, viz., the comparative healthiness of the climate, the peculiar openings reported in both Usambara and Ukambani, the close connexion together of the various languages, the friendship of the Imâm, &c. The actual Instructions followed, which entered into details to which it is needless now to refer; but one section deserves notice. The missionaries were directed distinctly *not* to follow the ordinary methods of conducting a Mission, not to settle down at one place, establish schools, and collect a nucleus of adherents round them, but to "branch out far and wide, witnessing to the Truth in successive tribes and countries, assured that if the Spirit of God blessed their word by an awakening at any particular point, the Providence of God would provide for the sustaining such fruits." The Gospels, they were reminded, recorded many sermons preached by Christ "from the little ship, in the temporary abode, by the wayside—only one in a synagogue."

These Instructions\* are far from having a merely archaic interest.

\* They are printed *in extenso* in the *C. M. Intelligencer* of Feb. 1851.

They have an unmistakable bearing on the great undertaking in Central Africa in which we are now engaged. For it is not enough to say that the enterprises are similar. They are actually identical. We are but now carrying out the scheme which Krapf suggested and Venn planned.

Krapf's reply to the Instructions was remarkable for the combination in it of humility and faith. He said that he had "always been disappointed when he trusted in himself," but had "never been ashamed, nor confounded, nor dismayed, when trusting in the might and help and power of God." Bishop Harding of Bombay gave the address to the missionaries, and the Rev. Lord Wriothlesley Russell said a few words with reference to Prince Albert's interest in the undertaking; after which the Rev. John Hambleton, of Islington, offered the intercessory prayer. Lord Wriothlesley Russell alone is still spared to us of those who took part in that day's proceedings.

## VI.

Two days after the Dismissal, Krapf left England, accompanied by the Revs. Conrad Diehlmann and Christian Pfefferle, both of them *alumni* of Basle and Islington successively, and both ordained by Bishop Blomfield. The three mechanics, also Germans, joined them at Trieste. The number, it will be seen, was one short. One of the three missionaries at first selected had been withdrawn. A further reduction of the party took place at Aden, where Mr. Diehlmann refused to go further. The *Intelligencer* of that day significantly quotes Acts xiii. 13: "When Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem." "So early," continues the Editor, "did the work, in its resumption, experience the hindrances of Satan." And these proved only the first of a long series of hindrances. Months passed away before any further tidings of the Mission reached England; and then the summary of news in the *Intelligencer* ran as follows: \* "Death and danger and disappointment have marked the course of our East Africa Mission; our promising young missionary, Mr. Pfefferle, is no more; of the three mechanics, two have returned to Europe; our dear brother Krapf himself has been subjected to dangers and privations severe beyond anything he had previously experienced, so that his escape with life is a marvel; and our projected new stations are as yet uncommenced." But we are anticipating.

The party reached Mombasa in April. Krapf found that Rebmann and Erhardt had purchased a considerable piece of land at Rabbai, for a larger station, and were building on it a new house for two families. This was the station whose name, Kisulutini, is now so familiar to us. He also found that the first fruit of the Mission had been already garnered. The poor cripple, Mringe, had died in peace, trusting in Christ, after being baptized by Mr. Rebmann. Another of the Wanika had since given evidence of a renewed heart, Abe Gunga, who from that time became a steadfast adherent of the Mission, and whose death

\* C. M. *Intelligencer*, Feb. 1852.

only occurred last year. Within a fortnight of their arrival, all the four new labourers were attacked by fever. On May 10th, it pleased God to call Pfefferle to himself. He was buried in the newly purchased ground; "and thus," wrote Krapf, with his wonderful capacity for seeing a right purpose in every trial—which is a much harder and rarer thing than mere submission—"the first resident of the new Mission ground is a dead person of the missionary circle; our God bids us first build a cemetery before we build a church or dwelling-house; showing us by this lesson that *the resurrection of East Africa must be effected by our own destruction.*" Of the three mechanics he wrote on June 20th, "They have lain since Good Friday [two months] upon a bench, ill of fever, where they linger on, neither dead nor alive." "That is a fine business, you will say," he goes on; "the heavy part of the army is beaten, and the light division completely unnerved, and yet you will conquer Africa, will draw a chain of Missions between the east and the west!"

Krapf's letters at this time are truly wonderful. It is clear that he was beginning to see that his great scheme was not to be worked out fully yet—perhaps not in his own lifetime; but his faith and ardour remained exactly the same. "Though I also should have to fall," he wrote, "it does not matter; for the Lord is still King, and will carry on and complete His cause in His own good time. The idea of a chain of Missions will yet be taken up *by succeeding generations*, and carried out; for the idea is always conceived tens of years before the deed comes to pass. *This idea I bequeath to every missionary coming to East Africa.* Every one who is a real patriot, and is indifferent to life and death for his Master's honour, *will open this bequest, and take his portion out of it*, as a fellow-partaker of the tribulation, of the patience, and of the kingdom of our Lord." And again: "Our sanguine expectations and hopes of immediate success may be laid in the grave, like Lazarus, yet they shall have a resurrection, and our eyes shall see the glory of God at last."\*

The very fact of his now realizing that the work would be a work of years, and perhaps of generations, enhances the faith and courage with which, deprived of all his companions, he resolved to go forward alone and endeavour to establish a Mission among the Wakamba. Nor was this a resolution only. Without a day's unnecessary delay he put it into execution. He had arrived from England in April. He had buried Pfefferle in June. He had nursed the mechanics two months. And on July 11th, he started for Ukambani, with only Wanika attendants. On the 26th he reached the high land of Yata, where he proposed to build a mission-house for an intermediate station, it being a district inhabited by Wakamba, though much short of Ukambani proper. Here, however, the desertion of his own people and the unfriendliness of the Natives interfered with his design; and therefore after a halt of four or five days he went forward to visit Kivoi, the chief who had received him kindly on his former journey. At Kivoi's village

\* In these and the foregoing quotations we combine the letter to the Society and a private letter to Dr. Barth. Both are printed in the *Intelligencer* of Feb. 1882.

he arrived on Aug. 4th. There he remained for a week or two, and then accompanied the chief on an expedition northward to the Dana river, which issues from the recesses of Mount Kenia and ultimately falls into the Indian Ocean. This expedition proved most calamitous, and, as already mentioned, Krapf's "escape with life was a marvel."

When within a mile or two of the Dana, the party was suddenly attacked by robbers. The greater part of the caravan was instantly dispersed, Kivoi's people flying in all directions; Kivoi himself was killed with his immediate followers; Krapf fired his gun twice, but into the air, "for," said he, "I could not bring myself to shed the blood of man;" and then he found himself in the bush, separated from both friend and foe, and flying in what he supposed to be the best direction. For some days he was literally lost in Africa, during which time his adventures were of an extraordinary character. Being near the Dana, he filled his gun-barrels with water, but afterwards lost the greater part of it, and suffered sorely from thirst until the chattering of monkeys guided him to a pit dug by them in the sand for water—as he knew to be their habit. Then, in the extremity of his hunger, he ate his gunpowder mixed with the young shoots of a tree—which, however, proved bitter and unwholesome; and at another time he "broke his fast on ants." At length he came across some of Kivoi's people, and with them reached a Wakamba village; but there he was accused of having caused the chief's death, and condemned to die also. At midnight he managed to escape, and fled in the direction of Yata. His perils were now greater than before, as he was in an inhabited country, and feared to travel by day lest he should be detected and murdered, while at night he frequently missed his way, and in the dense darkness of the forests his compass was of little use. At last, in despair, he surrendered himself to some Wakamba, who, though they treated him badly, conducted him to Yata, which place he reached in safety after seventeen days' wanderings, weary, wounded, and in rags. Another fortnight's painful march, with many privations, brought him home to Rabbai.

"You will now ask," wrote Krapf, after describing these adventures and trials, "what I intend to do in the future. My answer is, that we must put off the Mission to Ukambani for three or four years more, and first possess a nearer station. This station must first be established, and bear some fruit, before we can plant a missionary tree in Ukambani. The chain of Missions will yet be completed when the Lord's own hour is come. His mills grind slowly, indeed, but beautifully fine." But what led him to this conviction? Was it any desire to avoid hardship for himself? Not at all; it was of others he was thinking: "I clearly see," he said, "that not every missionary could undergo such fatigue." For himself, he could not be content without making another attempt to find the way to the mysterious land that was supposed to lie beyond the territories already penetrated, Uniamenzi. Having already found by painful experience that a route through Ukambani was impossible, and having still to make arrangements for the new Mission proposed to be started (when reinforcements



should arrive) in the other country before visited, Usambara, he proceeded to Fuga, its capital, for a second visit in the early part of 1853. King Kmeri was again courteous and friendly, though Krapf laments in every page of his journal that his royal host, while duly grateful for the presents brought to him, could not be persuaded to listen to an account of the great gift of God which it was the object of the Mission to offer him. He promised, however, to allow a station to be established; and Krapf returned well satisfied, although he was still no nearer to a practicable route into the far interior.

After his return from Usambara, Krapf remained for nearly eighteen months further at Rabbai, quietly working among the Wanika, and awaiting the reinforcements that never came. At length, another fruitless attempt to found an interior station completely shattered his health, and he left for Europe in the autumn of 1853. He reached home by Christmas, and early in the next year came over to England to discuss his future plans with the Committee. It was natural that some discouragement should be felt at the result so far of the large designs formed for the evangelization of Africa; but after the most anxious and careful review of all the circumstances of the Mission, the Committee felt that the disappointments hitherto met with must be regarded rather as a trial of their faith than as an indication of God's will that the enterprise should be abandoned. They accordingly appointed a Basle student just ordained by the Bishop of London, the Rev. J. G. Deimler, to accompany Krapf on his return to East Africa, and resolved that another vigorous attempt should be made to plant stations in the Teita country and Usambara.

Here it should be mentioned that, in the meanwhile, Mr. Erhardt had proceeded to Usambara in 1853, and remained there some months; and it was hoped that one of the new Missions was at last established. But his health failed, and other difficulties arose; and he returned in 1855 to England—not however before he had constructed, with Mr. Rebmann, the famous map of Equatorial Africa, with its gigantic inland sea, which so startled European geographers, and led to the expeditions of Burton, and Speke, and Grant. He was afterwards transferred to India, where he has laboured ever since. In after years Usambara was occupied by the Universities' Mission, and an important work is now carried on there under the direction of Bishop Steere, of Zanzibar.

## VII.

Not East Africa, however, but Abyssinia, was destined to be the goal of Krapf's next journey. Samuel Gobat was now Anglican Bishop of Jerusalem; but his sympathies were still strong for the land of his early labours, and he formed a plan for sending to Abyssinia a party of lay brethren, mechanics, to establish an Industrial Mission. They were to follow their secular callings, but by their Christian walk and conversation to let the light shine around them, and also to circulate the Scriptures. It was thought that they would thus avoid the hostility with which the Abyssinian priests would regard a regular

Mission avowedly sent to spread Protestant truth. For this purpose six young men were selected from the St. Chrischona Institute,\* and sent to Jerusalem in 1854, for further preparation under Bishop Gobat. Krapf, whose heart still yearned over Abyssinia, and who longed to know whether any of the seed sown years before had sprung up and borne fruit, offered to go thither on his way back to East Africa, taking with him one of these six students on a preliminary mission of inquiry. The plan was approved by the C.M.S. Committee, and in November 1854 (just at the darkest period of the Crimean War), Krapf proceeded to Jerusalem to receive his instructions from the Bishop. Mr. Deimler accompanied him so far, and then went on to Bombay, whence he was to sail for Zanzibar. Krapf, with one of the students, J. M. Flad, and two young Abyssinians, made his way to Cairo, and thence started for Gondar, viâ Suez, Jeddah, and Massowah.

King Theodore, the same who afterwards provoked an English invasion, and fell at Magdala, had lately come to the throne of Abyssinia, and was engaged in bringing the kingdoms of Tigré and Shoa under his sway. Ubie, the Prince of Tigré, who had expelled Krapf and his brethren when he first went out in 1838, had just been completely defeated and taken prisoner; some of the Galla tribes were being subjugated; and at a somewhat later period Shoa was annexed to the new Abyssinian Empire. The Roman Catholic missionaries had now in their turn been expelled, Theodore being instigated to this course by the Abuna or Archbishop of Abyssinia (Abuna = "our father"), who spoke of them to Krapf in terms of strong condemnation. "So long as I live," he said, "I will not allow them to return: they have intrigued against me; they have interfered with my government of the Church." "Protestant missionaries," he added, "do not injure the Abyssinian Church; for they circulate the Bible, and that only. I shall be delighted to receive men like Krusé and Lieder [the C.M.S. missionaries at Cairo, whom the Abuna had visited there], but the Romanists shall never return to Abyssinia."

The Abuna took Krapf to see King Theodore, who received him with marked kindness, asked after Bishop Gobat, whose residence in the country twenty years before he remembered, and at once consented to the settlement there of the proposed Industrial Mission. Krapf was also encouraged by meeting several persons who asked him when the Protestant missionaries were coming back, and by the evidence that the Amharic Scriptures which he and others had formerly distributed were well-scattered over the country.

The plan Krapf had formed was to send Flad back to Jerusalem, and make his own way southwards through the unknown Galla and Somali countries to Mombasa. But Theodore's war with Shoa prevented this, and he had to return to Egypt. He took the long land route through Nubia and by Khartoum, visiting the Austrian Roman Catholic Mission,

\* The St. Chrischona Institute, which is near Basle, must not be confounded with the Basle Missionary Seminary. It was founded in 1840 by the philanthropist Spittler, for the purpose of training industrial missionaries of a humbler type.

of which he gives an interesting account; also Consul Petherick, afterwards so well known for his explorations on the Upper Nile. This journey, however, which involved many days' desert travel on camels, brought Krapf, who was suffering severely from illness, to the point of death. "Fever, sunstroke, and fatigue," he says, "nearly killed me; and I quite expected to have found a grave in the Nubian desert." His intention was to resume his journey to East Africa *viâ* Suez and Aden; but on arriving at Cairo, "it became clear to me," he wrote, "that I could not go on to Rabbai in this suffering condition, nor indeed any longer endure the climate of Africa or present way of life, and that therefore my work in Africa was at an end. So with deep sorrow, in August 1855, I bade farewell to the land where I had suffered so much, journeyed so much, and experienced so many proofs of the protecting and sustaining hand of God; where, too, I had been permitted to name the Name of Jesus Christ in places where it had never before been uttered or known." He reached Stuttgardt in September 1855.

Flad returned to Jerusalem, and reported the result of the journey to Bishop Gobat. Four of the St. Chrischona students were sent into Abyssinia, and were well received by the king; but the subsequent history of this effort, of the establishment of a Mission to the Jews in Abyssinia, of the imprisonment of Stern and others by Theodore, of the British invasion of the country, &c., belongs not to our present purpose.

The C.M.S. Committee expressed their hope that Krapf would resume his work when his health was restored, and proposed that he should first go to Mauritius and to the Cape, seek out liberated African slaves, and train them for the future service of the Mission. But eighteen years of almost continual journeying of the roughest kind by land and sea had so exhausted his strength that he determined to remain at rest in Germany for awhile. And he closes the autobiographical sketch to which we have before referred, and which was published in 1860, by a reference to his second marriage, couched in the same language of simplicity that characterizes all his writings:—

"Our merciful Father, who hath hitherto so wonderfully upheld me, and rendered my path in life pleasant to me, even amidst care and toil, hath been pleased to bestow upon His servant an helpmeet for him in the daughter of senator Pelargus, of Stuttgardt, my beloved wife Charlotte, whose Christian experiences, joined to a perfect disregard of self and an affectionate nature, have been my greatest support, both in the calling in which I labour, and in the shattered state of my health; for, indeed, she has proved herself to me the best and truest human support, alike for body and soul!"

The volume of which the autobiographical sketch forms a part concludes with a chapter of practical counsels addressed by Krapf to young missionaries, which are of the most admirable character. We subjoin the briefest abstract of them:—

1. Resist with all the power of faith, of prayer and of truth, that mood of despondency and faint-heartedness, which is disposed to say with the men sent to spy out the land of Canaan, "We be not able to go up against the people; for they are stronger than we." . . . Let your first care be to *convert the heathen within*

*your own heart, your self-confidence, your self-love. Be modest, but not faint-hearted, and the Lord will show you His mercy!*

2. Seek in East Africa to root out all longing for a life of ease and comfort, and accommodate yourself to the lowliest. . . . The wish to settle down as comfortably as possible, and to marry, entangles a missionary in many external engagements which may lead him away from his Master and his duty. This wish naturally prompts him to trouble himself about irrelevant or subordinate matters, such for instance, as house-building, all sorts of colonizing schemes, and scientific labours; till by degrees he puts the chief matter of all, the promulgation of the Gospel, on the shelf. . . .

3. Be not either wearied by or angry at the annoying mendicancy of the Natives. . . . Do not expect to receive as a matter of course from the bounty of the people and its chiefs such things as water, wood, shelter, &c.; but be grateful for everything, and show that gratitude by plentiful acts of love. . . .

4. Respect an old and experienced missionary, even although he should take little heed of your thoughts and suggestions as those of a novice. . . . If, at the commencement of his course, a young missionary can humble himself among others, good will come of him; but if, at starting, he insists on criticizing everything, and on having everything done according to his own fancy, he will bring ruin upon himself and the Mission together. No wonder that God arrests many a one in his course by an early death. Better death than a fall, or backsliding, and a slackening of his pace in his spiritual career. . . . Many a one need not have died, and many a one could have died more blessed, if he could have separated himself from himself, and have committed himself to the mercy and power of God; in one word, if he could have made his *Ego* to disappear so that Christ might have dwelt within him. . . .

### VIII.

Although Dr. Krapf\* never re-entered the service of the Church Missionary Society, he took to the last the deepest interest in all its work, and particularly in East and Central Africa. Other Missions, however, claimed his more active help. He threw himself heart and soul into the St. Chrischona schemes, and was for some time Secretary of the Institute. He planned and directed the remarkable "Pilgrim Mission," which was to begin the "chain of Missions" from the north instead of from the east. Twelve stations were to be established in the first instance, up the Nile, from Alexandria to Gondar; and these were to form what Krapf called the "Apostles' Street," from Jerusalem to Abyssinia, each station being called by the name of an apostle or evangelist. Several of these were in due time established, that of St. Mark at Alexandria, of St. Matthew at Cairo, of St. Peter at Assuan, of St. Thomas at Khartoum, of St. Paul at Matamma on the Abyssinian frontier. "But," wrote Krapf only a few months ago, "the Pilgrim Mission with its small income sank under the load of its great expenses, and was compelled to limit and finally to abandon one station after the other. Even the main station at Khartoum was given up, but not before the road to the Galla in the vicinity of the Gummus tribes at Famaka had been examined for future missionary undertakings." It was a noble effort; and who shall say what results may not even yet be destined to flow from it? "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

Twice in after years did Krapf revisit the scenes of his former labours

\* The degree of Ph.D. had been conferred on him by the University of Tübingen in 1844.

and trials. In 1860, the perusal of his *Travels*, then just published, made a deep impression upon Mr. Charles Cheetham, of Heywood, Manchester, Treasurer of the United Methodist Free Churches, who stirred up his society to undertake a Mission in East Africa, and with a view to it opened a correspondence with Krapf. Ultimately Krapf offered to go out with the party, and introduce them to their field of labour; and in the autumn of the following year he conducted to Zanzibar two English missionaries and two of the St. Chrischona men. There was some doubt whether they would be allowed to settle in the Sultan's dominions. Said-Said had taken offence at the attempts already noticed to found a Mission in Usambara, the king of which rendered him no allegiance; and prior to his death in 1856, a band of Hanoverian missionaries were refused leave to remain on the coast. But the new Sultan, Sayid Majid, just before the arrival of Krapf's party, had allowed a Jesuit Mission (the one now established at Bagamoyo) to come in, at the instance of the French Consul; upon which the English Consul, Colonel Pelly, had immediately demanded equal rights for British subjects,—which were just granted in time for the Methodist Mission to claim them. Many untoward circumstances, however, arose: difficulties with local governors; an affray between a British ship of war and some Arabs of Mombasa; the defection of the two Swiss agents, who lost heart and returned to Europe; the illness of one of the Englishmen, who had to be sent home. But Krapf succeeded in settling the one man left among the Wanika, at Ribe, sixteen miles N.W. of Mombasa. That one man was Mr. Wakefield, who has since done excellent work among both the Wanika and the Gallas, and has a high reputation in geographical and philological circles. Another of the agents of this Mission, Mr. New, ascended Kilimanjaro in 1871,\* as before mentioned, and died in 1875 while trying in grievous sickness to reach the C.M.S. station at Rabbai.

Krapf found the C.M.S. Mission going on quietly. Mr. and Mrs. Rebmann † were surrounded by a little band of Wanika converts—one of them a man whom Krapf had years before spoken of as a “hardened and unapproachable sinner.” Rebmann was diligently engaged in his important linguistic work.

At the end of 1862 Krapf returned to Europe, after an absence of nearly a year and a half. In 1867, he was for a short time in Abyssinia once more, as an interpreter attached to the British army which Sir R. Napier led to Magdala. But the great work of his later years was linguistic; and the summary, appended to this article, of his works in various African languages, is the best evidence of his learning, assiduity, and zeal in this respect.

His deep interest in the later African enterprises of the C.M.S. has been mentioned. Ever since the revival of the Mombasa Mission in 1874, and the Nyanza expedition of 1876, his letters to the Society have

\* See New's *Wanderings in East Africa*, which relates the history of the establishment of this Mission, as well as his own travels.

† Rebmann had married Mrs. Tyler, of the Cairo Female School, in 1851, in Egypt. She died at Kisulutini in 1866.

been frequent; and his counsels have again and again been of much value. One quotation may be given, from the letter he wrote on hearing of the arrival of Lieut. Smith and Mr. Wilson in Uganda, and *before* he heard of the death of Smith and O'Neill:—

*“Kornthal, Jan. 22nd, 1878.*

“With hearty thanks to God I have read that your missionaries have reached Uganda, and have been well received. No man has more cause for thankfulness than myself. By the establishment of a Mission in the centre of Africa, my urgent wish for the location of a Mission-chain between East and West Africa has at least been fulfilled by half way. The western half will be brought about on the Lualaba, which Mr. Stanley, in the providence of God, has discovered. Since 1844 this chain of stations has been an object of thought and prayer, and now I have been permitted to live and see the development of this plan. True, many reverses may trouble your faith, love, and patience, but you have the promises of the Lord on your side, and especially the promise of Isaiah ii. 18. Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord.”

Not the least valuable of his letters was one of the last he ever wrote, which now lies before us. It is dated August 30th, 1881, and is addressed to Mr. Robert Cust, in reply to inquiries made by that gentleman respecting African languages. It is a letter of great length, giving a masterly summary of the languages and dialects spoken on the East Coast from 17° N. to 12° S., that is from Tigré and Shoho to Cape Delgado, with every one of which he had made some personal acquaintance; together with a memorandum of the literary and translational work done in them all. It is affecting to read the concluding sentences. One may almost say of him that the ruling passion was strong in death:—

“There is still much to do in Eastern Africa, but I trust that in ten or twenty years, in God's providence, an extensive literature will be found for the promotion of Christianity and Christian civilization. The work which I, conjointly with my colleagues, have commenced, and which our successors have continued under much struggle, will meet with a rich divine blessing in God's time. May the Society and its missionary agents not faint and not rest, until a chain of stations has connected East and West Africa, whatever the world and our own incredulity may say against this great missionary scheme. The present apparent failure in Uganda is no reason why we should slacken our hand in this work, or altogether abandon it.

“Real missionaries and their friends must never be discouraged at whatever appearance things may assume from without. They must act like a wise general does. When he is beaten back on one point, he attacks the enemy on another point, according to the plan he has previously laid out. And in all cases true missionaries and their friends must be mindful of the memorable words which were spoken by the French Guard at the Battle of Waterloo: ‘*Le garde ne se rend pas, elle meurt*’—The Guard does not surrender, it dies.”

Certainly it can no longer be said that the “chain” has not been begun. Mamboia, Mpwapwa, and Uyui, are no unimportant links in it; and if from the latter place the C.M.S. line diverges northward to Usukuma and Uganda, the L.M.S. continues the direct line westward, to Urambo, Ujiji, and even the far side of Tanganika; while two other societies are advancing from the west side up the Congo.

In the brief paragraph in our January number which announced that

God had called our revered brother to Himself, we noticed the strangely touching likeness between his death and that of Dr. Livingstone. Nothing could be more different than the outward circumstances of their respective ends. The one, worn out with suffering, in a miserable temporary hut in the heart of the Dark Continent, far from all who loved him except his faithful "Nasik boys"; the other, free from bodily sickness or pain, in a comfortable home, with wife and daughter and friends to care for the loved remains. Yet in both cases it was a kneeling body on which Death laid its hand—a praying soul which the Lord of Life and Death called to His immediate presence. Found dead, kneeling at his bedside—that is the record both of Krapf and of Livingstone.

And not in death only may these two great men be compared. What Livingstone did for South Africa, that Krapf did for Equatorial Africa. Indeed, though Krapf's travels were far less extensive, his is the higher claim to the name of leader in the Recovery of the Lost Continent. He went to Africa four years before Livingstone; and the marvellous discoveries of Burton, Speke, Grant, Cameron, Stanley—even the later discoveries of Livingstone himself—were the direct and admitted result of his researches and those of his companions Rebmann and Erhardt. As missionaries, too, Krapf and Livingstone were men of the same type. Both were men of unflinching courage, of single aim, of boundless faith. Neither could point to large results in the conversion of souls, while both prepared the way for the more fruitful labours of those who should come after them. Livingstone's heroic determination not to leave Africa till his work was done, and his solitary death ere it was finished, invest his story with the more romantic interest, and place his public reputation on a higher pinnacle. Krapf was content in his later years with the humbler rôle of being useful. As a pioneer in the field of African linguistic research he has scarcely a rival; and the literary results of those twenty years of retirement at Kornthal remain a precious legacy to future students and explorers and missionaries. He laboured: others will enter into his labours; and all shall be *ad maiorem gloriam Dei*.

E. S.

#### *Memorandum of Dr. Krapf's Linguistic Labours.*

In *Amharic* (the language of Abyssinia), he completely revised for the British and Foreign Bible Society, the version of the whole Bible made in 1810-15, by Abu Rumi, a learned Abyssinian monk. This important task, which occupied several years, was finished in 1879, when the second half of the New Testament was printed at St. Chrischona, and published along with the ancient Ethiopic Version. Dr. Krapf wrote to the Bible Society:—"The Lord be praised for having permitted me to live to see this great work carried out by your Society!" He also published in Amharic Dr. Chalmers's Scripture References, a Scripture school-book, and a little book entitled "Man's Heart either God's Temple or Satan's abode."

In the language of the great *Galla* nation, who stretch from Abyssinia southward to near Mombasa, he prepared a Vocabulary and an Outline Grammar, which were published in London in 1840. Also a translation of

the whole New Testament, and of the Book of Genesis, Psalms, and other parts of the Old (part printed).

In the language of the fierce *Somali* tribes inhabiting the northern corner of East Africa, he began a Vocabulary in conjunction with Mr. Isenberg, but was not able to complete it.

In the "Enguduk Iloičob," the language of the *Masai* nation, who occupy a wide territory between the Wanika country around Mombasa and the Victoria Nyanza, he edited a Vocabulary compiled by Mr. Erhardt, which was published in 1857.

In the "Engutuk Eloikob," the language of the *Wakwafi*, a tribe connected with the *Masai*, but more to the south (see Mr. Last's account, *Intelligencer*, Nov. 1879), he compiled a Vocabulary, with specimen translations of portions of Genesis and St. John, dialogues, materials for grammar, &c., which was published at Tübingen in 1854.

In the languages or dialects of the *Teita* and *Usambara* countries west and south of Mombasa, he compiled a Vocabulary, which has not been printed, but copies have been sent to the C.M.S. missionaries in East Africa.

In *Kinika*, the language of the Wanika, the people among whom he and Rebmann so long laboured, he prepared a "Beginning of a Spelling-book," with a translation of the Heidelberg Catechism, which was published at Bombay in 1848. He also translated parts of the New Testament (including that famous Gospel of St. Luke, also printed at Bombay in 1848, to which is due the Christian movement in the Giriama country). Also a translation of Barth's Bible Stories. He also made the beginning of a Dictionary, which formed the basis of Rebmann's Dictionary, an important work still in MS.

In *Kikamba*, the language of Ukambani, a country north-west of Mombasa visited by Krappf, he translated the Gospels of St. Matthew and St. Mark, (the latter published at Tübingen in 1850), and also a Vocabulary, appended to his "Six East African Languages."

In *Kiniassa*, a language spoken far to the south on the shores of Lake Nyassa, he edited a Vocabulary and Dictionary compiled by Rebmann.

In the *Suahili* language he translated a part of Genesis (printed in 1847), the Order of Morning and Evening Prayer (published at Tübingen in 1854), and the whole New Testament, only parts of which have been printed, but the parts in MS. have been sent to the C.M.S. East Africa Mission. He also prepared an Outline Grammar, which was published at Tübingen in 1850. Also a complete Dictionary, which occupied much of his later years, and the last sheets of which were passing through the press (London: Trübner and Co.) when he died.

In addition to all these works, he compiled his celebrated Vocabulary of Six East African Languages, viz., *Kiswahili*, *Kinika*, *Kikamba*, *Kipokomo*, *Kihiau*, *Kigalla*, which was published at Tübingen, 1850.\*

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\* It may be useful to supplement the above statement by a brief note of the works in the same or neighbouring languages by other C.M.S. missionaries, Isenberg, Rebmann, and Erhardt. Isenberg compiled in *Amharic* a Dictionary, Grammar, Spelling and Reading Book, History of the Church, History of the World, and Geography Book, and translated the English Prayer-book and the Heidelberg Catechism; also prepared a *Dankali* Vocabulary, and translated the Four Gospels into *Tigré*. Rebmann assisted in the materials for some of the East African books mentioned above, compiled Dictionaries of the *Kinika* and *Kiniassa* languages, and made a *Suahili* version of St. Luke, which has just been published by the Bible Society. Erhardt prepared the *Masai* Vocabulary mentioned above.



## THE MEMOIR OF HENRY VENN.\*



HEN, in the *Intelligencer* of July 1880, we briefly noticed the appearance of the Memoir of Mr. Venn in its original form, we expressed the hope that a worthier review would follow, contributed by some one of his surviving friends and fellow-workers. A new edition, with additional matter, now presents itself for notice, and we are still without the worthier review for which we hoped. However, the *Intelligencer and Record* had not waited for the Memoir before doing honour either to the man or to his work; for admirable biographical sketches were contributed to both the *Intelligencer* and the *Record* (then separate publications), at the time of Mr. Venn's death, by old friends who had known him intimately, and had worked side by side with him. We have therefore no intention now of attempting again what has been already done. But advantage may be taken of the appearance of the new edition to present a few extracts which may serve to convey to readers who did not know Mr. Venn what manner of man he was.

The Memoir itself, in its handier and cheaper form, deserves a cordial welcome. The first edition was a handsome volume for a library, and not at all too dear for its intrinsic value; but many who desired to possess the book shrank from the cost. We hope that all who then indulged in the Englishman's inevitable grumble will show their gratitude to Mr. Knight and Messrs. Seeley by laying out the six shillings now demanded—an absurdly low price for such a work. And they need not be afraid that they are being put off with a smaller amount of reading. By a rearrangement of the contents, and the relegation to an appendix of Mr. Venn's important state papers (as we may call them) on the principles and work of the Society, space has been gained for a considerable quantity of new and highly interesting matter. The result is that while the different sections are all retained which, in the first edition, were so valuable in themselves, but did not seem to combine well together, the biography as a whole is more readable, and presents the character and work of Mr. Venn with as much completeness as any book of this size will allow. The additional matter comprises further extracts from the very interesting private journal kept in the years 1849-56; many characteristic letters; and, in the appendix, some Memoranda of Mr. Venn's speeches in the two Royal Commissions of which he was a member.

Our extracts will be of two kinds; first, from the estimates formed of Mr. Venn by others; secondly, from his journals. Of the former, we take first a few paragraphs from the Recollections contributed by Lord Chichester (pp. 284-6):—

Of the great and good men who seemed to me to appreciate him most, I should name Archbishop Sumner and Chevalier Bunsen.

He had great industry and power of application. He was an old man when he served on those two Royal Commissions—one on Subscription to the Articles, and the other on Ritualism. Whatever might have been his previous acquaintance

\* *Memoir of Henry Venn, B.D.* By William Knight, M.A., Rector of Pitt Portion &c. New Edition. London: Seeley and Co. 1882.

with the laws and history of the Church of England, I believe that few of the members of those Commissions came to the consideration of the subject referred to them with a fuller or more accurate knowledge of the questions involved. I was astonished when he used to tell me of the books which he had read up in order to qualify himself for these duties.

Though he held his own opinions very strongly, he was essentially a man of what Butler would call "a fair mind," having a just estimate of his own powers, candid and honest towards all who differed from him, open to receive the truth from whatever quarter. . . .

Within the last two years of his life, in speaking of Ritualism, he said very solemnly, and with tears of thankfulness in his eyes: "With all these errors and superstition, there is a marked work of the Spirit going on in this country. A. B., with all the nonsensical practices observed in his church, preaches the Gospel, and souls are converted. Fifty years ago his sermons would have been called methodistical." And so, again, of the irregular evangelists, male and female: "There is much in some of their proceedings which I cannot quite approve, but they are doing a great work. Evidently the Holy Spirit is working with them, and I rejoice and thank God." . . .

No one had a firmer grasp of Christ as an all-sufficient Saviour, and of all the great truths of revealed religion. In a conversation upon these subjects with Sir James Stephen, the latter exclaimed: "My dear Henry, it is impossible for a man like you, who dwell in a castle of certainties, to have any sympathy with such a poor doubting fellow as I am." The two brothers-in-law thoroughly understood and appreciated each other. . . .

During more than thirty years I was in the constant habit of going with our deputations to the heads of different public departments, and have always come away impressed with the fact that whatever weight was due to the deputations, and whatever impression made upon the Queen's Minister, was mainly owing to the clear, intelligent, and business-like statements of our honoured Secretary. I know that this was the opinion of several of the Ministers with whom I conversed upon the subject afterwards.

There is an interesting memorandum by Mr. Venn's niece, Miss C. E. Stephen, sister of the present Judge, from which two passages may be quoted (pp. 287-90):—

My father used to say that my uncle lived in a "paradise of certainties;" and so indeed he did. It was a paradise for others as well as for himself. The effect of his "steadfast, immovable" grasp, not only of divine things, but of all the deeper and broader truths of human nature, was to re-assure weaker souls, and by the sense of stability and security it imparted to afford a shelter for the freest play of natural feeling and of innocent merriment. . . .

It was not the fact of his "certainty" that so impressed me, but a sense of the depth of the experience out of which his convictions had been wrought. The texture of his faith was of an extraordinary solidity; and to those who knew him long and intimately, it derived an awful authority from the holiness and the pure uprightness of his most faithful life. None who so knew him could fail to know certainly that his life was fed from within by a deep and fresh spring of "living water, springing up unto everlasting life."

The references in the book to Bishop Wilberforce are naturally of special interest. Nothing that Mr. Venn wrote is more masterly than the letter in which he rebuked the eloquent advocate of the S.P.G. for his implied depreciation of the C.M.S., and so convincingly arrayed facts and figures that Wilberforce (he was only Archdeacon then) was fain, not only to plead that he did not mean what he appeared to say, but even to "withdraw altogether" that which he did mean. But the references are not all of this character. It was some years after that letter, for instance, that Samuel of Oxford delivered his grand speech

at the C.M.S. Jubilee Meeting. And the Memoir actually concludes, and concludes very happily, with the Bishop's letter on Mr. Venn's death (p. 384):—

I feel his death to be the breaking of no ordinary tie; his father baptized me and lived and died an honoured and beloved friend of my father and mother. The inheritance of Christian love, always a precious one, descended, and when added years lessened, as they always do, the disparity of age between us, he was always to me a kind and considerate friend. I honour especially in him the dedication of a life to a noble cause with an uncompromising entireness of devotion which had in it all the elements of true Christian heroism. You must look on his life as a grand epic poem which has ended in an *euthanasia* of victory and rest.

Another interesting testimony is quoted from a letter written by Dean Stanley on hearing of Mr. Venn's decease (p. 268):—

Amongst the recompenses for the many annoyances of the Ritual Commission, I consider one of the greatest was the opportunity it gave me of becoming acquainted with so venerable and beautiful a character; often differing from him, but more often agreeing, and always finding him the same candid upright colleague, I learned highly to value him. You will doubtless have many sympathizers who will speak from a far more intimate knowledge, but in the outside world you will not have many more sincere expressions of sympathy than this.

Lastly, we may extract one very just and striking passage from the Memoir itself, in which Mr. Knight speaks with authority as Mr. Venn's colleague in the Secretariat (pp. 273-5):—

His missionary principles were fixed and unalterable; but at the same time, he never forgot to enlist in the good cause all such collateral aids as were not inconsistent with these principles, or obstructive of them. "The earth is the Lord's and the fulness thereof," was the motto happily suggested by the late Prince Consort for the Royal Exchange; and this was his maxim also, and faithfully did he obey it. Winds and waves fulfil the law of the Most High, and we are not to forget that the same Supreme Ruler who is the God of Grace is also the God of Providence, and that all things, temporal as well as spiritual, are to be used by His servants, and may be guided by Him.

Under this conviction, though he had no special love for philology and phonology, when it became necessary to construct a scientific alphabet to record languages hitherto unwritten, and as the earlier attempts at writing some of the tongues of West Africa had become obsolete and unintelligible, owing to the want of some philosophic system—no sooner did there seem to be a fair opening into the Yoruba country, than he threw himself, heart and soul for the time, into the question of phonetics, thoroughly examined Pitman's process and repeated his experiments, canvassed other essayists in the same branch, consulted (as his journal records) Chevalier Bunsen, who had always taken a lively interest in the Society, and especially its German agents, and, in conjunction with Professor Lepsius, of Berlin, devised a scheme, taking the ordinary Roman alphabet for its basis, which has been widely recognized as adapted for its object, and proves amply sufficient, with but some slight modification, for the rendering of the Holy Scriptures and the Book of Common Prayer into the languages of those whom, not having seen, he so dearly loved.

It was this feeling that led him to throw himself ardently into the development of Native industry in West Africa. Every Native merchant who visited him—and there were few who did not—was urged to collect and transmit to him specimens of the products of his country. He did not rest until he had proved by careful analysis the superiority of Sierra Leone arrowroot, and had seen it take its independent place in the home market. He procured well-chosen samples of the wild cotton of the Gold Coast, and had them tested at Manchester. He visited that great city and most of the large towns of Lancashire; and his accurate calculations, business-like expositions, and later on, his investigation and audit of accounts,

were the marvel of those most active merchants. He arranged for the careful training of two or three negroes in Kew Gardens, and thereby interested the Director, the late Sir W. Hooker, so that he was ready to recommend the establishment of a Botanic Garden at Lagos. He also provided for the medical education in England of three negroes, who have since done well in the employment of Government on the West Coast. He found means of reaching the late Prince Consort, who had before honoured Dr. Krapf with a personal interview, when he first brought to England the tidings of those wondrous discoveries in East and Central Africa, of which that missionary, with his colleague, Rebmann, was the pioneer, and the Prince had then entrusted him with a present of an Arabic Bible and a clock, to be given to the Imâm of Muscat, the Suzerain of the Sultan of Zanzibar, with a representation of the folly and miseries of the East African slave-trade. His Royal Highness now welcomed the efforts for the civilization of Western Africa, admitted the Rev. S. Crowther, now the Negro Bishop of the Niger, to an audience at which her Majesty was also present, and took his share in the philanthropic movement by the presentation of simple mills and machines for the use of the Native chiefs. All this time Mr. Venn was most unremitting in his efforts to maintain the African Squadron. Memorials, memoranda, deputations to the Foreign Office, the Colonial Office, the Admiralty, never failed to be presented at the right time.

Correspondence that of itself would form a volume attests the thoroughness with which he entered into the scheme for the navigation of the Niger—that scheme which is already bearing such wonderful fruit in the Niger Mission, though as yet but in its germ. The welfare of Africa, his childhood's love, often brought him into contact with Lord Palmerston, himself equally in earnest as to the suppression of the slave-trade, who always evinced for him the greatest respect and regard.

Next, taking up Mr. Venn's own journal, we get some glimpses of the many-sided life even of a Missionary Secretary (pp. 191-3) :—

*Friday, Dec. 7th, 1849.*—At C. M. House before 10. Usual prayer-meeting and Scripture. Had intended to call on the Bishop of London, but a flood of callers detained me, without intermission, till 3 o'clock. Among the rest, Captain Layard (Lay Secretary of London Society for Promoting Christianity among the Jews), to gain information about the payment of returned missionaries; Rev. A. Tidman (Secretary London Missionary Society); Rev. Mr. L., to inquire about curacy; Mr. Johnson, ditto: Messrs. Townsend and Gollmer. At 3, Gorham Cause Committee. At 4.30, darted out to catch an omnibus at Westminster Road, which took me to Kennington Gate, where another omnibus was full; but I stood on the step to save time. To J. Thorntons'. Visited M. T. Stayed dinner.

*Wednesday, 12th.*—To Sir E. Buxton. Arranged with him for the proposed deputation to Lord Grey at 3. To C. M. House. Received a note from Lord G. putting off deputation till Saturday. Sent off messengers to Sir E. Buxton and Sir R. H. Inglis. Called upon Mr. Hutton. Consulted with him on the subject of the deputation. He gave a high opinion of Sir W. Winniett, the Governor of Cape Coast, as a zealous opponent of the slave-trade and friend of Africa. Returned to the C. M. House. Hastened to the Colonial Office, to explain matters to the members of the deputation, in case they should not have received my notes. Went to the Privy Council; heard Dr. Addams commence his speech on behalf of the Bishop of Exeter. Dined at an hotel. Went to a meeting of the secretaries at the London Missionary House at 5.30. Present: Messrs. Tidman, &c.; Revs. W. Beecham (Wesleyan Missionary Society), P. Latrobe (Moravian), and W. Ayerst, and Mr. Greenway. Conversation during tea upon African orthography and the ignorance and indifference of the public on missionary subjects. Prayer by Dr. Tidman. Subject for discussion, "Propagation of the Gospel in China" (chiefly about Gutzlaff—his accounts not to be trusted). Returned home, tired out, at 9.30.

Here are interviews with Lord Palmerston, Chevalier Bunsen, and Bishop Blomfield (pp. 206-8) :—

*Tuesday, March 12th, 1850.*—Went off early; in to breakfast at Sir T. D. Acland's; a West African party—Lord Harrowby, Sir R. H. Inglis, Sir Edward

Buxton, Captains Denman, Pelham, Trotter, Mr. Evans. The consultation was to be upon the Parliamentary tactics in reference to Mr. Hutt's motion next Tuesday for the removal of the squadron. A request was sent to Lord Palmerston at about 10 o'clock to see some of the party on the subject. The answer was that his lordship was not up, upon which the messenger was sent back to ask for a note. The answer returned was that he would be ready to see us at 11.30, at which hour we all went in a body to his private residence, Carlton House Terrace, except Lord Harrowby. Lord P. received us in his dining-room as cheerfully as if the Greek affair existed only in Herodotus. We sat round a table. Sir T. Acland opened the business admirably, putting a few strong points tersely. Lord Palmerston's answers were frank and very satisfactory: the maintenance of the squadron was a Government question; it was to be stated in the House that the measure had been successful to a great extent, but that our experience had taught us that it might be rendered more effectual by new arrangements, without an increase of expenditure; that Lord P. was to write a despatch explaining the law respecting property employed in slave traffic—that it might be seized and destroyed, as well as the barracoons. Lord P. engaged to consider of a modification of the head-money upon captured slaves, so as to make it equally profitable to the squadron to prevent the embarkation of slaves as to capture a full slave-ship; also to devise some means of personal punishment of the captain and mates of captured slavers, "by which," said Sir Robert, when he ultimately read the memorandum, "I mean hanging."

*Friday, October 11th.*—Left home at 8.30 to breakfast with Chevalier Bunsen; large family party and Lady Raffles. After breakfast went with Bunsen into his study for two hours. . . . Discussed the question of East African discovery, and some attacks which had been made upon Dr. Krapf's discoveries in Berlin; also African philology, both Eastern and Western. He was much interested by the information I gave him respecting the syllabic systems of orthography among the Cherokees and Cree Indians. He then gave me an account of the progress he had made in the study of Chinese; he showed me a thick quarto book with a large quantity of Chinese writing. This led to my informing him of a key for finding Chinese words in the dictionary, which Mr. Edwin Norris had invented and explained to me. Bunsen then told me there was one other matter for which he had been anxious to see me—that next Monday was the King's birthday; that he had long been in the habit of writing him a private letter, to reach him upon each anniversary, and should therefore send one by this evening's post; and he wished to have the last information from Jerusalem and from East Africa, to cheer the King's heart, and turn his thoughts for a brief interval from the cares of State. I left him the last letter of Bishop Gobat and a paper of Dr. Krapf's, which he said he would enclose to the King. Upon leaving Bunsen, I went to the Bishop of London and obtained an early interview with him. I explained our wish to procure ordination for the students recently arrived from Basle. He entered very kindly into the matter, and said he should always be ready to do anything which the Society might wish, if it was in his power.

We cull some miscellaneous extracts almost at random, but all are interesting (pp. 218-19, 226-9):—

*March 22nd, 1851.*—To C. M. House before 11; a call from his Highness Prince Schönberg of Waldenberg, a munificent patron of the Moravian Missions. He made many inquiries about our Missions, with which he was intelligently acquainted. Then to the Foreign Office, where Lord Palmerston had appointed a meeting with S. Crowther. Went to Lord P.'s private residence, had an interview of nearly an hour. Lord P. thoroughly investigated the circumstances of Abeokuta and the late Dahomian War; showed great interest in the subject, and listened with much kindness to all our remarks. . . . Then went with S. Crowther and his son to Kew Gardens; Sir W. Hooker not at home, spent our time in the Museum.

*November 28th.*—Called, on way to Salisbury Square, at a foreign clock-maker's, and chose five clocks as presents for the chiefs at Abeokuta. At the office; spent three hours, amidst many interruptions, in correcting the Sierra Leone paper. Admiral Hope and Mr. Tait called upon the subject of West Indian distress. Mr. Fenn called, and discussed for some time Ceylon affairs; also Messrs.

Hinderer, Allen, and Hensman, to whom I expounded the principles upon which they were to encourage Native industry and lawful commerce, without involving the Mission in the charge of trading. Mr. and Mrs. Paley and Miss Sealey came; took leave of them on the departure of Mr. and Mrs. P. for Abeokuta.

*Thursday, December 4th.*—Breakfasted with L. at Sir R. H. Inglis's; present Lord Glenelg, Sir T. D. Acland, Sir C. Lemon, Dean of Norwich, and others. I sat next Mr. Benthams, a botanical writer. I obtained much useful information respecting African botany, as he had edited Hooker's *Flora of the Niger*; talked with Sir T. D. Acland; to the S.P.C.K. to discuss the case of Pitcairn's Island.

*Friday, 5th.*—Writing letters for Africa, to prepare the Sierra Leone missionaries for the Bishop's arrival and a new Church constitution, to induce the Chief Justice to act on the Finance Committee, and to stir up Mr. —, the merchant, to promote the growth of cotton. Also to Lagos and Abeokuta to heal a dissension, to establish an institution for Native teachers upon a right basis, and to stir up the missionaries to branch out in answer to the earnest invitations from the neighbouring tribes.

*Tuesday, March 16th, 1852.*—Koelle in the evening; three hours' hard discussion upon Chinese orthography.

*Thursday, 25th.*—Mr. Koelle called to show me the map and the classification of the African languages. He has collected specimens of 151 languages, and it may be reasonably concluded that there must be as many more of which we do not yet know the names. How shall all these read "in their own tongues, wherein they were born, the wonderful works of God"?

*Saturday, 27th.*—To C. M. House before 10. Determined to minute my engagements. One hour opening letters; 20 minutes for 2 days' newspapers; 40 minutes writing 8 letters. Mrs. V. called and kept me three-quarters of an hour. Students from the Training School, and Hassan from the College, one quarter of an hour. Mrs. — over the grievances of her widowhood, and memoir of her husband, one hour and a half. Chevalier Bunsen, three-quarters of an hour, who came to inquire about the latest accounts of East Africa and Palestine, for his annual letter on the King's birthday. Drawing up minutes of Tuesday's Committee, 2 hours, ended at 5 minutes past 5. To "Portugal," for dinner, and back to the office at 5.30. Tea and coffee with the clerks till 6. Prayer-meeting till 6.30. Home.

*Wednesday, December 1st.*—Went to Lambeth to dine *tête-à-tête* with the Archbishop. We dined in the waiting-room adjoining the library, the Archbishop only being in town for one night. He was full of spirits, taking a very cheerful view even of the state of the Church—all the events of Convocation, and the prospects for February—the state of the colonial dioceses and several at home—the prospects of the Ministry and University Commissions, interspersed with numerous domestic topics, made the time pass too rapidly.

*Wednesday, 8th.*—Writing Indian letters till 12, then to Chev. Bunsen. There met Lord Shaftesbury and the committee of the Jerusalem Diocesan Fund. Called on Lord Chichester at the Ecclesiastical Commission, and sat a few minutes. To C. M. House; finished Indian letters. To the Native Agency Committee at 4, Sir E. Buxton in the chair. Sir T. D. Acland, Lord Harrowby, and his very pleasing son, Lord Sandon, Mr. Evans, and Gurney Hoare, all delighted with the prospects of cotton and the accounts from Lagos. To dinner with the Stephens; home at night with L.

*Jan. 30th, 1854.*—Another long day at Chevalier Bunsen's about the Alphabet.

*Feb. 1st.*—Another four hours this morning at Chevalier Bunsen's.

At a time when the great subject of Education in India is again to the front, and statesmen are looking back to Sir C. Wood's famous Despatch of 1854, the following is particularly interesting (p. 231):—

*May 26th, 1854.*—Mr. Strachan, of Teddington, came soon after, bringing me an account of his interview with Sir C. Wood. My heart was filled with praise and gratitude to God at hearing of the measures respecting education in India which it was proposed to adopt. A despatch will soon appear which will lay a foundation for missionary schools and accomplish more towards the evangelization of India than any public measure which has yet been adopted.

So is the following, referring to the appointment of Dr. Tait to the Bishopric of London (p. 235):—

*October 30th, 1856.*—To Addington at 1 o'clock. At 2 the party assembled for luncheon, and afterwards the Archbishop [Sumner] proposed that Dr. Tait and I should walk with him in the park. We remained out for more than two hours, sauntered about the grounds, and sat on the benches, and I was permitted to join in a deeply-interesting conversation upon a variety of points connected with the future duties of the Bishop-elect. On many matters more immediately connected with the C.M.S., such as the ordination of candidates, the principles upon which Missions must be conducted, &c., I received the most cordial and satisfactory assurances. We also discussed the questions connected with City Missions—open-air preaching—lay assistance, &c., and I felt very thankful for the prospects of the diocese under its new superintendence.

And so are the following sentences from the two last journal entries published (pp. 239-40):—

*December 2nd, 1850.*—Captain Prevost, who is going to the Pacific, in one of the finest steam frigates in the navy, to settle a boundary question on the mainland opposite Vancouver's Island, called on me. He had been on the station two years ago, and had taken great interest in the Indians on the west of the Rocky Mountains, and now being suddenly called to the same station, and intending to take his wife with him, he was anxious to offer a free passage to a missionary. . . .

*Friday, 19th.*—A dismissal at the C. M. House at 12. It was an occasion of special interest, because each of the three missionaries had gone out on short notices. Mr. Duncan, a schoolmaster, was appointed only ten days ago, upon the noble offer of Captain Prevost, H.M.S. *Satellite*, to give a free passage to any missionary agent whom the Society would send to labour among the Red Indians on the western coast of North America. Captain Prevost was present on this occasion. . . . Mr. Knight gave a noble address, in which he spoke of the new station we are about to occupy in N.-W. America, as immediately opposite to Shanghai, so that we now complete the girdle of missionary stations round the globe.


As this notice is appearing at the same time as the article on Dr. Krapf on another page, it may be well just to point out two slight errors in the allusions to him in the volume before us. It was Rebmann, and not Krapf, as stated on p. 214, who was the first to discover a snow mountain in Central Africa. And a letter about Krapf's journeys, on p. 298—in which Mr. Venn states that he "came to a large lake on the northern side of the snowy range, and from thence saw the Nile flowing in a northerly course"—is headed, "First Notice of the Victoria Nyanza," which lake Krapf never approached within two or three hundred miles. In fact Mr. Venn himself must, on a first hurried reading, have misunderstood the letters (they reached London in half-burnt fragments), for Krapf neither crossed the snowy range nor saw the Nile, nor did he ever claim to have done so, nor did the Society suppose that he had done so, as any one may see by referring to the *Intelligencer* of February, 1852.

We have only again to thank Mr. Knight most warmly for this admirable volume, and to express an earnest hope that it may be read by the Society's friends all over the country—indeed, all over the world. To the grace of God manifested in Henry Venn the Society owes, in no small degree, the maintenance of its principles, the confidence of its supporters, and the success of its work.

## EXTRACTS FROM THE ANNUAL LETTERS.

## PALESTINE.

*From the Rev. J. R. Longley Hall, Jaffa.**Jaffa, November 24th, 1881.*

ORWARDING to the Committee a Report of my work in Jaffa, Ramleh, Lydd, Haifa, and Abûd, and the intervening villages, for the past year, my heart is full of praise and deepest gratitude to God for all His goodness and mercy towards us. As I look back it seems as if the past year had been one of sterner trial, greater difficulty, deeper danger and temptation, than any previous year; and as I think of the size of my district, and the ever-increasing work, I hardly know how I have been enabled to sustain it all. But most truly I can say it was His grace that was sufficient, it was His strength that was made perfect in my exceeding great weakness. He it is who has always caused me to triumph, and it is on Him that I rely for the future.

In the town of *Jaffa* the work is becoming almost daily more important. Our services and meetings are attended much more regularly than before, and those who come are very attentive, join heartily in the responses, and listen eagerly to the Word read and preached. There have also been more applications for admission to the Lord's Supper than in previous years, and although I have not as yet seen fit to admit any of these applicants, yet the special instruction given to them must, I am convinced, bear fruit, and I trust that at no distant period many, if not all of them, will give evident proof of having been born again, and made heirs of eternal salvation. It is for this that we labour, and nothing short of this will satisfy us. Our school also has been well attended, and the half-yearly examinations have shown very good progress made, especially in Scripture knowledge. Not only is there daily systematic Bible instruction, and not only do the children learn by heart some portion of Scripture every day, as well as Scripture proofs to the Church Catechism and the Thirty-Nine Articles, but every afternoon Mrs. Hall herself goes to the school with one of the large coloured Bible pictures of the Religious Tract Society, and makes the children

read to her from the Bible, or repeat from memory all that is recorded about the scene, or the person that the picture represents. This draws out their knowledge, attracts their attention, interests them in the Bible, and clears away and makes plain many of the difficulties which children find in Bible history. Many of my elder boys have shown themselves steady, intelligent, and obedient, and would well repay being sent from us to a higher school, but the vacancies in Bishop Gobat's School, Jerusalem, are so few, and the funds so small, that I have only been able to obtain admission for one or two, notwithstanding the great kindness of Mr. Zeller. I much wish that something further could be done towards keeping a hold—an exclusive hold and control—upon the best and most intelligent boys in our schools until they are sixteen or seventeen years of age. Not only would they then become, in almost every instance, confirmed and established Protestants, but in many cases, with God's blessing, they would become genuine Christians, a real help to us in our work, and a real blessing to the communities amongst whom they settled.

Mrs. Hall has two Bible-classes for women every week, which are amongst the most important branches of our work. One of these meetings, which is intended for the higher, cleaner, and more respectable class of women, is attended sometimes by the wives and families of Moslem Turkish officials here in Jaffa, and many poorer Moslem women come to the other class.

In *Ramleh* the number of children in both our boys' and girls' schools is much larger than last year, and the instruction given and the mode of instruction are most satisfactory. Two-thirds of the children are Moslems. I regret that I cannot speak quite so favourably of the congregations, so far as numbers are concerned. The attendance at our different services is very small, considering the population of the town, and I much fear that this is owing to the unusually quarrelsome character of the Ramleh people. Hardly a single night passes in Ramleh without a murder; not one



night without several terrible fights. Only a few days ago there was a most serious collision between the members of the Greek and Latin Churches in Ramleh; and an attack upon the Latin convent, which would certainly have ended in a massacre of all the monks, was only rendered futile by the interference of Turkish soldiers. But worse than this, there has never been a Protestant congregation in Ramleh of more than twenty or thirty persons, from the time that Bishop Gobat started work there up to the present date, without quarrels arising of the most serious kind, and with the most damaging results. It will thus be clearly seen that Mission work in Ramleh is no easy matter, and were it not for the very great encouragement we have, both in the schools, and from those who regularly attend our services and meetings, the fact that the command to preach the Gospel is "to every creature," and the promise of final victory over our great enemy sure and certain, we should be tempted to abandon such a stronghold of Satan as under the ban of the Almighty. Nevertheless, we have very much to be thankful for in Ramleh, as, notwithstanding all the difficulties and disappointments, the work has made undoubted advances during the past year.

At Lydd the number attending both the schools and the services is larger than in any other of my out-stations, and on Sundays the attendance at the services is so numerous that there is often very considerable difficulty in seating them all in our small schoolroom. We have here a very energetic Native agent, who was trained in our school at Jerusalem, and afterwards in the Preparandi Institution. He has now been eighteen years working in Lydd, first as teacher, and now as Native agent. He shows great life and spirit into the work.

About six months ago three Russian princes visited this country, and on their return journey passed through Lydd. Mualim Hanna no sooner heard of their approach than he led out the girls' and boys' schools, and drew them up two deep in front of the tents. As soon as the carriage containing the princes drew near the children commenced singing "Hold the Fort" in Arabic. When this was finished one of the boys went forward and read the Seventy-second Psalm, and immediately

afterwards an address of welcome in Arabic and English, Mualim Hanna having been previously told that one or more of the princes understood English perfectly. Then all the children sang an Arabic translation of "Marching along," at the close of which they shouted, "God save the Sultan, hurrah!" Afterwards the boys marched past the tents, and laid palm branches before them, and then three girls advanced with large wreaths of flowers, and presented one to each of the princes. The princes ordered apples and cakes to be distributed amongst the children, and also sent ten Napoleons to Mualim Hanna as a present to the teachers. These ten Napoleons the teachers brought to me, and asked how they were to be distributed, and I finally arranged with them that five Napoleons should be divided amongst the teachers, and five amongst the children of the school. I ought to mention that this welcome to the Russian princes was arranged and carried out entirely by Mualim Hanna Dimishky. He applied to me for permission, and I at first was somewhat reluctant to give it, partly because personally I have no particular partiality for Russian princes; but still more because I was sure that the princes would visit the Greek Church of St. George at Lydd, and that there would be a grand service in their honour, and I dreaded lest the children of our school, having read their address of welcome, &c., should follow the princes to the church. However, finally I gave permission, on condition that the children were marched straight back to school after the welcome, and not released from school until after the departure of the princes. This desire on my part not to associate our school in any way with a Greek service was rewarded in the following way:—When the children had been marched back to school, the Greek Patriarch, who had come specially from Jerusalem in order to have a grand service with the princes in the Greek Church at Lydd, took the princes to the shrine of St. George. He then proposed an elaborate High Mass in the church, for which great preparations had been made; but the princes replied, "No, we have just had our service with the children outside, and we have neither time nor desire for more." The Pacha of Jerusalem (who was accom-

panying the princes) also went to our school, and congratulated the teachers most warmly, especially when he heard that we have sixty Moslem children in our Lydd schools.

At *Haifa* the work is somewhat small, as it is not yet a year and a half old. Still, we have congregations of about twenty-five persons, and six of these have asked to become communicants. We have a boys' school of thirty children. The Native pastor, the Rev. Seraphim Boutaji, is working quietly and well. *Haifa* is greatly under the influence of the Latins, who have very good schools, and very clever priests there.

The work in *Abūd* is rapidly extending its influence far beyond *Abūd* itself. Already twelve Moslem boys come from distant villages, and spend the whole week in *Abūd*, in order that they may attend the school. Here, as in other places, God has been very gracious to me in sending me really suitable agents. Mualim Ibrahim Harb is a truly earnest Christian man, and his character is so upright, and his life so consistent, that he has won the respect and esteem of both Christians and Moslems. His wife also is a good teacher. Two months ago there was a terrible fight in *Abūd* between the Christians and the Moslems, but Mualim Ibrahim was able to persuade about sixty men to have nothing to do with the quarrel, and although our school-house stands on the borders of the Moslem quarter, it was not touched, nor were any of our congrega-

tion attacked, nor their property in the smallest degree injured. I have visited, distributed tracts and portions of Scripture, and preached during the year in a large number of villages in my district, and in every one I have been received well, and in the great majority I have been welcomed heartily.

With regard to the spiritual condition of my district, it is with much gratitude to God that I am able to look back and feel that things are not as they were, that we have made progress, that there is far more inquiry after the truth amongst the congregations, and far more consistency of life amongst the genuine Christians than there was a few years ago. In all this I feel that there is the loudest call to praise God and take courage. But still things are very, very far indeed from being what one would like to see them. The prevailing immorality and licentiousness of the people of the country, the utter disregard of truth, the total ignorance of all (outside our own congregations) of the necessity or possibility of such a thing as spiritual religion, or that God requires more than a mere formal, outward worship; these things, which are so difficult for strangers to conceive or realize, cause us oftentimes to weep and sigh when we think of the tremendous efforts made, the amount of labour and money expended, and the hardships endured, and yet the results so small. Truly, the work is to be done, "not by might nor by power, but by My Spirit."

#### PERSIA.

*From the Rev. Dr. E. F. Hoernle, Medical Missionary.*

*Ispahan,*

*November 30th, 1881.*

1. Our congregation numbers 53 communicants and adherents, with children.\* (a) Every Sunday morning we have a service conducted in Persian (with the exception of the hymns and Psalms, which are in Armenian). This service is our missionary service; it is meant as an opportunity we offer Persians to hear the Word, and almost every Sunday one or two are present; sometimes, but rarely, half-a-dozen; some of these, I should add, buy afterwards a copy of the New Testament or

the Gospels. It is of importance to maintain this service, although our congregation consists of Armenians. For this is the only way we can publicly proclaim the Gospel in Persian, and is also a ready opportunity of getting into conversation with them.

(b) In the evening we have a Sunday-school, conducted in Armenian, which the whole congregation, old and young, attend. After prayers they break up into six classes, conducted by as many teachers. The subject this year was, during the winter, the Parables of Christ; and during summer, Old Testament History. We have got as far as the election of Saul to the kingship of Israel. Besides, they learn every week

\* Dr. Hoernle has omitted to fill up these blanks.

a text suitable to the portion of Scripture to be gone through.

(c) On Saturday evening there is an Armenian prayer-meeting, conducted entirely by the members of the congregation. We have Communion every first Sunday in the month (besides on the high festivals), and the average attendance is 40.

This is perhaps the best place to say a few words on the spiritual condition of our people. I am thankful to say that with one single exception we had no cases calling for anything like church censure. The single exception was when two of our young men got somewhat tipsy on an excursion; they were nothing like drunk, and were both sorry for it afterwards. Our faults are more of a negative kind. There is not sufficient enthusiasm among us; none, or very little, of that burning zeal for God's cause, which becomes an overmastering and all-absorbing passion; none, or very little, of that constraining love which cannot help working for Christ, and which will of its own accord move on and suggest improvements; which is not only willing to be led, but will lead and push on. It would indeed be unfair to expect very much spiritual activity from people who had been brought up in a Church deep in spiritual slumber, and which has well-nigh deadened the religious sense altogether. Nor would it be right if we did not acknowledge gratefully that, on the whole, there is a good deal of harmony among the members, and a fair willingness to be shown what to do. Yet we cannot suppress a yearning for a richer outpouring of the Holy Spirit, to rouse and stir us all to greater activity in the cause of Christ. For our Church, perhaps more than any other Christian Church, ought to remember its missionary character, that it is through the Armenian Christians we hope to reach the Mohammedans of Persia.

(d) Our Church Council consists of five members (besides the missionary, who is president *ex-officio*). They are elected by all the male members of the congregation who are above twenty years of age. They meet once a month to discuss and settle congregational affairs. In their hands is also the Church Fund, and its administration is their chief work, though I try to interest

them in all the affairs of the congregation. The Church Fund is chiefly a Poor Fund, though part of it goes to an Endowment Fund for a Native pastor, and towards payment of a pupil-teacher in the girls' school. The Church Fund amounts at present to

Such are the more stated and regular affairs of our congregation. Of extraordinary meetings, I should mention the congregational tea-meeting. The whole congregation met in the forenoon for transaction of business (at the time of the Armenian Christmas, three weeks after ours), to elect new office-bearers, to hear the reports on Church funds, &c. In the evening we had what is called at home a tea-and-cake *soirée*, with exhibition of magic lantern. It was a pleasant evening, which all enjoyed. Again at Easter we had a picnic in a large public garden here, where old and young amused themselves. I think such opportunities have their value in bringing members together and fostering a spirit of harmony.

I am fully conscious I cannot report much progress, and I grieve over it. On the other hand our difficulties are great, and one man utterly insufficient to cope with the work. And though I know that God gives in proportion what we ask Him to give, yet I often feel that all I can do is not to let things go backward. The great variety of work, and its multifarious demands, prevent any one work being properly done justice to. Especially do I feel there is at present a sad lack of house-to-house visitation; but so severe is the pressure that both Europeans and Armenians have told me the only way to get me to see them is to get ill. There is enough work here to keep three men well employed; how is one man to do it all?

2. *Schools*.—The boys' school numbers ninety-eight boys, and the attendance is fairly regular. I have done my best to get it into good working order by insisting on regular and punctual attendance, by getting a graduated series of English and Persian reading-books, and by fixing for every half-year the work of every class. We have also added this year another class to the school, thus enlarging our curriculum. We shall now be able to train boys for the Calcutta University Standard, which is of importance for various reasons. It is good for the prestige of our school;

it is a help to the Armenian boys, of whom many go to India; and, lastly, we are enabled to keep a longer hold on the boys, and this at an age when probably our influence will tell most on them. We are very thankful for the additional grant; but the whole grant just suffices to pay the teachers. Books, repairs, &c., must be paid from other sources. I am glad to say that part of this item has been provided for by the liberality of the Society for Promoting Christian Knowledge, who have promised us a grant of books up to the value of 20*l*.

As to the girls' school, it is impossible for me, for many reasons, to look after it properly. All I can do is to see that the teachers do not neglect their work; I also examine the older girls in English and Scripture from time to time. The head-master has, at my request, begun to teach the older girls Persian, so that they may be better able to join in the Persian service; also, the wife of one of the telegraph clerks here (Mrs. Tuff) comes once a week to teach the older girls darning, cutting out, &c., which knowledge, I hope, will one day prove useful to them. I take this opportunity to express strongly once more my opinion of the need of a thoroughly qualified head-mistress, and also that the present grant is altogether inadequate; one teacher and two pupil-teachers are paid from other sources.

3. *Orphanage and Industrial School.*—In this department we have had a good deal of trouble this year. The industrial school, you know, is a weaving establishment. For some reason or other this trade seems not to be very popular with the boys, of whom some, no doubt, considered themselves destined for better things. This feeling, however, would, in all probability, have passed off, but that the enemy was watching outside (headed by his Grace the Bishop of Julfa!), and encouraged

the boys to run away: thus we lost four boys during the last twelve months. It has done, however, no harm to the good name of our orphanage (or boarding-school—thus called, as some boys pay for their board and education), and it is now fuller than ever, and containing twenty-three boys. But I would ask the Committee to consider that we are living on the capital sum provided by the Basle Mission, and that unless other contributions come, that sum will be finished in three or four years; and what then?

4. Lastly, the *Medical Mission*.—This was meant to be my chief work; but hitherto, owing to lack of time, and especially want of funds, it has retired very much into the background. I am unable to have my dispensary open more than twice a week, when I see on an average twenty-five patients each time. Within the last three weeks there has been a quite unsuspected increase of work, owing to several cases requiring operation coming in together. But few patients come from the town (Ispahan); and again I repeat, until we have a dispensary in town, the Medical Mission here does not get a fair trial. I cannot undertake it now for lack of time; but even on Mr. Bruce's return I shall not be able to do it for want of funds. The only contributor at present is Mr. Bruce. We want twice the money to carry on a dispensary in town. Then only in the word's full meaning shall we have a Medical Mission to Moham-medans.

I trust Mr. Bruce's stay at home will be the means of stirring up an interest in the Persia Mission, and that on his return we may be able to grapple with our work more successfully. In the meanwhile it is my most earnest prayer that the feeble and weak efforts put forth now, may, in God's infinite mercy, be abundantly blessed to His glory and the extension of His Kingdom.

#### WESTERN INDIA.

*From the Rev. J. G. Deimler, Mohammedan Mission, Bombay.*

*Bombay, Nov. 29th, 1881.*

Our Mission is to the Mussulman population of Bombay, and we lose not sight of our duty as regards them, yet in a city like Bombay other duties of a multifarious nature, more or less subversive to the cause of Missions, daily

claim our attention, and make unavoidable calls on our time and strength.

Much work was entailed in the preparation of our house for the reception of several ladies engaged in Zenana Mission work, and the girls of the Normal School, about twelve in number. We

are now fairly settled, and the work, both of the Zenana Mission and school is progressing. If we receive two ladies more to work in the Mussulman zenanas, it is all that can be wished for in the present state of the Mission. Under God's blessing the opportunities for Mission work in the zenanas of Bombay are practically unlimited.

It is very interesting to trace the Zenana Mission from its humble commencement to the present state of efficiency. I well remember the time when I, going from shop to shop, found here and there that Mrs. Deimler would be permitted to visit a Mohammedan zenana, and how glad I was to communicate the good news to her. Not to speak of zenanas in Hindu houses, there are now about forty Mohammedan zenanas in which a lady visitor is welcome, and there would be many more if we had a proper staff of teachers, endowed with a cheerful manner, experienced, and zealous in bringing the glad tidings of salvation to souls still shrouded in darkness. There is no doubt that the Zenana Mission is a powerful means, not inferior to any other, in the evangelization of India.

Scarcely a day passes on which we do not receive Native visitors; some of them return friendly calls we have made to them, some call for various reasons of their own, and others for the sake of discussing religious topics, or of receiving instruction in the Christian religion. We are careful to lay before our visitors the one thing needful to the salvation of their souls by Jesus Christ, the Saviour of sinners. About a dozen have, more or less regularly, called at stated times, and it has been my practice, whatever the motives that may have brought them, to read to them a portion of Scripture, especially the Gospels, and to expound to them its contents. Those who are not sincere seekers after truth, thus learn a lesson which perhaps they will never forget, and will of themselves leave off coming.

It is in this connexion that I urge my request for a catechist, or if not, at least a Scripture-reader, able to read to or with the Mohammedan visitors a portion of Scripture, or a tract, if I am hindered by any pressing engagement from doing so myself.

A Mohammedan convert has been receiving instruction twice a week from

myself, or when I have had no leisure, from Mrs. Deimler, with the object of building him up in the Lord, and making him useful to others. His attention and his zeal in the cause of the Gospel have greatly cheered our hearts.

On our return here we made a point of paying visits to all our Native friends and acquaintances. They were much pleased to see us back again in Bombay: some we found had been removed from us by death during our absence, amongst them our good friend, the late Wasir of the late Sultan of Zanzibar. His family, too, were gone, having left for Zanzibar after his demise. He was a very liberal-minded Mussulman, without bigotry, as well as without infidelity. He loved to read the Arabic New Testament, which he said was precious to him. He sometimes called on us with some of the members of his family, and allowed me also, when calling with my dear wife, to see them and to shake hands with them, as I was "as a padri—his brother." Both Mrs. Deimler and myself continue to visit Mussulman houses, and I also visit shops.

Sometimes, taking with me a number of tracts, I go from shop to shop in the Bhendi bazaar, which is mostly occupied by Mohammedans, where I find valuable opportunities of conversing with the people, and distributing tracts. It may occur that when I have given a small tract, I am asked for a larger one, the book being valued according to its size. I have to remark with feelings of thanksgiving to God, and of hopefulness for the work, that during the last three years of my absence from Bombay a decided movement in the Mohammedan mind has taken place towards a free examination of the claims of Christianity.

The aged pir (spiritual head) of the Choja community, Aga Chan, died this year. He was born in Persia, was a descendant of "the old man of the mountain," and belonged to the heretical sect of the Ismaelies. By his followers he was held in the highest estimation, and considered to be an incarnation of God. The ancestors of the Choja Mohammedans were Natives of Cutch, and were converted from Hinduism to Mohammedanism some centuries ago; their religion is a strange mixture of Hinduism and Islam. This Persian

prince succeeded by stratagems in becoming the sole pir of this large and thriving community. By taxing his followers on all the important occasions of their life, he is reported to have derived an annual income amounting to no less than three lacs of rupees. He used to live in princely style, and was as much as worshipped by his votaries. They have erected a stately mausoleum for his mortal remains; he was the kaaba of their pilgrimage when alive, and is now that he is dead. But there are some amongst them who consider this homage irreligious and unlawful. It is to be regretted that the reformed party of this community, instead of communicating light are drifting towards the rock of infidelity, and looseness of morals, which both often go hand in hand.

In the afternoon, the only time feasible, I have about twice a week been engaged in *street-preaching*, where I had formerly many a time delivered my message; either in front of the American Mission chapel, in company with catechists of the American Mission, or at the corner of the hospital, where I have been alone, and several times also at Mr. Apaji Bapuji's shop, to an assembly varying from a few hearers to about 150 persons. The softening down of the Mohammedan mind has been very agreeably evident to me when employed in street-preaching; the assemblies have throughout conducted themselves with decorum and politeness. On several occasions some persons have assented to what was said, and asked for my address with a view to calling on me. After preaching I have generally distributed leaflets, or small tracts, which have been eagerly received.

It appears that the counter-preaching on the part of the Mussulmans, which is irregularly carried on, is not so much an attack on Christianity, as an exposition of the tenets of Islam. Strange to say, one of the Mohammedan public

preachers is a former pupil of the Society's Hindustani School at Junir. He has twice given a friendly call, and has gladly received a book from me. He seems to be opposed to Christianity, not so much from a conviction of its falsity as in pursuance of his profession as a Mussulman preacher.

With many other various calls on my time and strength, I cannot do the justice to the Mussulman Mission it deserves. I have always advocated—and I do so again, and shall do so as long as I am in the field—a strong and well-organized Mission of the Society to the 150,000 Mussulmans of Bombay. I beg in all humility to ask, Is it really a fact that the great Church Missionary Society, with its many friends and supporters, wealthy as many of them are, is unable to do more for these 150,000 Mussulmans of the metropolis of the West of India, and the most populous city of the grand Eastern Empire, than to send out, and keep up, not without difficulty, a single European missionary with his wife? What a good work could be done with catechists speaking Hindustani, Gujerathi, Persian, Arabic, Cutchi, and Kisuaheli properly engaged in the various spheres of labour which offer themselves among the Mohammedan inhabitants, and the thousands of strangers visiting this mighty emporium! If my most earnest appeals for an increase of labourers to the Mohammedan Mission are of no avail in moving the hearts of the Society's members, I, at least, have the consolation of having done my duty as a missionary to the Society, and I solemnly bequeath these appeals to rest in the shrine of their consciences—confident that the time will come when more eloquent and powerful appeals will be made to the Society than can be preferred by a missionary whose mother-tongue is not English, and when the Mohammedan Mission, well-equipped, will do a glorious work in Bombay.

#### CEYLON.

*From the Rev. A. S. Amarasékara, Dodanduwa, Baddégama District.\**

*Dodanduwa,*

*October 27th, 1881.*

As an introduction to my first Annual Letter, I will give a brief history of my

life up to the date of my ordination. Nothing is more pleasant to the child of God than to "tell" others "what God hath done for his soul."

\* Mr. Amarasékara was one of the Singhalese ordained by the Bishop of Colombo a year ago. His extremely interesting first Annual Letter will be read with special pleasure.

I was born in 1852. Though my father was a baptized Christian, yet at the time when I was born he was a thorough Buddhist, having given up his Christianity. I was therefore brought up under Buddhist influence. My grandfather was a devotee of Buddhism, and had a place of worship—a small house with an image of Buddha—a few fathoms from the house. I was my grandfather's pet and favourite, and I was fond of him too, as he was so kind to me. Every morning my grandfather was in the habit of visiting his little "sanctuary," and of offering flowers before the image, and repeating a great many Páli verses—*gáthá*—in praise of Buddha and his system. In these devotions I took an active part, and continued for a long time to be a very regular and zealous worshipper at the "sanctuary," for such is the meaning of the name my grandfather called it by—*mala-sùn-gè*, i.e. the house free from dirt. I was early taught to read and write Singhalese, and took great pleasure in copying Bana books—sacred books of Buddhism—and reading them.

About this time a strange thing happened, which I consider the first step my Heavenly Father took in drawing me to Himself. My father was offered a schoolmastership in our village by the C.M.S. This circumstance had the effect of changing my father's career to some extent, for he now began both to profess and to teach the Christian faith. Young in years, and not much acquainted with the world, I was easily led to believe whatever I heard or read in books. Before attending school I had faith in what my grandfather taught me and what I read in Buddhist books, and this faith still remained in me for some time after my attending school. In school I was taught the foolishness of worshipping idols, and of seeking help from a Buddha, who was non-existent. Now I gave up frequenting the "sanctuary" with my grandfather, and about this time a circumstance occurred which made me give up all confidence in idols. One day, when I was in the "sanctuary" with my grandfather, I saw an arm of the image broken. My grandfather was alarmed at this, and asked me if I had done anything to the little Buddha, suspecting that, as I was attending a Christian school, I might

have done it for mischief. I was not the author of the mischief, but the circumstance made an impression in me of the utter helplessness of images. "What poor saviours they must be!" I thought.

I began then to be favourably inclined towards Christianity, and had a great liking for Christian books, especially the New Testament. In about two or three years I finished my course in the village school, and all my father's friends advised him to send me to the "seminary" to learn English; but my father and mother were not inclined at first to follow that advice, and wanted to make me a Native doctor. My desire, however, was to learn English, though at the time I did not know anything about it. About eighteen months passed, by my father's want of decision, and it was by dint of great importunity on my part that I prevailed with my father to send me to school to learn English; and, after all, on the 1st of May, 1865, I was sent to Baddé-gama Seminary. Here I made rapid progress, by God's help, so that before the end of 1865 I was promoted to the first class of the seminary from the very last class. During my school-days I was very regular both at church and Sunday-school, and would on no account stay away, and I began to be a strict observer of the Sabbath; so that after returning from church I would devote my time to reading of tracts and the Bible. I was also a frequenter at the throne of grace, in which I found great comfort and pleasure.

In 1867 my father died, and all hopes of continuing my studies were taken from me. But something within me said, "Fear not: only believe." I went to school, and with much difficulty continued my studies. I was not yet baptized, and myself and four of my classmates went to the Rev. E. T. Higgins and asked for baptism. We were placed under instruction, and on Christmas Day, 1867, were admitted by baptism to the visible Church of Christ. I was soon afterwards confirmed by Bishop Claughton and became a communicant, but hitherto I had no clear views of my safety. The Holy Spirit now began to show me my sinfulness and unworthiness, and a season of spiritual agony was followed by a joyous time, in which "I could read my

title clear," when the "Spirit" of God "bore witness with my spirit that I was a child of God." God's wonderful providence was always with me, so that I never was in want of anything that I needed, though I was a helpless orphan. I completed my course in the seminary in 1868, and became first pupil-teacher and then assistant master of the seminary. I was appointed head teacher of the Anglo-vernacular school in Dodanduwa at the end of 1871.

About this time the Kandy Collegiate School was re-opened, and I had a great desire to go there, but my circumstances were such that such a thing appeared at that time to be an absolute impossibility. I prayed to God, and the words of Psalm cxlv. 19, "He will fulfil the desire of them that fear Him : He also will hear their cry and will help them," encouraged me. Then in 1872 I sent a memorial to the Church Missionary Conference, telling them my desire, and promising if educated in the Kandy Collegiate School half-free I would offer myself to the service of the Mission. The Missionary Conference, upon the favourable report of the Rev. J. Allcock, recommended the Home Committee to sanction it. The sanction came, and in January, 1875, I was admitted into the Kandy Collegiate School. My going up to Kandy and my stay there were eminently matters of special providence: God was with me, and I made very good progress. At every examination I obtained the first prize, and in 1876 I carried the Essay Prize also, given by the Rev. W. Oakley, for having written the best essay on the "Evidences of Design in Creation." I went in for the Entrance Examination of the Calcutta University in December, 1876, and passed in the second division. During my stay in the collegiate school I took part with the Rev. H. Gunasékara in his missionary operations. I left school in 1876, and early in the following year I was appointed catechist of Kegalle, where I had charge of the Singhalese and English congregations and the itinerating work in the Four Korles. For four years I did the duties of catechist in Kegalle, when the Lord called me to the south. On the eve of my departure from Kegalle my congregations, as a testimony of their appreciation of my labours among them, pre-

sented me with a handsomely bound American version of the Bible, valued at Rs. 55 = 5*l.* 10*s.*

Ever since my conversion to the Lord my great concern was about the salvation of my mother, brothers, and sisters. At first my mother was a staunch Buddhist, and so could not bear to be spoken to on the subject of Christianity; but gradually, by dint of prayer and perseverance for over ten years, I had the happiness of seeing every one of them turn to Christ; so that our family is now, thank God, altogether Christian.

In November, 1880, I was sent to the Bishop, along with several other brethren. The Lord prospered myself and three others—two Singhalese and one Tamil, and we were solemnly admitted into the order of deacons by the Lord Bishop of Colombo on the 2nd day of February, 1881.

I was removed to the south in December last, and was working in my own village, Baddégama, under the Rev. J. Allcock, till May of this year, when I removed here with my newly-married wife, an earnest helper in my work.

I shall now make a few remarks on the past, the present, and the future prospects of the district now under my charge.

*The Past.*—The C.M.S. had commenced work in Dodanduwa about fifty years ago, but once the district was given up as an unfruitful and hopeless one, being a stronghold of Buddhism. About twenty years ago, however, a person of some consequence of this place, Mr. David Wirasuriya, was, by divine grace, converted to Christ. At that time there was no Mission agent in charge of the place. The conversion of David Wirasuriya caused a great stir among the Buddhists, and they all rose against him and began to persecute him. His mother threatened to disown him, and his near relations said they would not keep company with him if he kept his new religion; but our new convert was as firm as a rock. The Rev. G. Parsons sent a catechist in charge of the place, and ever since the Gospel has been preached, and with considerable success. The conversion of David Wirasuriya was followed by the conversion of his wife and children. Then gradually several other persons were converted, and the number of bap-



tized Christians belonging to the district is nearly eighty.

*The Present.*—There are two regular services on Sundays, the morning service being held in Holy Trinity Church and the evening service in Dodanduwa schoolroom. Both these services are very well attended. There is also a daily service conducted in the schoolroom in my compound. It is attended by an average of four adults and twelve children. I have also an occasional English service at the house of the sub-collector of this station. The Christians are regularly visited in their houses, and prayer-meetings are conducted in their families. There are five girls' and six boys' schools, in which about 650 children are receiving instructions; and there are nine Sunday-schools, some of which are very well attended. Some of our Christians are earnest helpers in the cause of Christ. Native contributions amount to about Rs. 300 a year.

The Gospel is proclaimed to the heathen in preaching-places, in schools, and from house to house, and the work is by no means discouraging. There has been recently an interesting conversion of a Buddhist. He was onetime a great opponent of Christianity, but gradually the reading of the Bible and tracts opened his eyes, first to the fact of the existence of a Creator, and next to his need of a Saviour. He came to me and stated his difficulties, and I advised him to "believe on the Lord Jesus Christ" for the salvation of his soul. His friends and relations tried very much to turn him back to Buddhism. They took him by force to the temple and tried to make him worship the priest, but he would not. Then they put him many questions, for which he gave intelligent and satisfactory answers and silenced his adversaries. After a sufficient course of instruction he was admitted into the visible Church of Christ by baptism. He took the name of Christian. This is the first adult baptized by me. He lives now at Batticaloa, and, I believe, leads a consistent life.

The Buddhists are as opposed to our work as ever. Lately they, I am told, expressed themselves very much alarmed at the progress of Christianity among

them, especially the success of the Christian schools. "If the Christians," they said, "were to go on so successfully here, then the whole of the rising generation would become Christian. What would then become of our pansala—temple? It would be occupied by Christians as a mission-house, and our dharmasálawa—preaching-house, would be converted into a school." Thus alarmed, they consulted among themselves and decided on opening an opposition school, which they accordingly did; and now they are trying their utmost to ruin our schools by taking our children away from them. But our schools are, notwithstanding their endeavours, doing very well. Lately Mr. A. T. Wirasuriya, proctor, a member of our Church and a native of this place, has built for the C.M.S. the necessary buildings for our schools, which we now occupy on a nominal rent. The day of the opening of the new buildings was a memorable one. A large number of the Buddhists were present. In the speeches that were given on the occasion the leading characteristic of the Buddhists—envy, was borne testimony to by the principal Christian, a convert from Buddhism. It was also shown that Christianity is friendly to all, and offers its blessings freely to everybody. The new system of Theosophism, which most of the Buddhists have received favourably, was exposed as being contrary to the doctrine of Buddha.

*The Future Prospects.*—Looking back at the past one may say much more might have been done, but looking to the future we may say much more will be done. Education will do a great deal, but that alone will not do. The purity of the Christian faith ought to be set forth before the heathen by the holy, consistent lives of Christians. This will have a great effect. Then the greater part must be assigned to preaching, without which there will be but few conversions. We will therefore "sow beside all waters," "in season and out of season," "whether they will hear, or whether they will forbear," looking forward for "an abundant harvest" of souls for the kingdom of Christ, for the glory of His name.

## A STRANGE SCENE AT HANG-CHOW.

BY THE REV. ARTHUR ELWIN.



PERHAPS it will interest you if I attempt to describe what I saw in a temple near Hang-chow during the past summer.

Time: midnight. Place: the Eastern Hill Temple.

Truly a strange scene meets our gaze. From the top of this flight of twenty steps we look upon a vast crowd gathered in the temple court. Nearly every man carries a lantern, so that although there is no moon there is plenty of light. What are these people doing in this temple in the middle of the night? Before answering this question let us turn round; what do we see behind us? We are on an elevated platform in the temple proper. In the centre, in the position of honour, sits an idol, truly a great hideous figure. This has been brought to preside over the ceremony about to take place. Many servants wait on him. He has secretaries and attendants, executioners, and many others all waiting to do his bidding. In case he should feel the heat, four men constantly fan him all night. This idol represents the ruler of the spirit-world, who has under him ministers of state, mandarins of high and low degree, to carry out his wishes.

Suddenly there is a shout in the crowded court below. We see the large entrance-gate at the further end of the court thrown wide open, and in walks a man representing a mandarin, attended by his secretaries, executioners, and messengers, while over him is held a most beautifully embroidered silk umbrella. Attendants on either side cease not to fan him with large feather fans as he walks along, while before him, in case he should be annoyed by unpleasant smells, walk attendants swinging brazen censers suspended by chains, from which clouds of incense continually ascend, fumigating the air. With measured tread he advances across the temple area and slowly ascends the steps. An attendant places on the ground a cushion beautifully worked in gold and silk, and upon this the mandarin in silence kneels before the idol. Being president of one of the six governing boards he then presents his report, after which he withdraws. Again there are shouts, as one attendant after another advances and presents official cards, which are received and placed before the idol. There are no less than seventy-two of these cards presented, representing seventy-two inferior mandarins of the spirit-world, who are not permitted even to kneel before his Majesty. The chiefs of the six boards only come in person; their followers helping to swell the crowd waiting in the court below.

By this time the crowd is immense, and it is with difficulty we hold our own. The runners and others, whose duty it is to keep an open space in front of the idol, have hard work indeed to fulfil their task. At last all is ready, and the keeper of the lower regions has orders to bring up a certain evil spirit to be judged according to law. Ponderous keys are committed to this individual, who with five or six assistants hastens off to the place representing Hell, to bring the doomed one to judgment. Soon unearthly yells rend the midnight air, intense

excitement prevails, as these men appear once more dragging with them an unhappy wretch bound with iron chains to present him to the judge. If it is asked who it is that is treated thus, the answer is simply that it is a mad person, truly mad,—this is the only real thing about the whole performance. The madness is supposed to be caused by an evil spirit that has taken up its residence in this person's body. This spirit is now to be judged and if possible cast out. Truly the Chinese believe that a man may be possessed by devils. But there is silence. The possessed one, having been forced on his knees before the idol, is now being questioned by those appointed for the purpose. There is a long conversation; many questions are asked, but we are not near enough to hear what is said. Soon judgment is pronounced, the man is to be beaten and consigned again to Hell for a time, after which he is to be restored to his friends, who have paid from 1*l.* to 5*l.* in order to have this cure tried.

The sentence is received with shouts by the multitude, and preparations are at once made to carry it out. Soon all is ready; the man is lying stretched on the stone floor on his face before the idol. Two executioners advance, each armed with that instrument of torture the long bamboo. The crowd stand back, and soon not a sound is heard in the still night air but the thud, thud of the bamboos as they fall one by one, not on the man lying on his face on the ground, but on a straw figure, dressed like a man, placed by his side.

The beating over, the man is again questioned, and then ordered to be taken to the place from whence he came. The attendants close on him, and he is quickly hurried off to that awful place. Truly it is a terrible place. A narrow doorway admits one into a long chamber; there is no window, but by the light of many flaring candles placed before the idols who are supposed to rule over this department of the unseen world, we see through the blinding smoke of the incense that is being offered to the same deities small figures representing men going through every imaginable torment. Not pictures, but figures, of men and women suffering every kind of torment that man's ingenuity can suggest. Here in this dreadful place we see in succession representations of men being sawn asunder, boiled alive, ground to powder, crushed by stones, having their flesh boiled, burned, slowly cut away by large knives or torn away by hooks. We see people being pounded in mortars, thrown on to spikes;—but enough, it is too awful, blinded by the smoke of the incense offered to the fiends who preside over these ceremonies we rush out, thankful indeed to breathe once more the pure air. View this place at midnight, and then say whether, what others have written about in books or depicted on canvas, the Chinese have not got here in truly terrible life-like representation. To this place these poor wretches are hurried, here to be chained up and left alone.

But what is going on in the temple? One case being settled, another is taken in hand. Amid the shouts of the multitude another one is dragged across the court and up the steps; this time it is a young man about twenty-two. A dreadful scene is now enacted. The man refuses to kneel; the attendants throw themselves upon him and try to drag him

down, but cannot. The excitement increases ; the crowd surges wildly to and fro ; in spite of all our efforts we are borne hither and thither by the press. There is one calm face, it is that of the pale young man. Threats and promises are alike vain ; to judge by his countenance his mind seems to be far away ; he appears to use no force, but they cannot get him down. Baffled in their efforts, *To Hell with him !* is soon the cry. They hurry him to the top of the steps, but he will go no further. One by one he shakes off his tormentors. He is nearly free, when several of his keepers rush at him, run him down the steps across the temple court, and do not stop until they leave the young man securely chained in the Infernal Regions. This time they do not leave him long. The summons once more is issued. Again the attendants hurry him in. Having been baffled once, they determine not to be baffled again. No sooner has the possessed man reached the top of the steps, than down he falls on his face, doubtless tripped up by one of his keepers. While some hold him down others question him ; but not one word will he answer. Such obstinacy must be severely punished. The idol's mouthpiece sentences him to be beaten on the ankles. Again the executioners advance ; again the long bamboos are produced ; again the straw figure is brought in ; again amid death-like silence the blows are heard. But the beating is ineffectual ; no sound passes the young man's lips, and so once more he is hurried off to the place from whence he came.

While looking on this scene, my thoughts wandered off to other scenes about which I had read, upon which others had looked, in by-gone ages. I no longer saw the idol or the Chinese : there sat the Roman emperor, before him was a Christian who refused to offer incense and give him the honour due to God alone. There was but one alternative, and as the cry ! *To the lions, To the lions !* seemed to wring in my ears, I came to myself. There sat the idol made of painted wood, on every side surrounded by worshippers bestowing upon it every kind of honour ; but the young man, who in spite of every threat refused to kneel, had gone. We have seen enough ; we hurry out of the temple, gladly leaving behind us the shouting multitude. Pleasant it is once more to look up at the quiet stars and remember that although the heathen may rage, and the people imagine a vain thing, yet the Lord reigneth, and will reign, for ever and ever.

Again we ask, What does it all mean ? The answer is, that what we have seen may be called a Chinese method of curing mad people. The madness being caused by the evil spirit, which has taken up its abode in the man's body, if the evil spirit can be cast out the man is cured. Are they ever cured ? The people say sometimes they are, but more often not. All we can say is, that there are not many persons who could be locked up for some hours in the Infernal Regions represented here, in the middle of the night, without going mad, even if they were of sound mind before they were put in there. These ceremonies last twenty nights, every night being witnessed by a different set of people. The lunatics are brought from places both far and near. Some idea may thus be formed of the number who gather here every year.

As I walked to the place where I was lodging solemn thoughts filled my mind. Never before had I seen idolatry like this. A few women worshipping in a temple, or a larger crowd gathered together on some feast-day to do honour to an idol, to this I was accustomed; but here were thousands of people showing their faith by their works, spending vast sums of money to do honour to poor dumb idols. And many of these persons not the poorest by any means, but men of influence, spending large sums of money for the same purpose. One night all the expenses were to be paid by Wu, the celebrated banker of Hangchow and Shanghai, perhaps one of the richest men in the empire. As I stood that night with my companion on the mountain side, and listened to the distant roar of the great multitude in the temple in the valley, I think I was able to realize more than ever before the greatness of the work that lies before God's servants in the great heathen empire of China.

### IN MEMORY OF TWO DEPARTED MISSIONARIES.

**T**HOUGH our thoughts are fully occupied with the great and daily increasing cares of our own enormous mission-field, yet it is well now and then to cast our eyes to the right and left, and consider what our fellow-labourers in the same or similar fields are doing, so as to enable us to rejoice with them in their successes, sympathize with them in their sorrows, and take lessons from the degree of success which has attended, or which has been denied to, their honest methods. "If one member suffer, all the members suffer with it." An occasion has now offered to express our sympathy with two other Missions.

#### I. *Priscilla Winter.*

We do not wish to leave unrecorded the death of a lady to whom the people of Northern India are greatly indebted, Mrs. Winter, wife of the well-known S.P.G. missionary at Delhi. Priscilla Winter was the daughter of the Rev. T. Sandys, one of the C.M.S. missionaries in Bengal. At the age of sixteen she went out in 1858 to Calcutta, and, before the idea of Zenana Missions had been developed, she practically set the example of enthusiastic and thorough Zenana work. Her brother was one of the missionaries who had perished at Delhi in the Mutinies; and when she married the Rev. R. Winter, of the S.P.G., she went to Delhi, to carry out that work to the inhabitants of that great city, which it had not been permitted by an overruling Providence that her brother should do. For nineteen years she laboured with unselfish devotion in the interests of the female portion of the community, developing new agencies, imparting to them the holy enthusiasm which enabled her to cope with the multiplicity of duties which fell to her share. She died at her post: no braver soldier of Christ than her has fallen in India: her remains were followed to the grave by the Metropolitan, and the Bishop of Lahore: she belonged, as it were, to both the Societies, as in the one her great talents had been trained, and in the

other her marvellous graces were developed. Her name will rank with the foremost missionaries of North India.

### H. Adam McCall.

The Livingstone Mission on the Congo is one of those small but enthusiastic societies which remind us that the days of religious chivalry are not yet gone by, when the knight-errant sallied out on his enterprise of benevolence with an escort of a few followers. Our own serious convictions are that the problem of the evangelization of the heathen will only be solved by the heavy battalions of large societies, endowed with unlimited resources; still there is room left to admire, and a tear ready to fall upon the untimely grave of the good and gallant youth who has been called away.

He had had experience of South Africa in some secular calling, but his heart overflowed with earnest purpose to carry the Gospel of Christ into the great Congo Valley, suddenly thrown open by the descent of Henry Stanley from Nyangwe, Livingstone's furthestmost on the Lualaba, to Tuckey's furthestmost point on the Congo. Two years ago McCall left these shores, and his earnest yet judicious career has been watched month by month, by many who knew him in the flesh and loved him, and by many more, who, like the writer of this notice, knew him not, but loved him for the work, and the manner in which he did that work. He had upon him from the first the germ of an insidious malady, which has cut down so many young lives in tropical climates, but he fought against it. He was earnest in his endeavours to push forward station beyond station on the right bank of the Congo, so as to reach Stanley Pool, and from that point carry on a noble rivalry of Christian missionary work with the English Baptist Society, and of Christian civilization with the Belgian International Society. He ought sooner to have left his post and hurried to England, but he tarried on to see some of his newly arrived fellow-labourers settled. His malady caused him agony, and he was unable to walk; but he could be carried, he could steer the steamer, he could give orders, dictate letters, and provide as far as human intelligence permitted, for the carrying on in his absence of the great enterprise, the success of which so much depends upon the organizing power of the chief.

On the 8th of October, 1881, he was put on board the steamer for England at Banana, a dying man, though he deemed not so. As he lost sight of the Congo, he prayed that God might preserve and protect his beloved Mission, till he came back! He little realized the boundless extent of that fervent and repeated prayer. He reached Madeira, and on landing found that he had arrived at his journey's end, that he was neither to see England nor the Congo again, and after an outburst of bitter grief he resigned himself to the will of God. It so happened that a Presbyterian minister in the island heard of a dying young man at the hotel, and arrived in time to comfort his last moments, and chronicle his dying words. They are such as every missionary, and every Christian, should desire to appropriate as his own when his last moments arrive. He was very weak, when his unknown visitor entered,

and his first words were—"Yes, I am very weak, but He is strong—I am strong in Him: He will never leave me, nor forsake me." He spoke about his English home, and his Mission in Africa, but so modestly that his visitor had no idea that he was the leader and prime mover of the great enterprise until after his death. They prayed together, and as the voice of the minister ceased, the voice of the dying man was lifted up in a strain that the hearer writes that he can never forget: he had never seen before the blessed grace of God so wonderfully exemplified: nothing remained to be wished for, but that the Lord's will should be done. The utterance was difficult, and interrupted, but the tones were direct, simple, and earnest:—

"Almighty—Eternal—God—I am—very near—Thy presence—at this time. I am not able—to use—many words to Thee:—but that—is not necessary. Thou—knowest—all I want. Thou knowest—the circumstances, Lord: do—as Thou—pleasest,—I have—nothing to say: I am not—dissatisfied that Thou art—about to take me—away. Why should I be? I gave myself—body, mind, and soul—to Thee: consecrated—my whole life and being—to Thy service, and now—if it please Thee, to take myself—instead of the work I would do for Thee—what is that to me?—Thy will be done."

He then prayed on, ejaculating fervently but with difficulty, and as if speaking closely to his Saviour: "Yes, blessed Jesus, I shall be with Thee:" his voice mingling with his tears.


"Come and see a Christian die," said Havelock in the hour of victory to Outram. The heart beats high, and faith in unseen things is strengthened, when one is admitted to be as it were a witness of such a scene. The bitter disappointment of being cut short in his career had passed away from McCall: his Master required of him an example of self-abnegation and entire surrender of will, and he had the grace vouchsafed to him to give this example, which will bring a greater blessing on the Congo Mission than the most strenuous endeavours to advance its material interest. In an age of self-exaltation and self-seeking, such examples are required even among missionaries. From the death of such confessors may be dated the birth of many a new Christian, and a prolonged life to the Universal Church of our Lord.

Feb. 5th, 1882.

ROBERT CUST.

## PREACHING TO MUSLIMS.

*To the Editor of the "Church Missionary Intelligencer."*

IR,—I have just read with some interest an article in the *Indian Evangelical Review* by the Rev. E. C. Wherry, of Ludianah, on "Preaching to Muslims," in which he criticizes my views on the subject as expressed in a paper read by me at the Lahore Diocesan Synod, and asks: "*Will he or any one else explain how such a sacrifice (meaning the Muslim sacrifice on the Id-ul Azha, or Great Festival) can speak better things than the blood of Ishmael, or 'of the saving power of the blood of Jesus'?*"

I have no leisure for controversy with my brother missionaries, but it may perhaps interest your readers if I attempt to explain how on two interesting occasions I found this Muslim sacrifice could be used by the Christian teacher as a means of directing the Mohammedan mind to a crucified Jesus.

Some few years ago, I was encamped in a village on the banks of the Cabul River, and in the evening I paid a visit to the mosque of a very learned moulvie, who had spent some years in Hindustan, and had returned to his village with a considerable reputation. I sat down on the floor of the mosque, and engaged in conversation with the moulvie and his students. It was a few days before the Feast of Sacrifice. Whilst we were talking, a farmer brought into the outer court of the mosque a full-grown sheep, and said he had come to ask the learned man if the sheep, which had a certain blemish, could be offered as an acceptable sacrifice on the coming festival. The moulvie seemed highly delighted that this appeal to his learning had been made whilst a Christian missionary was in his mosque, and he went into the small chamber of the mosque and brought forth several ponderous volumes of Muslim divinity, and then, after some parade of learned research, quoted a tradition from the Sahih Muslim: "Ali-ibn-ul-Abutalib says, the Prophet of God ordered me to remember that no animal should be sacrificed which had a blemish."

The farmer then sat down with our little company, and I was able to speak to them of One who was offered "as of a lamb without blemish and without spot," giving quotations from the New Testament. They, of course, denied the historical fact of Christ's crucifixion; but this I endeavoured to prove not merely by the express words of the Gospels, but also by appealing to the testimony of the common Creed of Christendom, and the universality of the institution of the Lord's Supper. The little company were deeply interested. They had never heard of the doctrine of Christ's Atonement, they had never heard of the institution of the Lord's Supper, and they knew nothing of the Apostles' Creed. I was then able to take them back to the Old Testament, the books of Moses, which every Muslim believes to be inspired, and show God's word, even under the old covenant of works; spoke of an atonement for sin, and of the sinner's need of the spotless offering.

A few days afterwards I moved up the Khattak hills, and encamped in a well-known village where there is a celebrated shrine. It was the day of sacrifice. Early in the morning nearly the whole village turned out, and in one united company prostrated in solemn adoration to their God. There could not have been fewer than four thousand turbaned heads in that vast assembly. The prayers being over, and the *Khutbah* being recited, in which the Imam reminded his hearers that the sacrifices about to be offered would carry them safe over the Bridge *Sirât* in the day of judgment, the people returned to their respective houses, and at the threshold of each dwelling a sheep was slain. The sacrificed animal may be either a camel, a bullock, or a sheep, but on the present occasion the animal chosen in every case was, as far as I could learn, a sheep. I sat down at the door of the dwelling of my host, whilst his servants brought up quietly a fine sheep, which was given over to the head of the family for the required sacrifice. "*Allaho Akbar*" ("God is great") was ejaculated by my host, and the unresisting victim fell dead at our feet. The people were too excited to listen to any preaching or exposition on my part. So I soon left and passed through the village to my tent. The streets and lanes of the place were literally streaming with the blood of victims. In the evening, when the people had become less excited, I invited several Afghans to my tent, and asked them very seriously, "What meaneth this sacrifice?" I was of course told it was in commemoration of Abraham's willingness to offer one of his sons. According to some authorities Ishmael, according to others Isaac. I listened attentively to their explanations, but the little company was by no means unanimous as to the



meaning of the sacrifice, and its more spiritual import. "Now," I said, "would you like to hear my own explanation of to-day's sacrifice?" They all said they would. I begged they would not be angry if my views seemed strange or even heterodox; and they all, of course, said they would keep their tempers. "Well, then," I continued, "my own impression is that those bleeding lambs, and those blood-stained thresholds, and those streaming lanes, have a far deeper, and a far more mystic meaning than you imagine!" They said, "What do you mean?" I continued, "You know Mohammed said, 'let there be no *Fara* nor *Atirah*,'\* and thereby he abolished the heathen sacrifices. But whilst he abolished the heathen sacrifices, he instituted this sacrifice on the Id-ul-Azha, and said, 'I am ordered to sacrifice on this day, which is a festival ordained of God.' The sacrifices you have made this day, therefore, are not any part of the old idolatry of Arabia, but I believe this to be one of the sacred institutions of the Jews, as established in the *Taurat*, or books of Moses. You know there is no very clear account of the special object of the sacrifice in either the *Koran* or in the Traditions, and therefore I think you must look into those other books which you acknowledge—the *Taurat* and the *Injil*—for a true explanation."

Then referring to Leviticus xvi., I explained the ceremonies of the great Day of Atonement; and afterwards quoting passages from the Epistle to the Hebrews, I endeavoured to show how such sacrifices as those we had witnessed that day could but point to the "Lamb slain from the foundation of the world."

Some of the moulvies got angry, of course, and maintained that the ceremony was but part of the "Divine Institution" of the Meccan Pilgrimage. But I grew bolder, and asserted that it was my firm belief that Mohammed found it impossible to establish a religious system without a sacrifice, and whilst abolishing idolatrous sacrifices, he had instituted a sacrifice, to satisfy the Jews, which still bears testimony to the fact that "*without shedding of blood there is no remission.*" Then, I passed on to the three-fold testimony to the historical fact of the crucifixion in (1) the Gospel narrative; (2) the Apostles' Creed (universal in Christendom long before the time of Mohammed); and (3) the institution of the Lord's Supper.

The people were deeply interested, and on that occasion I learnt a lesson which I am not likely to forget, namely that in the religion of Mohammed, notwithstanding its manifest imposture, there are elements of truth which may, by the thoughtful evangelist, be used as stepping-stones to the higher and more spiritual truths of the Gospel of the Lord Jesus. No missionary that I am aware of has yet met with sufficient success amongst Muslims to warrant his despising even the crude methods of others. But we have each and all met with sufficient failure to make us inquire whether there are not other and better ways of presenting God's truth to Muslim minds than those which have already obtained. To quote from an encouraging letter which I have recently received from the Metropolitan of India on the subject, "Indeed when we feel how little impression we make, we should ever be afraid lest the failure is due to our want of wisdom, as much as to the hardness of the heart of the unbeliever." Yours faithfully,

T. P. HUGHES, Missionary.

Peshawar, Afghanistan, Nov. 15th, 1881.

\* *Fara* was the first-born either of camels, sheep, or goats, which the Pagans used to slay for their idols, and *Atirah* the sacrifice offered by the idolatrous Arabs to their idols in the month of Rajah.

## NOTICES OF BOOKS.

THROUGH SIBERIA. By HENRY LANSDELL. WITH ILLUSTRATIONS AND MAPS. London: Sampson Low and Co., 1882.



PROBABLY not many of our readers would suppose that Siberia had ever been mentioned in the pages of this periodical. That vast territory lies far away from the fields of our Asiatic Missions, and the Church Missionary Society's experiences of hyperborean climes are confined to the not less vast regions of North-West America. But in the days when the records of our own work occupied less space than they do now, no part of the world was beyond the then Editor's range of vision. There are few of the remoter regions of the earth which were not described with more or less fulness in the earlier volumes of the *Intelligencer*; and Russia in Asia received a fair share of attention. In March 1859, an article entitled "The Amoor River" noticed the treaty of the preceding year between Russia and China, and the consequent changes in the frontier line, and gave an account of a journey taken by Mr. Collins, an agent of the United States Government, from St. Petersburg through the whole length of the Russian Empire, over almost the identical route followed by Mr. Lansdell on the journey which is the subject of the volumes now before us. And in 1861 a series of articles appeared, in which the various tribes of Eastern Siberia and Manchuria were described (chiefly from Atkinson's *Upper and Lower Amoor*), and the political results of Russian advance enlarged upon. Why did Mr. Ridgeway discuss subjects like this? His own answer is this:—"The Missionary command is, that the Gospel should be preached to every creature; and in order to the fulfilment of that essential law of Christianity, man must be searched out. We must investigate the various quarters of the earth, and make ourselves acquainted with all that concerns the inhabitants of these regions. The most isolated of the human race is not excluded from an interest in the rich bequest of the great Testator, and, as the executors of that will and testament, Christians are bound to take all pains that all nations may know of those great blessings which, under its comprehensive provisions, they are free to enjoy."

*Through Siberia* is a book of such importance and interest that, having been sent to us for review in these pages, it might well tempt us to apply this principle as Mr. Ridgeway went on to apply it, and propose, as he did, (*Intelligencer*, July 1861, p. 167), "that our readers should accompany us on an exploratory voyage down the Amoor." Mr. Lansdell is the first English author who has traversed the whole distance from the Urals to Nicolaievsk; and it would be easy to fill our pages with valuable extracts from his book. But to do so would be to transgress the limits to which the *Intelligencer* is now obliged to confine itself. We may just say, however, that Mr. Lansdell has spared no pains or labour to make his book as complete as possible. It is altogether different from even the higher class of books of travel. It teems with information of every possible kind. Not only does the regular narrative of the journey pause from time to time while whole chapters (twenty in all) are devoted to the elucidation of some particular subject, such as the Russian Church in Siberia, Prisons, the Silver Mines, particular races such as the Buriats and the Gilyaks, and particular geographical topics such as Kamchatka or the River Lena; not only are there several important appendices; but the foot-notes are quite a remarkable feature for the minuteness of statistical detail with which every

subject touched upon—geographical and ethnographical, economic and commercial, ecclesiastical and literary, imperial and municipal—is illustrated. Much of this is the outcome of personal inquiry, but a good deal is gleaned from previously published works, with the avowed object of presenting a complete account of Siberia. Few books have more impressed us with the industry of the author—over and above the very great interest of his personal adventures.

But here and there we come across information of special interest to our own readers. For instance, at the very outset, before the Urals are crossed, we meet with no less than five nationalities within the boundaries of European Russia that still practise heathen rites, of which a curious account is given. In Siberia itself, we of course find heathen of several races; and Mr. Lansdell's chapters on the Buriats of the country east of Lake Baikal, and of the Gilyaks near the coast of the Sea of Okhotsk, are particularly full and interesting. The majority of the Buriats are Buddhists, professing that "Northern Buddhism" of which Thibet is the centre; but the religion of some, and also of the Gilyaks and other aborigines, is what is called Shamanism. The "shaman" is a priest (male or female) who acts as mediator between the people and evil spirits, and corresponds very much with the medicine-man of the Red Indian; and the rites he performs are designed to ward off, or buy off, the malignity of the spirits. Good spirits are also acknowledged, but as they are not feared, no attention is paid to them. This is indeed paganism pure and simple, which after all is much the same in all uncivilized nations.

The question will instantly occur to every mind that is influenced by compassion for those who know not God, and by longing desires that all may hear the joyful sound of the Gospel—Are there any Missions to those native tribes of Asiatic Russia? Probably not many of our readers are aware that there was an English Mission to the Buriats from 1817 to 1840. It was sent out by the London Missionary Society, with the sanction of the Emperor Alexander, and laboured until the Russian Synod moved his successor Nicholas to exclude all Protestant missionaries from his dominions. The same hostile movement that closed the Basle Mission in Georgia and gave the C.M.S. for its India work some of the zealous men who were thus driven out—Pfander and Hoernle among them,—also put an end to the Buriat Mission. One of the missionaries who went to Irkutsk in 1817—the year after Moffat went to Africa—is still, like Moffat, alive in our midst. This is Mr. Stallybrass. The graves of his wife, of the wife of one of his brethren named Yule, and of three children, who all died in Siberia, were visited by Mr. Lansdell. He also saw an old man, a Russian named Ivlampi Melnikoff, who, when a boy, had attended the mission school, and who well remembered the Englishman, but had not opened a book for forty years and had forgotten how to read. No converts were actually made from the Buriats, the Mission having only been permitted at all on the condition that there should be no Protestant baptisms; but some who had learned the truth were afterwards baptized into the Russian Church. The one grand result of the twenty-three years' patient labour was the translation, direct from the original Hebrew and Greek, of the whole Bible into Buriat Mongolian. The missionaries actually printed the Old Testament with their own hands in the heart of the Siberian wilderness. The New Testament was printed in London.

Several notices occur in Mr. Lansdell's pages of the Missions of the Russo-Greek Church, both to the Samoyedes, the Buriats, the Yakutes, the

Gilyaks, and the Goldi, and also in Japan. The most important centre of work among the aborigines of Siberia is at Blagovestchensk on the Amur. The meaning of the name of this town is "Annunciation," or as some put it, "glad tidings." The Report of the "Orthodox Missionary Society" (for 1876) is described as a book of a hundred pages, although this society had then only existed seven years. From a later Report (1879), Mr. Lansdell gathered that the Society had branches in twenty-nine dioceses, with 7560 "members." The amount spent in 1879 was 121,000 roubles, say 12,000*l*. The sources of income include subscriptions, donations, and boxes at church doors. By this last named agency 30,100 roubles were collected in 1876. There are twenty-one "missions," all within the Empire except the one in Japan. The conversion of 5000 pagans is reported in 1879. On the Volga, efforts are made to evangelize Mohammedans, but without much result. Some of the Buddhist Buriats have been won, including, in 1879, one learned lama, named Taptchine-Nagbou-Mangolaiew, who was baptized in Lake Baikal. He understands seven languages, Manchu, Chinese, Mongolian, Thibetan, Sanscrit, Latin, and Russ, and has been appointed Professor of Mongolian in one of the missionary colleges.

Some glimpses of the character of these Russo-Greek Missions are afforded us in Mr. Lansdell's personal narrative. At Khabarofka, on the Amur, he spent an evening with Peter Alexander, a "protodiakanoff" or archdeacon, who superintends a district extending 700 miles along the banks of two rivers. In twenty-three years, this missionary, who is described as a good man and learned, and the most hard-working priest Mr. Lansdell met in Siberia, had baptized 2000 natives, three-fourths of whom were Goldi, a Mongolian tribe of the Tunguse family. "Formerly," he said, natives when willing were baptized, but in his own case he required them to know certain prayers. After baptism they were requested to attend church when there was one near, and to come to communion once a year." Mr. Lansdell had heard it stated that the Russian missionaries *paid* the heathen to be baptized; but after some inquiry and weighing of evidence, he acquits them of this practice, or rather "did not regard it as proven." The Archdeacon of Khabarofka stated that he had been accustomed to give to each convert a new shirt, a cross to hang on the neck, and an ikon (sacred picture); but Mr. Lansdell thinks this can scarcely be called bribery, as without a cross and an ikon "it is doubtful whether a Russian could be persuaded that he was a Christian at all," and a clean shirt "for once in their lives" would be an appropriate baptismal robe.

Besides the Protestant and Russo-Greek missionaries, at least one Roman Catholic priest has essayed the conversion of Siberian aborigines. A very touching account is given of one who went alone among the Gilyaks in 1846. Being warned of the danger he would incur, he replied, "If it is the will of God that I arrive where I design going, His arm can smooth every obstacle, and guide me there in safety; and if it please Him that I return, He knows well how to bring me back." He went, and was immediately killed; and ten years after, the Russian governor of the province found his watch and crucifix in the possession of his Gilyak murderers.\* Here surely we may learn lessons of faith and courage even from a Romish priest.

Although Mr. Lansdell made his way down to the very mouth of the Amur, thence to Vladivostock, thence to Japan, and afterwards returned to England across the Pacific Ocean and America, he was not able to

\* This effort was noticed in the *Intelligencer* articles already referred to (Aug. 1861, p. 178).

see anything of the Japanese Missions, for he was but a few hours on shore (at Hakodate, where he met Mr. Denig). But while in Siberia he collected some information respecting the Russo-Greek Church in Japan. A Russian captain stated that there were seven priests, 95 catechists, and 2000 members, all native converts; and in the *Oriental Church Magazine* for March 1880, the Russian editor gave the number of members as 6000, and added,—“Though the other Christian Churches control over 320 missionaries, and have in their possession enormous pecuniary means, still our [Russian] missionaries have succeeded in gaining full and exclusive control over the northern part of the island of Nipouna [Nippon, or rather Hondo], and compete most successfully with their Roman Catholic and Protestant brethren in the central part of the island.” What amount of truth there may be in this we are not prepared to say; but certainly it should stimulate our own earnestness in giving Japan a purer Christianity.

We have looked at *Through Siberia* from a missionary stand-point; but we must not close without an allusion to the particular enterprise which took Mr. Lansdell to Siberia, the distribution of Bibles, Testaments, tracts, &c., for which he obtained the full sanction of the Russian authorities, and in which he was cordially assisted by the governors and other officials as he passed along. No less than 55,000 books and papers, filling three Russian post-waggon, were thus put in circulation. An example of the assortments may be given by mentioning that one governor, at Chita in the Trans-Baikal Province, accepted 64 Russ Testaments, 3 in Polish, French, and German, 60 Russ Gospels, 12 Tatar Gospels, 20 Psalms, 38 Buriat portions, 200 tracts, 75 copies of the *Rouski Rabotchi* (British Workman in Russ), and 25 wall-pictures of the Prodigal Son. Thus the bread has been cast upon the waters; surely it shall be found, after many days.

THE APOLOGY OF AL KINDY. WITH AN ESSAY ON ITS AGE AND AUTHORSHIP.  
By SIR WILLIAM MUIR, K.C.S.I., &c. London: Smith, Elder, and Co., 1882.

At a time when the Church Missionary Society is projecting the establishment of a Mission at Bagdad, it is especially interesting that there should be given to the world a veritable Defence of Christianity written in that city, in the golden age of the Abbasside Caliphs, by an Arab of noble birth, a Christian held in honour at the court of the Commander of the Faithful. That there had been such a work is not a new discovery. It is incidentally cited, and the author's name mentioned, by Al Birûni, a well-known Arabic writer of the tenth century A.D.; a MS. of it in the Bibliothèque Orientale at Paris is alluded to by De Sacy; and there have been some conjectures as to the possible identity of the author, “Ibn Ishac al Kindy the Christian,” with the famous Mohammedan philosopher Al Kindy, who flourished at the same time, the beginning of the ninth century A.D. But two MS. copies have lately been obtained, one at Constantinople and the other in Egypt, and printed by the Turkish Missions Aid Society; and of these Sir W. Muir gives a detailed account in the book before us, together with an essay, read before the Royal Asiatic Society, on the age and authorship of the work. No living authority, we need hardly say, could be more competent for such an inquiry; and no one would more appreciate the value of such a Defence of Christianity to missionary effort among Mohammedans. Sir W. Muir shows from internal evidence that the work is really what it professes to be, a reply by a learned Christian of the Beni Kinda, “the blue blood of the

Arabs," to a letter from a Mohammedan friend, " Abdallah the Hashimite," a relative of the Caliph Al Mâmûn himself, in which letter Abdallah calls upon Al Kindy to abjure Christianity and embrace Islam. This Al Kindy was not the same as Al Kindy the philosopher, though of the same tribe; but who he was Sir W. Muir hopes may yet be discovered.

The Apology itself, to judge by the abridgment which, with copious extracts, follows the Essay, is extremely interesting. " Notwithstanding," says Sir W. Muir, " a good deal that is weak in reasoning, some things that are questionable in fact, and abundance of censorious epithets against the Moslem, Jewish, and Magian faiths that might well have been materially softened, yet, taken as a whole, the argument is, from the Apologist's standpoint, conducted with wisdom and ability; while throughout it is characterized by a singular mastery of the Arabic language." And we are not surprised to find Sir William adding that while the effect of Dr. Pfander's works on the Mohammedan mind, both in India and in Turkey, has been not inconsiderable, " it is no disparagement of them to say that Al Kindy's Apology may be expected to cause a sensation incomparably more profound." " Al Kindy presents himself and his faith in a purely Asiatic dress and language," and " objectors will find that the Gospel changes not with time or clime, and that neither in form nor substance, nor in the reasoning by which it is supported, does the Christianity of Al Kindy materially differ (excepting perhaps in the more fervid temperament and livelier fancy of the Asiatic disputant) from that which is put forth by the missionary of the present day."

**TWENTY YEARS IN CENTRAL AFRICA.** *By the REV. HENRY ROWLEY.*  
*London: Wells Gardner, Darton, and Co., 1881.*

Few Missions of modern times have undergone greater vicissitudes than the Universities' Mission to Central Africa. With Dr. Livingstone and Bishop Wilberforce for its sponsors, the enthusiasm that greeted its inauguration was not surprising; and it was fortunate in the high character of its devoted leader, Bishop Mackenzie. Then came the days of disappointment, when, within two years of the first attempt to establish a station, the Bishop and several missionaries had succumbed to the climate and found premature graves in the forests of the Shiré; and then undue expectations at home gave place to unduly severe criticism. The subsequent removal of Bishop Tozer from the Zambesi to Zanzibar neither allayed the disappointment nor silenced the criticism; but if the Mission was for a time, as Mr. Rowley expresses it, " in a state of prostration," and was so left by Dr. Tozer when he resigned, there can be no doubt that Dr. Steere, who succeeded him, has proved an able and energetic missionary, and that the work in his hands has expanded in many directions. The Zanzibar Mission itself now comprises useful agencies of a varied character; and three districts have been occupied on the mainland. One of these is Usambara, first visited by Krapf, and where Erhardt began a tentative C.M.S. Mission nearly thirty years ago. The other two lie to the south-west: one station being at Masasi on (or rather near) the Rovuma, and the other at Mwembe near Lake Nyassa, thus forming a link of communication with the Scotch Mission on that Lake. By the linguistic labours of Bishop Steere our own and other Missions on the coast have abundantly profited; and the whole work is one that deserves recognition, even if we are unable to approve some of the methods and practices naturally resulting from the type of Churchmanship mainly represented.

Mr. Rowley, who, as will be remembered, was one of the original missionaries under Bishop Mackenzie, has in the volume before us revised and abridged the "Story of the Universities' Mission" published in 1866, and continued it up to the present time. No attempt has been made to give a literary character to this later narrative. It is the plainest possible record of the bare facts; and they speak for themselves without adornment. There is a good and clear map; and the recent developments of the C.M.S. and other Missions on the coast are briefly summarized at the end. An index, or chronological table, or at least a table of contents, would have made the book more useful for reference; and we must add that we wish Mr. Rowley, if it was necessary to have his little bit of controversy with Dr. Blaikie, had relegated it to an appendix, and so saved the preface from the rather combative appearance it now presents.

AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS. A UNIVERSAL SURVEY. By WILLIAM F. BAINBRIDGE. Boston, U.S.A.: D. Lothrop and Co., 1882.

ROUND THE WORLD LETTERS. By LUCY S. BAINBRIDGE. Boston: D. Lothrop and Co., 1882.

Mr. and Mrs. Bainbridge made the tour of the globe, not as ordinary travellers, but with a special and very unusual, if not unprecedented, purpose—"the personal study of the utility and comparative methods of the Christian Missions of the various denominations and countries." Mr. Bainbridge is a Christian minister at Providence, Rhode Island, but of what Church or denomination we have been unable to gather from his book. He went at his own expense, and as an independent observer, without official commission from any society; but evidently with an intelligent and cultivated mind, a keen eye, and a large heart.

The experiences and impressions of this remarkable two years' journey are told in the two volumes now before us. The wife gives the traveller's gossip, which is amusing enough. Mr. Bainbridge's contribution is of another kind altogether. As a survey of existing Christian Missions it is unique. Of course it is imperfect. No volume of ordinary size would now suffice to describe, however briefly, all the work of all the societies. But Mr. Bainbridge has certainly achieved what no other writer has achieved, so far as we know. Some of the most important mission-fields, such as Japan, China, India, and Asiatic Turkey are described from personal observation; and of those which he could not visit, such as Africa, he gives a briefer but not less careful and readable account. Moreover, the book is very far from being a mere missionary gazetteer. Mr. Bainbridge discusses all sorts of questions of missionary policy with marked ability, fairness, and fulness of knowledge. The chapters on China, in particular, are in several ways especially good; though he is somewhat unduly hard on the China Inland Mission, and his notice of the C.M.S. Mission in Fuh-Kien is not friendly. Its trials in connexion with the Wu-shih-shan case "may be," he says, "a providential reproof for encouragement given to a large number of converts under Methodist discipline." This refers to the Hok-chiang Christians, who were taken into fellowship with the Church of England after years of refusal. Having ourselves inquired into the whole matter from Dr. Baldwin, the leading American Methodist missionary at Fuh-chow, we are happy to know that, if he does not endorse every act of every C.M.S. agent in a long and difficult business, neither would he for a moment endorse the severe judgment of Mr. Bainbridge. We may take

this opportunity of saying that a short account of this affair is given in the new edition of the *Story of the Fuh-Kien Mission*.

✱ The dozen lines we have thus referred to are one of the very few passages in the book to which we take any exception; and we should not have mentioned it at all, but that it illustrates the independence of mind with which Mr. Bainbridge has formed his opinions, and which is so conspicuous and commendable a feature of the work. Elsewhere he writes most warmly of C.M.S. Missions; and he has laid our publications largely under contribution. Not, however, without some acknowledgment; for he makes special mention in the Preface of the C.M.S. Atlas, which, in another place, he calls "the most attractive geographical work we have ever seen."

Two other features of the work may be just mentioned. One is the very complete list appended of missionary societies, American, British, Continental,—Protestant, Romanist (this list is simply Mr. Long's, published first in the *C. M. Intelligencer*), and Greek,—the Protestant arranged under denominations. The other is Mr. Bainbridge's habit of drawing missionary analogies and illustrations from all kinds of sights and scenes and memories. He looks at rice-planting in South China, and notes in the particular methods employed a picture of missionary failure and success. He looks at the lying-in-state of a Buddhist high-priest, and sees in the tinsel-covered corpse a picture of Buddhism. He reflects on the small success of Missions in Persia, and calls to mind an incident in the American Civil War, when the capture of a very few of the enemy *who held an important strategic position* was of more consequence than the surrender of a whole division in the open field. And so on. These illustrative passages are sometimes very striking.

We hope this book will be published in England. It well deserves a wide circulation among us. Meanwhile, not a few of our friends may be glad to know that American books can be ordered through Messrs. Trübner and Co. or Messrs. Sampson Low and Co.

PLEADINGS WITH VEDANTISTS. LECTURES AND ARTICLES; WITH PAPERS  
HORTATORY AND DESCRIPTIVE. By JOHN GRITTON, D.D. London:  
*Christian Book Society*, 1881.

This is an old book with a new title. Ten years ago, Dr. Gritton published his *Missionary Monographs*, which not a few of our readers will remember. The name, however, he now thinks was ill-adapted to describe the work; and certainly the new one more exactly describes its contents. During the last year of Dr. Gritton's missionary service in South India in connexion with the Church Missionary Society, that is in 1865-6, he delivered the lectures printed in this volume before a Christian society at Madras called the Sathia Veda Samajam, which had been founded to oppose the Vyasa Veda Samajam established there by Keshub Chunder Sen. The lectures were well attended by educated Hindus, and were just what their name indicates, "Pleadings with Vedantists." Dr. Gritton suggests, in the preface to this edition, that a perusal of his book in connexion with the article on "Unsettlement" which appeared in the *Intelligencer* of September last, will supply the means of comparing the Vedantism and Brahmoism of fifteen years ago with the speculations current under those names at the present day.

Some other addresses and papers are included in the volume, among which may be especially mentioned four pleasant chapters entitled "Happy Sundays in Tinnevely." We hope the book in its new form may find a large circle of readers.



## THE MONTH.

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It is with much thankfulness that the C.M.S. Committee have received seven offers of missionary service from men ready to go out at once or very shortly. The offers of (1) the Rev. W. Latham and (2) Dr. H. M. Clark, have been already mentioned. The others are as follows:—(3) The Rev. Robert P. Ashe, B.A., of St. John's College, Cambridge, Curate of St. Michael's, Liverpool. (4) The Rev. David J. S. Hunt, B.A., of Merton College, Oxford, Curate of West Ham, and son of the Rev. R. Hunt, formerly C.M.S. missionary in N.-W. America. (5) Mr. Arthur J. Shields, B.A., of Jesus College, Cambridge, son of John Shields, Esq., of Durham, an old and valued friend of the Society. (6) Dr. George Chalmers, a graduate of Edinburgh University, and a medical man at Monkwearmouth. (7) Mr. Bernhard Maimon, a converted Jew of Dalmatia, afterwards Hebrew Tutor in Hellmuth College, Canada, and now a student at St. John's Divinity College, Highbury. Mr. Maimon's offer is a result of an appeal for Bagdad by the Rev. R. Bruce.

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THE name of the Rev. W. Walsh, Vicar of St. Matthew's, Old Kent Road, had been suggested for the Bishopric of Sierra Leone; but to the great disappointment of all who are interested in West Africa, the C.M.S. Medical Board have forbidden Mr. Walsh's going to that climate.

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IN the Selections from the Proceedings of Committee, on another page, will be observed an important decision lately come to respecting the proposed Japan Bishopric. We hope in an early number to give a further account of the circumstances which have led to this decision. It is only necessary now to say, in addition to what appears in the Selections, that with regard to the two points on which the friends of the Society will probably desire explanation,—viz., the need at present of a Bishop at all, and the expediency of the Society assisting a fund partly raised by others,—there is abundant evidence, first, that the Committee were not wrong in suggesting to the Archbishop of Canterbury four years ago the desirableness of establishing an English Bishopric, and secondly, that a Bishop nominated and supported by the C.M.S. alone (as in some countries where all the Missions belong to it) was in this case an impossibility.

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THE Society has lost an old and valued friend by the death of Colonel Caldwell, formerly Governor of Rupert's Land, and for many years a member of the Committee. He first joined it in 1834, for a year or two; and after a long absence he was re-elected in 1856, and continued a member till 1876, when he was disabled by an accident at the Society's Annual Meeting. He took a deep interest in the N.-W. America Mission, which grew up under his own eye. The late Rev. Luke Caldwell, a Native clergyman, was named after him.

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FEW missionaries will be more mourned and more missed than James Vaughan of Krishnagar, whose death on January 22nd was just mentioned in our last number. He was emphatically a man to love, and at the same time a man whose great ability struck every one who came in contact with

him. The telegram announcing his death on January 22nd arrived in the middle of a very full Committee meeting, and was received with the deepest concern. We hope that some adequate account of his missionary work may appear in our pages hereafter. A very brief notice must suffice for the present.

James Vaughan was a native of Hull, and was the only child of a godly and praying mother. The Rev. J. E. Sampson writes: "As a boy he was inclined to be heedless of her holy counsels, and she was very anxious for his conversion to God. One night, as he lay asleep upon his bed, his mother came and poured out her soul before God by his bedside, and pleaded for his salvation. The next morning, when he awoke, he was conscious of a feeling of awe and of an awakening conviction of sin. This, he told me, was the beginning of the life of God in his soul. From that time onward he was a seeker after and servant of the Lord." While still engaged in trade, he became superintendent of the Sunday-school attached to the Mariner's Church at Hull, and was also one of a band of earnest young men who on Sundays visited the sailors in the docks. One of his companions was the late Rev. Ashton Dibb, of Tinnevely. At the age of twenty-one, he gave up his secular calling, and became a Scripture-reader under the Rev. J. Deck at St. Stephen's, Hull. Mr. Deck writes: "He combined such wonderful wisdom and zeal and love for souls, and devotion to his Saviour, and such power in coping with Romanism, Socinianism, Atheism, and all the varied forms of ungodliness that are found in towns like this, that I never met with his equal. He spared no pains to win souls to Christ, e. g. learning the Irish tongue, that he might gain access to the numbers of low Irish who lived in the parish."

Then arose the desire to go forth as a missionary, and with a view to this Mr. Deck taught him Greek. He and his friend Dibb were together at Islington College, and were ordained together at Christmas, 1854. In June, 1855, Mr. Vaughan, then twenty-eight years old, sailed for Calcutta, and for nineteen years, without once returning home, he laboured devotedly among all classes of Hindus, from the highest educated Brahmins to the poor lepers. Then he came to England for awhile, and his speeches at missionary meetings all over the country were most interesting and powerful. It was at this time that he published his valuable work, *The Trident, the Crescent, and the Cross*. In 1877 he went back to India, and took charge of Krishnagar, where he laboured with untiring earnestness and some success to raise the Native Christians to a higher spiritual life; and now he has died at his post, leaving five motherless children.

By the death of Archdeacon Hunter, Vicar of St. Matthew's, Bayswater, the Society has lost a staunch friend and supporter, as well as a veteran missionary. James Hunter, who was a Devonshire man, received his theological training at the C.M.S. College, and was ordained by Bishop Blomfield on June 11th, 1843. In the following year he went out to Rupert's Land and laboured there for twenty years, chiefly at Cumberland and at St. Andrew's, Red River. He was appointed Archdeacon of Cumberland in 1853 by Bishop Anderson. Perhaps the most noteworthy feature of his missionary career was his great journey northward to the Mackenzie River in 1858, which issued in the establishment of the remote Missions now comprised in the vast Diocese of Athabasca, with its Bishop, several missionaries, and 3000 Christian Indians. He returned home in 1865, and two years later was appointed to the incumbency which he held till his death. The Lambeth

degrees of M.A. and D.D. were conferred on him by Archbishops Sumner and Tait. He was the author of several works in the Cree language, including three of the Gospels, the Psalms, and the Prayer-book.

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ANOTHER former C.M.S. missionary has also gone to his rest—the Rev. Thomas Oldham. He was one of the band of young Lancashire men who offered to the Society in 1858–60 under the influence of the Rev. T. Green, and among whom were also Roper, Brierley, Ashcroft, and Faulkner. He went to Sierra Leone in 1860, as a layman, and was afterwards ordained there. After fourteen years' service he retired, and after holding several curacies, he became Vicar of Wix, in Essex, where he died.

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ON Dec. 9th, at Papandorp in Cape Colony, died a former missionary of the C.M.S., Dr. J. Mulheisen-Arnold. His original name was Mulheisen, that of Arnold being subsequently attached. He was one of the men obtained by the Society from the Basle Seminary, and was sent as a lay agent to Abyssinia in 1841, to be associated with Krapf, but failed to enter the country (as mentioned in the article on Krapf in the *Intelligencer* of February). In the following year he was ordained by the first Anglican Bishop of Jerusalem, Dr. Alexander. He afterwards served in Western India for three or four years, and retired from the Society in 1848. He was subsequently well-known as the author of a History of Islam, and as the Secretary of the Moslem Mission Society. He went to South Africa a few years ago, where he took a colonial parish, and also carried on some work among the Mohammedans of the Cape.

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BISHOP SPEECHLY held his first ordination in the Diocese of Travancore and Cochin, on December 18th, at Cottayam. The Rev. C. A. Neve and the Rev. E. Varkki John (Native) were admitted to priest's orders. The sermon was preached by the Rev. Oomen Mamen, on John xiii. 5, "I have given you an example, that ye should do as I have done to you."

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ON December 18th, the Bishop of Lahore ordained Munshi Dina Nath as assistant teacher in the Lahore Divinity College. At the same time the Rev. A. Ball, of Karachi, received priest's orders.

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BISHOP CROWTHER held an ordination at Bonny on December 18th, when Mr. J. Boyle and Mr. J. D. Garrick, Native lay agents in the Niger Mission, were admitted to deacons' orders, and the Rev. J. Buck, Native deacon, to priest's orders. Mr. Boyle was the schoolmaster at Bonny who attended the Madeira Conference last year. He read the Gospel on the occasion; and Archdeacon D. C. Crowther preached the sermon, on the words of Luke xxiv. 48, "Ye are witnesses."

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THE C.M.S. Mission at Sagra, Benares, has received visits lately from the Viceroy of India and the Bishop of Calcutta. Lord Ripon was there on Nov. 29th, and expressed much interest in all he saw, particularly in the educational work. The Bishop was there for a few days in December. On the 18th he confirmed 31 Native candidates. On the 20th he addressed a large audience of educated Hindus in the Town Hall. On the 21st he held an ordination, at which the C.M.S. Native clergy mentioned in our last

received priest's and deacon's orders respectively, and also three belonging to the S.P.G. The sermon was preached by the Rev. H. M. M. Hackett, Vice-Principal of the C.M.S. Divinity College.

BISHOP MOULE visited Ningpo and its out-stations in October, and held confirmations at several places, sixty-seven Chinese candidates being presented, thirty-three of whom were at Kwun-hœ-we, where the Rev. Sing Eng-teh is pastor. Bishop Scott of North China was present at some of the services. On October 13th and 14th a Conference of the C.M.S. missionaries in Cheh-Kiang was held.

WE much regret to hear that the Rev. J. R. Wolfe met with a serious accident on board the steamer which took him from Hong Kong to Fuh-chow. He had an awkward fall, and injured his leg; and on reaching Fuh-chow, on December 15th, the doctor ordered him to remain in bed.

No direct information has reached the Society respecting the abdication of King George of Bonny reported in the newspapers. If it is true, it is, we fear, due to the continued hostility of some leading chiefs to Christianity. By our last advices, the renewed prohibition of church attendance was still in force; but on Christmas Day between 400 and 500 Native Christians were present at St. Stephen's notwithstanding. Before these troubles arose, on Oct. 31st, Archdeacon Crowther baptized 86 candidates, of whom he writes, "They had all been well prepared in class: most of them had been under training for the last eighteen months."

### NOTES OF THE MONTH.

#### ORDINATION OF MISSIONARIES.

*Niger*.—At an Ordination held by Bishop Crowther at Bonny on Dec. 18, 1881, the Rev. J. Buck was admitted to Priest's Orders, and Messrs. J. D. Garrick and J. Boyle to Deacons' Orders.

*Punjab*.—At an Ordination held by the Bishop of Lahore on Dec. 18, the Rev. A. E. Ball was admitted to Priest's Orders, and Mr. Dina Nath, Native, to Deacon's Orders.

*Travancore*.—At the Bishop of Travancore's first Ordination, held Dec. 18, the Revs. C. A. Neve and Varkki John were admitted to Priests' Orders.

*Mauritius*.—At an Ordination held by the Bishop of Mauritius at Beau Bassin on Dec. 21, the Rev. T. Ephraim was admitted to Priest's Orders.

#### RETURN HOME OF MISSIONARIES.

*Yoruba*.—Rev. T. C. Wilson left Lagos on Jan. 1, and arrived at Liverpool on Jan. 30.

*Travancore*.—The Rev. W. J. and Mrs. Richards left Cottayam on Dec. 20, 1881, and arrived in London on Feb. 8, 1882.

#### DEPARTURE OF MISSIONARIES.

*North India*.—The Rev. F. and Mrs. Gmelin left London on Jan. 8 for Calcutta.

*Punjab*.—Dr. H. M. Clark left London for Amritsar on Feb. 7; the Rev. W. Thwaites left London on Feb. 9 for Bombay, *en route* for the Punjab.

*Western India*.—The Rev. W. and Mrs. Jukes left London on Jan. 11 for Bombay.

*Ceylon*.—The Rev. E. M. and Mrs. Griffith left London on Feb. 15 for Colombo.

*China*.—Mr. W. Strickson left London on Feb. 1 for Shanghai.

#### DECEASE OF MISSIONARIES.

*North India*.—Mrs. Tunbridge, wife of the Rev. J. Tunbridge, died at Ootacamund in November, 1881.—The Rev. James Vaughan died at Calcutta on Jan. 22, of cholera.

*New Zealand*.—The Rev. P. Patiki, Native Pastor, died at Waiparera on Oct. 4, 1881, aged 70 years.

## HOME WORK OF THE SOCIETY.



FROM the *Metropolitan District*, the Society's cause has been advocated by sermons and meetings at Clapham (St. Paul's), Herne Hill, Bowes, Whitechapel, Blackfriars (St. Andrew's), Tollington Park (St. Mark's), Penge, Herne Hill (St. Paul's), Bethnal Green (St. Matthias'), Lambeth (Emmanuel), Richmond, Sydenham, Gipsy Hill, Sidcup, St. Dunstan's in the West, Norbiton, Westminster (St. Andrew's), Upper Holloway (St. John's), South London (in twenty-four Churches), Holloway (St. Stephen's), Waterloo Road (St. John's); also juvenile meetings or addresses to young at Bowes, Holloway (St. James'), Herne Hill (St. Paul's), Streatham Hill, Walthamstow, Kennington, Tufnell Park.

The special effort in *South London* announced in a former number proved highly successful. On the same Sunday, February 12th, forty-seven sermons, including addresses to children, were preached in no less than twenty-four churches, viz. :— in *Southwark* at St. Saviour's, St. George's, St. Peter's, St. Stephen's, and St. Jude's; in *Newington* at Holy Trinity, St. Matthew's (New Kent Road), St. Mark's (Walworth), and St. Paul's (Lorrimore Square); in *Lambeth* at St. Mary's, St. Philip's, Emmanuel Church, Holy Trinity, St. John's (Waterloo Road), St. Andrew's (Stamford Street), and St. Andrew's (Stockwell); in *Bermondsey* at the Parish Church, St. James's, St. Paul's, Christ Church, St. Anne's, St. Augustine's, and Bishop Sumner's; and in *Rotherhithe* at Christ Church. Among the preachers were Bishop Perry, Archdeacons Cheetham and Lillingston, Canons Hussey, Money, and Richardson; the Hon. and Rev. W. H. Fremantle, the Revs. E. H. Bickersteth, B. Cassin, W. Allan, E. C. Ince, R. C. Billing, C. D. A. Lawrence, F. S. Clark, A. Strawbridge, E. Davys, J. Piper, R. Bruce, H. E. Fox, B. Baring Gould, F. E. Wigram, H. Neville Sherbrooke, D. McAnally, F. F. Goe, J. W. Marshall, and several of the local clergy. The following day a Conference was held at the Board Room of St. Saviour's, Southwark; and, in the evening, a largely attended meeting at St. Mary Magdalene Schools, Bermondsey, when the Rev. C. D. A. Lawrence, Rector of Bermondsey, presided, and a long address was given by the Rev. R. Bruce. The movement generally was in the main planned and carried out by the Rev. W. Allan, Hon. District Secretary.

The Quarterly Conference of the *East London C.M.S. Union* was held in the Vestry Hall of Christ Church, Spitalfields, on Friday, January 20th. The Bishop of Bedford, Vice-President, was in the chair, and the address was given by Sir W. Muir, K.C.S.I. There was an interesting discussion on the prospects of Christianity in India. After transacting the usual business the members adjourned to the Church House for tea. The annual meeting of the Parochial Association was held in the evening, when the Rector, the Rev. R. C. Billing, presided, and the Rev. J. Piper was the deputation. The Report showed an increase of 35*l.* in the receipts for the current year.

*East Suffolk*.—In the temporary absence in East Africa of the Rev. W. S. Price (the Association Secretary), the Rev. E. D. Stead, of Peasenhall, has most kindly taken charge; and reports that sermons have been preached at Bruisyard, Finborough, Wingfield, and Dennington; and meetings held at Ipswich (St. Michael's), Wingfield, Corton, and Henstead: the deputations taking part being the Revs. E. D. Stead, G. Ensor, W. H. Collins, J. H. Clowes, and G. Castleden.

The Rev. A. H. Arden, formerly missionary at Masulipatam, subsequently Secretary of the Madras Corresponding Committee, and now Association Secretary for *Bedfordshire*, *Huntingdonshire*, *Hertfordshire*, and *Cambridge*, reports sermons and meetings at Billington and Sandy, in *Bedfordshire*; Thundridge, Hertford (All Saints'), Westmill, Hoddesdon, and Broxbourne, in *Hertfordshire*; and Bourne, Ickleton, Stapleford, Balsham, Soham, Swaffham, Wicken, and Fordham, in *Cambridgeshire*. Most of the sermons were taken by Mr. Arden himself.

*Nottinghamshire*.—The Notts C.M.S. Union held its third half-yearly Conference under the presidency of H. A. Norman, Esq., on Feb. 7th, at the house of Henry E. Thornton, Esq., who hospitably entertained the members at luncheon. The Rev. A. C. Garbett, Trinity Church, Southwell, opened with a very thoughtful devotional paper on the glory of God, based on Isa. vi. The Rev. George Knox,

Exton, Rutland, read a very exhaustive paper on "Boards of Missions." He argued most convincingly that missionary operations conducted by the so-called "corporate action" of the Church are a most unpractical fancy, contrary to the practice of apostolic and all subsequent times, and his earnest appeal to hold fast to the old way was thoroughly endorsed by all present. The Rev. Henry Sutton's address on "Trials and Triumphs of Missionary Work," illustrated by the condition of the early Thessalonian Church, was much appreciated by the Conference. Nineteen clergy were elected to the Notts Union which now numbers about sixty clerical and lay members. On the previous evening the Notts Honorary District Secretaries, under whose supervision the whole county is mapped out, met at Holy Trinity Vicarage to arrange sermons and meetings for the ensuing year.

In the counties of *Leicestershire* and *Warwickshire* the Rev. G. Furness Smith (Association Secretary), reports that during the month of January sermons have been preached at Frolesworth, Packington, Snibston (stated to be the smallest church in England) and Heather; and meetings held at Frolesworth, Hinckley, and Rawstone. In *Warwickshire*, at Stretton on Dunsmore, Aston, Baddersley Ensor; at Birmingham, at Emmanuel Church, St. Barnabas', and St. Philip's (Canon Bowlby in the chair), and a quarterly meeting with magic lantern at St. George's, Edgbaston. Sermons at Wolvey, Hartshill, Bentley, Baddesley Ensor, Birmingham (St. Gabriel's), and Claverdon. The sermons and meetings, with a few exceptions, were taken by the Association Secretary.

In the *Midland District*, sermons and meetings are reported by the Rev. R. Pargiter (the Association Secretary) as having taken place during January at Presteign and Bromyard in Herefordshire, the former a new parish opened to the C.M.S.; at Halesowen, Quinton, Blackheath, Cradley, St. Kenelm, and Old Hill in Worcestershire; and at Hengoed in Shropshire. The Branch Association at *Old Hill* was commenced in January, 1881, by sermons and a meeting; the result of the year being most satisfactory. Forty-eight boxes were given out, and the amount realized was 44*l.* 4*s.* 7*d.* The collections after the sermons were 25*l.* 19*s.*, making a total of 70*l.* 3*s.* 7*d.* The meeting held in the schoolroom was most gratifying. An overflowing, but attentive audience evinced the deep interest felt in Mission work. The schoolmaster has manifested great zeal in the cause, and has given a missionary lecture once a month to the Sunday-school children. The Rev. H. W. Atkinson preached the sermons, W. Bassano, Esq., presided at the meeting, and Mr. Pargiter was the deputation. At Halesowen the Rev. D. Brodie (from North India) and the Hon and Rev. Canon Pelham were the preachers. The work so long carried on by the late Rector, Archdeacon Hone, has been most warmly taken up by his successor, Canon Pelham. The collections on the Sunday were good; and a crowded meeting gladdened the heart of the new Rector, who, in a few earnest words, bore testimony to the work of the Society, and pledged himself to do all in his power on its behalf.

In the *Northumberland* and *Durham Districts*, the Society's cause was advocated in thirteen parishes between Jan. 1st and Feb. 12th. Sermons were preached by Rev. Canon Tristram (Association Secretary), the Revs. G. T. Fox, H. E. Fox, H. A. Mitton, F. E. Sadgrove, T. Haslewood, and W. Maddison. Lectures were also delivered by Canon Tristram. In two of the parishes (Waterhouses and Sleetubrn) the Society's cause was pleaded for the first time.

From the *North-Western District*, comprising the counties of *Lancashire*, *Cumberland*, *Westmoreland*, and the *Isle of Man*, of which the Rev. N. Vickers is the Association Secretary, we have notices of sermons and meetings at Southills, Tunstead, Liverpool (St. Mary), Deane, Whalley, and Bolton in Lancashire, and at Keswick and Kendal. A C.M.S. Union was formed at Keswick on the 24th of January, the Rev. Canon Battersby presiding, the speakers being the Revs. H. S. Callender, J. Knight, and N. Vickers.

*Kendal*.—An interesting meeting of friends in this town was held on Jan. 30th, in St. George's Schools, under the presidency of James Cropper, Esq., M.P., to take leave of their much-esteemed townsman, the Rev. Wm. Thwaites, who, after a brief residence at home, was returning to India, where he had been a missionary ten years. The meeting was preceded by a public tea, to which eighty sat down; at the conclusion of which the President spoke in words of hearty encouragement

to Mr. Thwaites, whom he said he had known from boyhood. He was followed by Archdeacon Cooper, the Rev. G. Crewdson, and the Rev. N. Vickers, Association Secretary. A pleasing incident of the meeting was the presentation to Mr. Thwaites, by the Honorary District Secretary, the Rev. H. Monsarrat, on behalf of the friends of the C.M.S. in Kendal, of a typographical copying machine, in a handsome case, which will be helpful to him in his educational work abroad.

*Flintshire*.—At the annual meeting of the Overton Branch of the C.M.S. on Jan. 25th, at which E. Peel, Esq., presided, the Ven. Archdeacon Smart (Honorary Association Secretary) delivered a very eloquent and instructive lecture to a crowded audience, which was listened to with marked attention. The Rev. G. J. Howson and the Rev. S. A. Gobat (son of Bishop Gobat) also spoke.

The *Oxford* Anniversary was held on February 12th, 13th, and 14th, sermons being preached in six churches; and there were four meetings, the deputation being the Revs. D. Brodie (North India), A. H. Lash (Tinnevely), and J. Piper (Japan). The address at Mr. Christopher's breakfast was given by Mr. Piper.

Sermons, meetings, and Sunday-school addresses have taken place in several parishes in the counties of *Somersetshire* and *South Wilts* during the past few weeks; viz., sermons at Christ Christ, Nailsea; Bradford, Blackford, Ashbrittle, Greenham, Poyntington, Trent, Farrington Gurney, Woodford and Wilsford; meetings at Blackford, Merriott, Ashbrittle, Codford St. Mary, Kilmersdon, Woodford, and Wilsford; and addresses to Sunday-schools at Christ Church, Nailsea, Bradford, Blackford, Trent, and Wilsford. The Bishop of Moosonee was the deputation to Farrington Gurney and Kilmersdon; and at most, if not all the other places, the Rev. H. H. Streeten (Association Secretary) pleaded the Society's cause. Merriott and Farrington Gurney have been gained as new parishes to the C.M.S.

A meeting of friends preparatory to the formation of a C.M.S. Union for the *County of Dorset*, was held at Alington Hall, Dorchester, on the 1st of February. Between forty and fifty persons, chiefly clergymen, met. R. ff. Eliot, Esq. (Weymouth), presided; the speakers being the Revs. R. R. Meadows, E. Lombe, S. Hobbs, C. P. Phinn, Carr J. Glyn, J. Lee-Warner, &c.; also, R. Williams, jun., Esq., and Major Groves. The Rev. R. R. Meadows read a paper, in which he compared the work done in the county with that done in three others, some parishes subscribing nobly, whilst others fell very short of their duty. He advocated a better organization, such as was carried on in Norfolk. A Committee was formed to bring the Union into activity, for the increase of funds, and a more complete working of the county,—Prayer, conference, and co-operation being the watch-words.

The Rev. T. Y. Darling, Association Secretary, supplies the following information from parishes in *Devonshire* and *Cornwall*. On February 5th and 6th sermons and meetings at *Coryton* (Devon): preachers and speakers, Revs. G. Davey-Symonds, (Rector), W. Whittley, and himself; the amount realized being 3*l.* in excess of the past year. At *Daulish* a meeting illustrated with dissolving views was held on February 7th, under the presidency of the Vicar, the Rev. Orlando Manley. In *Cornwall*,—at *Treyardreath* Parish Church, sermon and meeting on January 22nd and 23rd. Preacher, Rev. W. H. Allin (St. Mary's, Devonport); speakers, Revs. C. P. C. Nugent (North India) and S. Valentine Baker (Vicar), who also presided. At *St. Austell*, on February 1st, the Bishop of Moosonee was the preacher. At *Maker* sermons were preached on the 12th of February, at the Parish Church by the Rev. P. H. Newnham (Vicar); St. Paul's Chapel, Kingsand, by the Rev. A. Baker, and Cremyle Chapel by the Rev. T. Y. Darling. The latter also gave an address to the Sunday-school children. The above clergy also addressed the meeting on the following day.

*Plymouth*.—At Charles Church, the Rev. G. F. Head is working the missionary boxes on the plan which produced such remarkable results when he was at Holloway. At the last half-yearly opening of boxes, just before Christmas, the amount realized was 9*l.* 12*s.* 4*d.* from 152 boxes, making a total for the year from this source alone of no less than 186*l.* 4*s.* 2*d.*

[Several notices are deferred for lack of space, and some which were received after the 15th of the month.]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, January 9th, 1882.*—A letter was read from the Bishop of Ossory and Ferns, accepting the invitation of the Committee to preach the Anniversary Sermon.

The Publication and Library Sub-Committee reported that Miss M. V. G. Havergal had presented to the Society 500 copies of a little book by her late sister, entitled, *Starlight through the Shadows*, for distribution at her own expense among the Society's Missionaries, &c. The Committee directed that their cordial thanks be presented to Miss Havergal.

The Committee took leave of the Revs. F. Gmelin, J. Caley, and W. Jukes, returning to Peshawar, Bengal, and Travancore respectively, and of Mr. J. W. Strickson, proceeding to Shanghai as Assistant Master in the Shanghai Anglo-Chinese School. The Instructions of the Committee having been delivered by the Revs. C. C. Fenn and W. Gray, the Missionaries were addressed by the Rev. S. Gedge, and commended in prayer to the favour and protection of Almighty God by the Rev. U. Davies.

A telegram having been received from Calcutta respecting the nomination of one of the Society's Missionaries to serve on the proposed Vice-Regal Commission on Education, the Committee directed that the name of the Rev. W. R. Blackett, M.A., Principal of the Calcutta Cathedral Mission College, be submitted to the Government for that purpose.

*Committee of Correspondence, January 23rd.*—The Rev. R. Pickering Ashe, B.A., of St. John's College, Cambridge, Curate of St. Michael's, Liverpool, having offered himself to the Society for missionary work, his offer was cordially accepted.

A Report was presented from the Ecclesiastical Sub-Committee and the Sub-Committee in charge of the North Pacific Mission, of their joint meeting for an interview with the Bishop of Caledonia upon existing difficulties at Metlakahla. The Secretaries were directed to make inquiries for a Missionary to be sent out to Metlakahla when the Bishop returns thither in March, one having some knowledge of medicine to be preferred.

*General Committee (Special), January 23rd.*—The Committee took into consideration a memorandum received from the Archbishop of Canterbury with reference to the proposed English Bishopric in Japan, and also a Report from the Ecclesiastical Sub-Committee on the subject. Attention was drawn to the fact that as far back as Dec. 1878, the Committee, in consequence of representations from the Society's Missionaries in Japan, and from Bishop Burdon, had recognized the importance, in the peculiar circumstances of that country, of an English Bishop being appointed, and had approached the Archbishop on the subject; also that in the negotiations which had since been carried on from time to time, it became evident that as the work of the Church of England in Japan was not exclusively in the hands of this Society, it would not be possible to arrange for the consecration of a Bishop supported by its funds and included in its list of Missionaries, as in the case of Travancore, Caledonia, Mid-China, the Niger, &c. After full discussion it was resolved that, remembering his Grace's continuously kind disposition towards this Society, and relying on his wisdom to select for the episcopal office in Japan a clergyman of suitable qualifications who would cordially co-operate with the Society, the Committee would, under the exceptional circumstances of missionary work in Japan, contribute 500*l.* a year towards the maintenance of the proposed Bishop. In view, however,



of the probably rapid development of Church Missions in Japan, which might necessitate an extension of the Episcopate, and in view of the possibility of an independent Native Church being hereafter formed, the Committee felt it right to confine their offer to such period as the Bishop now to be appointed should occupy the see and be the only Bishop of the Church of England in Japan.

*Committee of Correspondence, February 1st.*—The Committee took leave of Dr. H. M. Clark, proceeding to the Punjab Mission as a Medical Missionary. The Instructions of the Committee having been delivered by the Rev. W. Gray, Dr. Clark was addressed by General MacLagan and the Rev. H. Sharpe, and commended in prayer to the favour and protection of Almighty God by the Rev. J. S. S. Robertson.

*Committee of Correspondence, February 7th.*—The Committee received with deep regret the announcement of the death, on Jan. 22nd, of the Society's esteemed Missionary, the Rev. J. Vaughan of Krishnagar, and adopted the following Minute, expressive of their affectionate regard and their deep sense of the loss which the Society's work in Bengal had sustained by his removal:—

"It was in the early part of 1855 that the departed Missionary proceeded to join the Calcutta Mission. Previously to his entering the Society's College at Islington he had laboured with great faithfulness and acceptance as a lay agent in Hull, and the testimony is borne that the souls he won to Christ there were many. For nineteen years—from 1855 to 1874—he laboured without interruption in Calcutta, and his work as an evangelist amongst all classes, from the highest down to the poor lepers (amongst which latter God gave him a signal blessing), is well known. He was also enabled during those years to lead on the Trinity Church congregation in Calcutta to the position of being almost self-supporting. During his stay in England, from the spring of 1874 to the autumn of 1877, Mr. Vaughan brought out his book, *The Trident, the Crescent, and the Cross*, which has thrown light for many readers on the Indian religions and on Indian missionary work, and has stirred up much missionary zeal and hope. In 1877 he returned to India, and the Parent Committee specially appointed him to the superintendence of the large and important district of Krishnagar, and to the Chairmanship of the Bengal Native Church Council, which they were anxious to see set on foot. He knew well the seriousness of the charge proposed to him and the difficulties with which he would have to grapple, and he would fain have taken a less responsible post. But with that loyalty to the Society which ever characterized him, and with his strong faith in God, he went forth to the duty assigned to him. How manfully he grappled with the difficulties of the position is well known. In the midst of his labours in Krishnagar he has laid down his valuable life, but not before God had given him tokens that He had owned and blessed his earnest labours. He has left behind him five motherless children who, the Committee doubt not, will be objects of affectionate interest to the many who knew and valued the departed Missionary.

"The Committee thank God for having spared so long to the great cause of Missions one who was so thoroughly a Missionary in spirit, and who was so richly endowed with missionary qualifications, and they pray that it may please Him to raise up a succession of men of like spirit and gifts with James Vaughan. They direct the assurance of their sincere sympathy to be conveyed to his relatives and friends."

In accordance with a telegram from Calcutta respecting arrangements rendered necessary by Mr. Vaughan's death, the Committee appointed the Rev. A. Clifford to Krishnagar, the Rev. F. Gmelin to Agartara, and the Rev. W. R. Blackett to be Chairman of the Bengal Native Church Council.

The Rev. W. Latham, who had been accepted for missionary work on November 14th, 1881, was appointed to the Calcutta Mission, and the Rev.

R. P. Ashe, who had been accepted on January 23rd, 1882, to the Nyanza Mission.

The Rev. E. M. Griffith, proceeding to Jaffna, Ceylon, and the Rev. A. B. Hutchinson, proceeding to Japan, were taken leave of by the Committee. The Instructions having been delivered by the Honorary Clerical Secretary, the Missionaries were addressed by the Rev. Canon Hoare and commended in prayer to the favour and protection of Almighty God by the Rev. C. Campe.

The Committee received with much thankfulness four offers for missionary service, as follows: (1) Dr. George Chalmers, M.B.C.M. Edinburgh, now of Monkwearmouth Dispensary, Sunderland, who had offered himself to the Society as a Medical Missionary for Gaza; (2) Mr. Arthur John Shields, B.A., of Jesus College, Cambridge, a son of the Society's old and valued friend, John Shields, Esq., of Durham; (3) the Rev. David J. S. Hunt, B.A., of Merton College, Oxford, Curate of West Ham, a son of the Rev. R. Hunt, formerly a Missionary of the Society in North-West America; (4) Mr. Bernhard Maimon, a Dalmatian Jew, who had embraced Christianity ten years ago, and is now at the London College of Divinity, St. John's Hall, Highbury, and who had been led to offer himself to the Society in consequence of an address by the Rev. R. Bruce with reference to Bagdad. The Committee accepted these offers of service—in Mr. Maimon's case, conditionally on his satisfactorily completing his course at Highbury—and sanctioned the designation of Dr. George Chalmers to the Medical Mission at Gaza. The four gentlemen, having been introduced to the Committee, were commended in prayer to God, with thanksgiving, by the Revs. H. Sharpe and W. H. Barlow.

The Sub-Committee in charge of the Ceylon, China, and Japan Missions reported various arrangements made by them, and recommended that the Rev. A. B. Hutchinson, recently appointed to the Japan Mission, be stationed at Nagasaki, instead of Tokio as previously arranged; which was agreed to.

The Sub-Committee in charge of the North-West America and the North Pacific Missions reported various arrangements made by them, and recommended that ordained Missionaries be sent out with the Bishop of Caledonia for Kincolith and for Massett in Queen Charlotte's Island, and a schoolmaster for Skidegate, also in Queen Charlotte's Island; which was agreed to.

Reports were presented from the Sub-Committee in charge of the India Missions detailing various arrangements made by them. In particular, that they had communicated to India the desire of the British and Foreign Bible Society to extend colportage operations, and had requested that schemes might be submitted in reference thereto; also that they had directed a statement to be prepared, showing the work at present being done by the Society amongst the aboriginal tribes of India, and making proposals for its greater efficiency; also that they had purchased twenty copies of Sir William Muir's book on the Arabic work entitled *Al Kindy's Apology for Christianity*, for the use of the Society's Missionaries engaged in work amongst Mohammedans, and with a view to its translation into the languages of India; also that they had thanked Mr. A. H. Baynes, Secretary of the Baptist Missionary Society, for his action with regard to the proceedings of a Baptist Native missionary who had sought to draw away some Native Christians connected with the C.M.S. in North Tinnevely, and had re-baptized several of them.

The Sub-Committee in charge of the Persia Mission presented a Report respecting the Medical Mission at Julfa, which had been sanctioned as an

experiment for three years, and recommended that the Medical Mission be now continued as part of the Persia Mission, and that an annual grant be made towards its expenses, respecting which correspondence would be held with the Rev. Dr. Hoernle. This recommendation was adopted.

The Sub-Committee in charge of the New Zealand Mission reported various arrangements made by them, in deliberating on which they had had the advantage of the presence and counsel of Mr. Arthur Mills, and making various recommendations with regard to the Society's landed property, which were adopted.

The Sub-Committee in charge of the Africa Missions reported various arrangements made by them. In regard to the *Yoruba Mission* in particular, they detailed negotiations with the Bible Society and the S.P.C.K. respecting the Yoruba Bible and Prayer-book; stated that they declined to recommend an application to the Society to occupy Porto Novo, but considered that the Native Church at Lagos should be encouraged to provide an agent for the pastoral care of the resident Christians there connected with the Church of England; and recommended certain arrangements with reference to the approaching return to England of the Rev. V. Faulkner, and the return to the Mission of the Rev. J. A. Maser, which were approved. In regard to the *Niger Mission*, the Sub-Committee referred to an interesting letter received from Archdeacon Henry Johnson on the subject of Boys' and Girls' Boarding-schools, and on the proposed Præparandi Institution at Lokoja, and recommended that his plans for the Boarding-schools be sanctioned, that Archdeacon D. C. Crowther be requested to prepare a similar scheme, and that further correspondence be held respecting the proposed Præparandi Institution. They further recommended that, considering the nearly exhausted condition of the Niger Bishopric Fund, the New Calabar Mission be taken on to the Society's General Fund. The recommendations were adopted.

The same Sub-Committee reported various arrangements made by them for the proposed reinforcements for the Nyanza Mission, and for the forwarding of supplies, &c., into the interior.

The Sub-Committee in charge of the Palestine Mission reported various arrangements made by them, and recommended the payment of the salary due to a Native doctor at Gaza who had been engaged by the Rev. A. Schapira, which was agreed to.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From January 16th to February 16th, 1882.*

*West Africa.*—Rev. C. A. L. Reichardt (Annual Letter).

*Yoruba.*—Rev. J. Johnson, Rev. A. Mann (Annual Letters); Mr. C. N. Young, Mr. S. Johnson, Rev. C. Phillips, Rev. D. Olubi, Mr. J. Okusende, Mr. J. A. Williams, Mr. S. Cole, Mr. S. Doherty (Journals); 2nd printed Report of Lagos Auxiliary Association, 1880.

*Nyanza.*—Rev. J. C. Price (Annual Letter).

*Palestine.*—Rev. T. F. Wolters, Rev. C. Jamal (Annual Letters).

*North India.*—Rev. W. Hooper, Rev. T. R. Hodgson, Rev. J. G. H. Hoernle, Rev. H. D. Williamson, Rev. E. Champion, Rev. H. Stern (Annual Letters); printed Report of Divinity School, Allahabad, 1881.

*Panjab.*—Rev. T. R. Wade, Rev. J. Redman, Rev. I. Shah, Rev. A. Lewis (Annual Letters).

*Western India.*—Rev. J. G. Deimler, Rev. A. Manwaring, Rev. S. Kharsedji, Rev. W. A. Roberts, Rev. C. Mounfort, Rev. J. Alli, Rev. R. Nowroji, Rev. L. Maloba (Annual Letters).

*South India.*—Rev. F. N. Alexander, Rev. V. Vedhanayagam, Rev. A. Samuel, Rev. J.

Harrison, Rev. M. Ratnam (Annual Letters); *Madras C.M. Record*, Dec. 1881, containing Fourteenth Report of Southern Pastorate, for year ending June 30th, 1881.

*Travancore and Cochin*.—Bishop of Travancore, Rev. F. Bower, Rev. C. A. Neve, Rev. W. Clark (Annual Letters).

*Ceylon*.—Rev. G. Champion, Rev. J. I. Jones, Rev. J. Hensman, Rev. T. P. Handy, Rev. B. P. Weerasinghe, Rev. H. Gunasekara; also, Reports for Cotta District, and Kandy, Nugegoda, Talangama, and Katukele Pastorates.

*Mauritius*.—Rev. F. Schurr, Rev. T. Ephraim, Mr. H. M. Warry (Annual Letters).

*China*.—Rev. J. C. Hoare, Bishop Moule, Rev. R. Shann, Rev. J. Grundy, Rev. J. D. Valentine (Annual Letters).

*Japan*.—Rev. H. Maundrell, Rev. C. F. Warren (Annual Letters).

*New Zealand*.—Rev. F. T. Baker, Rev. G. Maunsell, Ven. Archdeacon Clarke (Annual Letters).

## Contribution List.

*In the following list of receipts from Jan. 11th to Feb. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Billington .....	7	18	10	Tyneham .....	3	0	0
Houghton Regis .....	4	10	0	Durham: Gateshead .....	70	0	0
Old Warden .....	52	18	11	Heighington .....	3	16	0
Pulloxhill .....	3	6	3	Westoe: St. Thomas' .....	3	10	0
Silsoe .....	37	14	1	Sunderland, Borough of .....	90	0	0
Woburn .....	20	0	0	Essex: Chigwell .....	1	6	1
Berkshire: Avington .....	9	19	3	Horndon-on-the-Hill .....	3	14	6
Cookham .....	15	9	2	Ilford and Barking Side .....	2	7	4
Donnington .....	4	4	0	Takeley .....	4	2	4
Faringdon .....	65	0	0	Gloucestershire: Chipping Campden .....	9	3	5
Lamborne .....	23	6	10	Kemerton .....	3	12	0
Letcombe Regis .....	6	15	6	Lechlade .....	2	12	0
Wargrave .....	24	1	5	Leckhampton .....	3	11	4
Bristol .....	995	16	0	Saintbury .....	1	6	3
Buckinghamshire: Hanslope .....	3	0	0	Stroud .....	160	0	0
Iver .....	42	12	6	Hampshire: Alverstoke .....	9	14	0
Olney .....	16	4	5	Bournemouth .....	291	16	5
Penn Street .....	10	0	0	St. Swithin's .....	15	10	0
Stony Stratford .....	12	18	0	Emsworth .....	183	8	9
Cambridgeshire: Coates .....	2	5	0	Fareham .....	79	0	1
Cheshire: Altrincham: St. George's .....	55	9	1	Kingsworthy .....	35	9	6
Birkenhead .....	50	0	0	Odiham .....	7	13	6
St. Aidan's College .....	2	19	2	Portsea: St. Mary's .....	13	7	4
Davenham .....	10	0	0	Isle of Wight: Ryde, &c. .....	21	10	4
Dunham Massey: St. Margaret's .....	20	4	6	Shanklin: St. Saviour's .....	21	12	6
Frankby .....	3	10	0	Channel Islands: Guernsey .....	78	16	5
Haslington .....	4	6	4	Herefordshire .....	200	0	0
Letchford: Christ Church .....	7	1	1	Madley .....	12	8	0
Stockport .....	40	0	0	Hertfordshire: Herts Special Fund .....	48	1	0
Weaverham .....	3	19	7	Boxmoor .....	1	2	10
Wrenbury .....	11	17	3	Sarratt and Chipperfield .....	20	7	9
Cornwall: Cubert .....	3	12	6	Thorley .....	8	1	7
St. Day .....	5	0	0	Thundridge .....	13	14	7
Stoke Climsland .....	3	8	6	Ware: High Cross .....	12	0	2
Tywardreath .....	5	0	0	William .....	1	10	11
Isles of Scilly .....	10	17	1	Huntingdonshire: Pertenhall .....	14	6	0
Cumberland: Keswick: St. John's .....	33	7	2	Kent: Chislehurst: Christ Church .....	1	1	0
Wigton .....	2	0	0	Deptford: St. John's .....	23	13	3
Derbyshire: Derby and S. Derbyshire .....	250	0	0	St. Nicholas' .....	24	0	0
Horsley .....	3	0	0	Ditton .....	1	5	5
Winahill .....	19	16	10	Greenwich: St. Paul's .....	67	0	6
Devonshire: Buckerell .....	2	12	0	High Halston .....	19	1	1
Devon and Exeter .....	200	0	0	Isle of Sheppey .....	8	10	0
Honiton .....	3	13	8	Knockholt .....	6	0	8
Langtree .....	1	4	2	Leydsdown and Hartly .....	1	10	5
Silverton .....	1	8	6	Plaxtol .....	6	18	4
Dorsetshire: Beaminster .....	1	10	0	St. Paul's Cray .....	6	0	0
Bishop's Caudle .....	3	0	0	Shortlands .....	3	6	9
Blanford .....	2	2	0	Sydenham: Holy Trinity .....	120	0	0
Edmondsham .....	9	7	0	Woolwich .....	35	0	0
Gussage St. Michael .....	2	5	0	Lancashire: Burnley .....	7	18	6
Tarrant Gunville .....	13	0	0	Hey: St. John's .....	40	16	11
				Lathom .....	3	0	0
				Leyland .....	30	12	0

Liverpool, &c.....	600	0	0	Shepton Mallet.....	25	0	0
St. Helen's: Old Church.....	37	10	6	Weston-super-Mare.....	160	0	0
Smithill.....	10	6	5	Wiveliscombe.....	10	6	8
Whalley.....	16	12	0	Suffolk: Benhall.....	81	1	10
Leicestershire: Hallaton.....	4	19	0	Farnham.....	2	1	0
Market Harborough.....	8	0	6	Lowestoft.....	50	0	0
Lincolnshire: Asgarby.....	12	1	0	Orford.....	21	16	3
Boston.....	60	0	0	Sudbury.....	30	0	0
Doddington.....	7	15	8	Tattingstone.....	8	0	9
Grantham.....	20	0	0	Surrey: Battersea: St. John's: Juvenile	6	13	0
Linwood.....	5	8	11	St. Saviour's.....	2	16	11
Tealby.....	1	4	10	Bermondsey: St. Anne's.....	5	19	4
West Barkwith.....	1	0	0	Bishop Sumner's Mission Church.....	1	6	9
Middlesex: Anniversary Meeting (ad-				Croydon.....	47	18	10
ditional to Morning Coll., May 2)...	5	0	0	Brixton, East: St. Jude's.....	149	10	8
Chelsea: St. Jude's.....	7	0	0	Byfleet.....	15	10	6
St. Simon's.....	20	1	6	Dorking.....	50	0	0
Upper: Holy Trinity.....	141	11	2	Carshalton.....	9	0	0
Ealing.....	21	4	6	Guildford.....	100	0	0
St. John's.....	8	13	8	Lambeth: St. Mary's.....	1	18	0
St. Matthew's Juvenile Association..	21	7	7	Mortlake.....	68	11	5
Haggerston: St. Paul's.....	13	1	9	Penge.....	119	14	2
Hampstead.....	600	0	0	Richmond.....	60	0	0
Highbury: Christ Church.....	11	7	9	Shere.....	20	13	4
Juvenile.....	7	0	0	Streatham: Christ Church.....	5	18	6
Hornsey: Christ Church.....	13	4	6	Surbiton: Christ Church.....	64	4	11
Holy Trinity, Stroud Green.....	20	14	10	Tooting: Summerstown.....	8	0	0
Ilington: St. Matthew's.....	4	7	0	St. Mary's, Summerstown.....	7	5	10
Kilburn: St. John's.....	23	0	1	Upper Tooting and Balham.....	23	17	7
Kensington: St. Mary Abbots.....	89	18	4	Walworth: St. Mark's.....	5	8	0
Norlands: St. James.....	1	5	0	Warlingham.....	5	0	6
Portland Town and Regent's Park.....	8	0	4	Sussex: Breda.....	1	18	0
Potter's Bar.....	28	11	7	Eastbourne.....	150	0	0
St. Giles', Cripplegate.....	3	9	11	East Grinstead.....	1	1	0
St. Marylebone: Trinity Church.....	132	13	8	Frant.....	47	15	4
Brunswick Chapel (including 20 <i>l.</i> for				Hove.....	132	17	10
<i>Ferna</i> ).....	46	18	0	Northiam.....	25	2	0
St. Matthew's, Oakley Square.....	6	17	6	Lower Beeding.....	15	1	5
St. Pancras: Parish Church.....	11	0	0	Warwickshire: Birmingham.....	400	0	0
St. Saviour's.....	23	19	0	Colehill.....	30	2	9
St. Paul's, Onslow Square.....	43	3	7	Preston Bagot.....	1	6	5
Southgate: St. Michael's-at-Bowes.....	26	9	4	Westmoreland: Appleby.....	9	10	7
Stepney: St. Dunstan's.....	7	1	8	St. Lawrence.....	7	17	0
Turnham Green.....	2	6	11	Wiltshire: Chilton.....	2	12	6
Twickenham.....	15	0	0	Cricklade.....	6	7	7
Wembley.....	36	17	10	Devizes.....	3	6	0
Westminster: St. Margaret's.....	28	8	5	Neston.....	11	4	7
Upper Edmonton: St. James'.....	15	19	5	Potterne.....	4	12	4
Northamptonshire: Higham Ferrers.....	1	17	0	Swindon.....	18	1	9
Kilsby.....	2	18	6	Trowbridge.....			
Marston Trussell.....	1	12	6	St. Thomas' Juvenile Association.....	2	2	1
Peterborough.....	100	0	0	Wootton Bassett.....	2	4	6
Northumberland: Ford.....	3	10	0	Worcestershire: Abberley.....	11	13	6
Longhirst.....	1	10	0	Cradley.....	11	18	4
Nottinghamshire: Laxton.....	2	12	0	Hagley Church Union.....	8	19	6
Oxfordshire: Great Rollright.....	5	8	4	The Quinton.....	35	6	8
Rutlandshire: Exton.....	53	4	2	Worcester Ladies.....	22	3	0
Shropshire: Kinnersley.....	26	16	2	Yorkshire: Arthington.....	2	16	4
Lilleshall.....	9	11	0	Aston.....	3	7	1
Madeley.....	101	17	6	Barnsley.....	42	0	0
Market Drayton.....	3	0	0	Brownhill.....	5	1	2
Pontesbury: 1st Division.....	45	10	2	Bridlington Quay.....	63	8	1
Whitchurch.....	57	12	1	Holy Trinity.....	18	15	5
Staffordshire: Brethby.....	11	11	1	Burnall and Appletreewich.....	2	2	0
Colwich.....	1	8	8	Chapel-le-Dale.....	1	17	6
Hanbury.....	3	17	0	Cottingham.....	48	0	1
Himley.....	7	16	6	Driffield.....	60	0	0
Leek Ladies.....	53	2	10	Hampsthwaite.....	7	0	0
Leigh.....	2	2	0	Laxton.....	8	12	5
Lichfield.....	60	0	0	Leeming.....	4	8	7
Marston and Whitgreave.....	2	9	4	Long Preston.....	39	8	8
Newcastle-under-Lyme: Parish Church	18	2	6	Maltby.....	17	4	0
Penkthill.....	8	10	0	Marton.....	8	3	6
Penkridge.....	4	16	10	Masham.....	63	13	0
Warslow and Elkstone.....	4	15	9	Middleham.....	9	3	0
Wigginton and Harlaston.....	27	4	1	North Cave, &c.....	30	0	0
Wolverhampton.....	242	19	10	Skipton.....	5	5	0
Somersetshire: Bath, &c.....	550	0	0	Sowerby.....	2	13	11
Clevedon.....	200	0	0	Weldon.....	32	15	0
Gatton District.....	20	4	6	Wetherby.....	15	0	0
Glastonbury.....	11	8	2				
Langport and Vicinity.....	80	15	9				
North Somerset.....	23	2	8				
Pitminster.....	5	13	0				
Road.....	2	11	7				

## ASSOCIATIONS IN WALES.

Anglesey: Beaumaris.....	8	3	6
Llanvaelog.....	5	1	3
Brecknockshire: Glasbury.....	2	10	10

Cardiganshire : Llandeferlog.....	6	0	0
Carmarthenshire : Llanstephan.....	6	3	6
Denbighshire : Gresford.....	16	0	0
Gwersyllt.....	19	9	11
Llanwrst.....	18	1	6
Roset.....	1	11	0
Glamorganshire : Ely.....	3	0	0
Llancafan.....	3	19	6
Pontllytyn.....	1	0	0
Penmark.....	1	10	0
Portkerry.....	1	0	0
Rhymney.....	3	6	0
Montgomeryshire : Leighton.....	4	10	6
Pembrokeshire : Lawrenny.....	12	16	9

## IRELAND.

Hibernian Auxiliary.....	3200	0	0
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## BENEFACTIONS.

Anonymous.....	5	0	0
A. B.....	5	0	0
Brown, Stewart H., Esq., Wavertree.....	100	0	0
Cheales, late Miss Edith B., a Dying Gift, by Rev. Alan Cheales.....	56	10	8
France-Hayhurst, Rev. T., Davenham.....	25	0	0
From the Collection Box of a dear De- parted Child.....	5	0	0
Green, Miss, Leicester.....	5	0	0
Hale, Mrs. W., Red Hill.....	10	0	0
Harvey, Mrs., Hampstead.....	400	0	0
H. G. H.....	25	0	0
H. H. M.....	5	0	0
Kimber, Joseph, Canonbury.....	5	0	0
Leathes, Miss E. M., Highgate.....	50	0	0
Le Cocq, Wm. J., Esq., Thankoffering.....	5	0	0
Maingay, Miss E. A., Dorset Square.....	5	0	0
Maude, Mrs. Ashley, Onslow Square.....	5	0	0
M. B. H., Thankoffering.....	5	0	0
Orange, Rev. T., Jersey.....	50	0	0
Payne, Rev. D. Bruce, Deal, for Africa.....	5	5	0
P. D.....	100	0	0
Price, Mrs. John, Buith.....	5	0	0
Porter, Wm., Esq., Honiton.....	25	0	0
Randall, Miss.....	50	0	0
R. J., Sandbach.....	50	0	0
Sheepshanks, Rev. T., Arthington Hall.....	100	0	0
Stern, Rev. Alexander, Kallnach.....	6	0	0
Stone, Mrs. C., Brightling, towards Dr. H. M. Clark's Expenses.....	20	0	0
Strickland, Jacob, Esq., Clifton, for India.....	5	0	0
Thankoffering.....	5	0	0
Thankofferings : a Mother and Daughter.....	20	0	0
Tripp, Rev. George, Sutton.....	10	10	0
Warburton, Rev. John.....	10	0	0
Weston, late Mrs. Clara M., of Croydon, by George Weston, Esq.....	50	0	0
Yule, Col. H., Earl's Court.....	5	0	0

## COLLECTIONS.

All Saints', Caledonian Road, Girls' Sun- day-school, by Miss S. Phillips.....	10	5	
Boagley, Miss, New Thornton Heath.....	13	0	
Blood, Miss M., Moseley ( <i>Miss. Box</i> ).....	10	0	
Boys of Christ's Hospital, by the Head Master.....	5	0	0
Burges, Miss M. E., Wandsworth Com- mon ( <i>Miss. Box</i> ).....	1	2	6
Chapman, Miss Ethel, Low Fell.....	17	6	
Cope, Rev. W. R., Wandsworth Com- mon.....	3	0	0
Deptford : Christ Church Sunday-school by Mr. Wenborn.....	7	10	2
Darcott House Missionary Box, by Pro- ctor Vernon-Wadley, Esq.....	17	1	
Glasbury Sunday Scholars, by Rev. J. Knightslaw.....	14	5	

Grierson, Miss Mary, Sellwood Place ( <i>Miss. Box</i> ).....	12	0	
Hetherington, Mrs., Edstone, by Rev. John Heathfield.....	4	8	6
Hendon : St. Mary's Girls' Sunday- school, by C. Pelly, Esq.....	1	0	0
Holy Trinity, Little Queen Street, Sunday- school, by J. Bateman, Esq.....	4	2	9
Ditto Church Room Sunday-school, by Rev. N. Bromley.....	1	13	6
Latchford : St. James's Sunday-school, by Miss E. Lythgoe.....	3	7	6
Maingay, Miss Annette A., Southwick Crescent.....	1	10	6
Pentre Mission Sunday-schools, by Mr. F. Dann.....	1	18	3
Prince, Miss, St. John's.....	6	5	0
Ritchie, Mrs., and family ( <i>Miss. Box</i> ).....	14	0	
St. Bartholomew's, Gray's Inn Road, Girls' School, by Rev. R. J. Bird.....	13	7	
St. Thomas' Sunday-school, Camden Town, by C. K. Keates, Esq.....	1	1	0
Sotham, Mrs. H., Water Eaton.....	3	0	0
Southwark : St. Olave's Sunday-school, by Mr. C. H. Hearn.....	4	13	8
Stepney : St. Peter's Sunday-school, by A. L. Ryder, Esq.....	3	7	6
Tarner, Miss L. T. ( <i>Miss. Box</i> ).....	4	1	5
Tipton Parish Church Sunday-school, by J. W. Waring, Esq.....	2	9	8
Tucker, Miss, &c.....	1	0	0
Wood, Miss.....	10	0	
Sums, &c.....	1	9	0
Waters, Mrs. A. M., Mansfield Road.....	1	0	0

## LEGACIES.

Radley, late Mrs. Mary, of Tunbridge Wells : Exor., W. Radley Whiteley, Esq.....	846	5	0
Traby, late Miss Georgina, of Plymouth : Exor., Richard Adams, Esq.....	100	0	0
Walker, late Miss Eleanor : Extrix, Miss Lucy Walker.....	100	0	0
Walker, late Miss Lucy : Extrix, Miss H. Walker; and Exor., J. G. Thompson, Esq.....	19	19	0

## FOREIGN CONTRIBUTIONS.

France : Biarritz : St. Andrew's.....	12	3	3
Cannes : Christ Church.....	31	5	0
Nice.....	21	1	0
Switzerland : Geneva.....	1	1	0

## ALEXANDRA GIRLS' SCHOOL FUND.

Bull, Mrs., Catsfield.....	10	0	0
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## DISABLED MISSIONARIES' FUND.

Hart, Mrs., Oxford Square.....	10	0	0
Mills, Miss, Russell Square.....	10	0	0
Moon, Robert, Esq., Hyde Park.....	10	10	0
Sheepshanks, Rev. T., Arthington Hall.....	10	0	0
Wigram, Rev. and Mrs. F. E. (for Capital).....	1000	0	0

## EXTENSION FUND.

Symons-Martyn, S., Esq., Trenant, Henry Martyn Memorial towards Persia Mission.....	5	5	0
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## HENRY WRIGHT MEMORIAL FUND.

Nash, Rev. E. H., Wineham.....	5	0	0
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## JERUSALEM DIOCESAN SCHOOL FUND.

Brown, Miss E. (coll.).....	5	0	0
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## VICTORIA NYNZA FUND.

Wrigley, Miss, Southport.....	5	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1882.

## THE CHURCH MISSIONARY SOCIETY AT HOME.

**M**UCH the greater part of this periodical is occupied by news from the foreign field, and the discussion of topics connected with the actual work of spreading the Gospel in the world and raising up Christian Churches from among the heathen. But while, rightly and necessarily, our attention is fixed upon the great enterprise in which the Church Missionary Society is engaged, upon its trials and triumphs, its advances and retreats, its seeming failures and its real successes, it is well now and then to turn and view the Society itself—that is the Union or Association of Christian people of all ranks and orders in the community for the purpose of extending the Kingdom of Christ in those lands where non-Christian systems of religion still hold sway. It has pleased God, in the accomplishment of His purposes of grace to mankind, to make use of human agency; and in the complex civilization of modern times, human agency, as a rule, involves money, and a machinery for raising it. And while the agents sent forth upon the errand of mercy undertaken by the Church Missionary Society number but a few hundreds,—while, even if Native Christian teachers of all kinds and grades are included, the number is but three or four thousand,—the members and friends and supporters of the cause at home may be counted by hundreds of thousands, and their work and its results are well worthy of occasional examination. It is proposed in this article to review the position of the Society in the country at the present time, as shown by the returns both of contributions raised and of agencies for raising them, and as illustrated by the reports of the Association Secretaries for the past year. And in doing so, we shall not shrink from making certain comparisons. We do not believe they will be regarded as invidious; and we trust that they may afford humble encouragement to some, and a healthy stimulus to others. It is an apostolic precept—"Let us consider one another, to provoke unto love and to good works."

The number of parishes in England and Wales may be taken as about 15,700. From rather over one-third of these the Society received support, in one form or another, in the year 1881. Thus—

2040	parishes	had sermons and meetings for the Society.
2210	„	„ sermons, but no meetings.
331	„	„ meetings, but no sermons.
794	„	„ neither sermons nor meetings, but remitted contributions from other sources.

Total 5375

During the year, 150 new parishes were gained, and 43 which had previously supported the Society failed to do so, making a nett gain of 107. About two-thirds of the whole number are more or less regularly organized as Associations, with Treasurer, Secretary, &c. Of these Associations there are 3663; and of this number, 2669 are affiliated as branches of larger Auxiliaries, and remit their contributions through them, while the remainder, 994, remit direct to Salisbury Square. Of the larger aggregate Associations—more often called Auxiliaries—there are 286. Some of these comprise the area of an old parish with its district parishes, as Islington and Paddington; some are Town Associations, as Birmingham and Sheffield; a few are much larger, as “Norfolk and Norwich” and “East Kent.” The Society itself has no authority in the arrangement of these or any other Associations. They are the outcome of the voluntary zeal of local friends, and are built, so to speak, on local lines; and their perfect independence is an important feature of the whole organization.

The total number of sermons known to have been preached for the Society in the year under review was 7366; and of meetings held, 2775. These figures, however, are rather short, owing to the returns from two districts being imperfect; besides which it is certain that many parochial meetings take place without being officially noted. We may therefore safely say that the sermons exceeded 7500 and the meetings 3000.

By whom was this work done? That is to say, who preached the sermons and addressed the meetings? First, there were eleven Association Secretaries regularly engaged through the whole year, who gave their whole time to the work. These took between them 1090 sermons and 963 meetings, an average of 99 sermons and 87 meetings each man. Secondly, there were seven Association Secretaries whose time was only partly engaged, or who were on the staff only part of the year. These took between them 228 sermons and 253 meetings. Thirdly, there were the missionaries at home who were regularly employed on the deputation staff, averaging eight to ten in number; and also the Central Secretary himself, Mr. Sutton, who is the chief captain of the whole band, and who himself preached 127 sermons. These, it is estimated, took about 1000 sermons and 1000 meetings. All the rest of the work was done by volunteers, the clerical friends of the Society generally. By them more than 5000 sermons were preached, either in their own or other churches. The meetings in which they took the leading part cannot be estimated, because so many are of course attended by both regular agents and volunteers, and by more than one of both. Upon the whole, however, this statement is a sufficient refutation of the criticism that the bulk of the Society's income is raised by means of an expensive machinery.

The counties of England differ very much in the interest their clergy and people take in the Society's work, as judged by the number of sermons and meetings. Of the sermons, 901 belong to Yorkshire, 566 to Lancashire, 343 to Kent, 278 to Norfolk, 266 to Surrey, 265 to Middlesex, 258 to Hants, 250 to Durham, 231 to Somerset, 225 to



Lincolnshire, and so on down to 27 for Monmouthshire and 23 for Rutland. Of the meetings, 255 belong to Yorkshire, 160 to Middlesex, 157 to Kent, 130 to Surrey, 128 to Norfolk, 126 to Lancashire, 116 to Hants, 109 to Somerset, 99 to Durham, and so on to 8 for Monmouth and 6 for Rutland. The Isle of Man stands for 39 sermons and 23 meetings, and the Channel Islands for 26 sermons and 9 meetings. These, however, are absolute figures. Taking the whole number of parishes (or churches\*) in a county, and comparing with it the number supporting the Society, the proportions are different. Only in Lancashire, Cheshire, and Durham do more than one-half the parishes (or churches) send contributions: viz., in Lancashire, 370 out of 706; in Cheshire, 112 out of 216; in Durham, 162 out of 269—or sixty per cent., the highest of all. Yorkshire is very near the half, 571 out of 1161; and so is Northumberland, 90 out of 184.

With regard to the amount of money raised by sermons, Middlesex stands highest, 4551*l.* Yorkshire sends from this source, 3670*l.*; Lancashire, 3123*l.*; Kent, 2025*l.*; Surrey, 1998*l.*; Sussex, 1441*l.*; Hants, 1120*l.* The other counties sending more than 500*l.* from this source are Warwick, Somerset, Cheshire, Norfolk, Devon, Bristol,† Gloucester, Stafford, Essex, Durham, Notts, Derby, Lincoln, Suffolk, Herts.

But it is more interesting to note the *average amount per sermon*. In this respect, Middlesex stands alone, its returns per sermon averaging 17*l.* 3*s.* 6*d.* Sussex stands next, though with only 8*l.* 5*s.* 7*d.* Then Surrey, with 7*l.* 10*s.* 3*d.*; Westmoreland, 7*l.*; Channel Islands, 6*l.* 10*s.*; Bristol,† 6*l.* 9*s.* 11*d.*; Kent, 5*l.* 17*s.* 5*d.*; Lancashire, 5*l.* 10*s.* 4*d.*; Warwick, 5*l.* 5*s.* 6*d.* The average for the whole of England and Wales is only 4*l.* 12*s.* The only other counties above the average are Cheshire, Devon, and Stafford.

An analysis has been made of the sources of the Society's income, so far as it comes through Associations—i. e. excluding Legacies, Benefactions, Subscriptions, &c., paid direct to Salisbury Square. The result is as follows:—Sermons, 34,430*l.*; Meetings, 9261*l.*; Donations, 9844*l.*; Annual Subscriptions, 35,237*l.*; Missionary Boxes, 18,184*l.* The remainder, about 32,000*l.*, is made up of "collections" (i. e. by individuals, not in churches, and not by boxes), sales of work, &c., and also a considerable amount not properly specified in the accounts received from the Associations, part of which ought no doubt to belong to the five heads above mentioned. Roughly speaking, it may be said that one-fourth of the Association funds come from sermons. Now this proportion ought to be a great deal less. In a parish well worked for the Society, with its quarterly meetings, boxes, cards, juvenile and Sunday-school organizations, working-parties, &c., &c., as well as the ordinary subscriptions and donations, the total amount raised is often six, seven, eight, or ten times that raised by the sermons; that is to say, the sermons *ought* to give a much smaller pro-

\* Where a parish has two or more churches, each church is counted.

† In the Society's accounts, Bristol has always been reckoned a separate county, as indeed it is—the "city and county of Bristol." This must be borne in mind in these comparisons, as otherwise both Gloucestershire and Somerset would stand higher.

portion than one-fourth. Yet in Cheshire, Stafford, Salop, Westmoreland, Monmouth, and in South Wales, the sermons give one-third or more of the whole; and in Middlesex they give 31 per cent.

The only other source of income which it may be worth while to examine is Missionary Boxes. They produced, as already stated, 18,184*l.* (so far as can be made out: probably more), or nearly one-seventh of the whole. In absolute amount from this source, the highest counties are Yorkshire, 1927*l.*; Middlesex, 1903*l.*; Lancashire, 1342*l.*; Surrey, 1267*l.*; Kent, 1081*l.* Relatively to other sources, Missionary Boxes get most in Herefordshire, where they stand for 38 per cent. of the whole, and raise an actually larger sum than sermons. It need scarcely be said that here we trace the influence and work of the late Miss Venn. In Bedfordshire, Boxes raise 25 per cent. of the whole, several parishes in that county being exceptionally well-worked in this respect; and in Notts and Bristol they produce 20 per cent.

The accompanying tables give a comparative view of the total contributions to the Society from the different counties of England. The first, Table I., shows the amount raised in 1880-81, compared with the population and with the gross rental. The population is according to the Census of 1881, and the rental as settled by the Assessment Committee in the Valuation Lists last approved, the figures being taken from Whitaker's Almanack for 1882. From this table it appears that, relatively to population, Westmoreland sends much the largest contribution, 33*s.* 1*d.* for every 100 souls. Herts and Sussex come next, 26*s.* 7½*d.* and 24*s.* 3½*d.* respectively; and then Gloucester, Hunts, and Somerset, each a little over 20*s.* Of those under 1*l.* per 100, Rutland stands first, 19*s.* 7½*d.*; then Norfolk, 17*s.* 10*d.*; Kent, 17*s.* 3*d.*; Dorset, 16*s.* 11*d.*; Suffolk, Cambridge, and Hants, between 15*s.* and 16*s.* each. These, it will be seen, include the three counties that have the smallest population in England—Rutland, Hunts, Westmoreland; and evidently the efforts of a few friends in them have lifted up the percentage. Herts is a well-known C.M.S. county. Sussex, Gloucester, and Somerset, owe their position to such places as Brighton, Cheltenham, Bristol,\* and Bath. It is noteworthy that Norfolk should stand next after these, and even before Kent, which has Blackheath, Tunbridge Wells, &c., to swell its figures. Dorset is unexpectedly good, owing to the good work of a few friends in what they themselves regard as a not very fruitful district. But it is surprising altogether to find agricultural counties like these in the forefront, as well as others like Berks, Hereford, Oxon, following next, while the great centres of population come so far behind. That such strongholds of the Society as Lancashire and Durham should only give about 7*s.* per 100 each, considerably less than half the proportion of Cambridgeshire or Dorset, is contrary to all expectation; and scarcely less so, that Middlesex and Yorkshire, with 10*s.* 2*d.* and 9*s.* 11*d.*, should be only half of Gloucester,

\* In Table I., Bristol cannot be reckoned as a separate county, because it is not so reckoned in the Census or the Valuation Lists. A rough division of its income has therefore been made, three-fourths being added to Gloucester and one-fourth to Somerset. In Table II., Bristol remains a separate county.

Hunts, or Somerset. Stafford, again, gives only 4*s.* 3*d.* The explanation, however, is obvious. It is simply this, that the immense growth of the population of late years has baffled the best efforts to keep up with it.

TABLE I.

SHOWING THE PROPORTION OF CONTRIBUTIONS TO C.M.S. IN THE COUNTIES OF ENGLAND TO POPULATION AND GROSS RENTAL.

Counties.	Population, 1881.	Gross Rental.	Income, 1880-81.	Per 100 of Population.	Per £100 of Gross Rental.
		£	£	<i>s.</i> <i>d.</i>	<i>s.</i> <i>d.</i>
Bedford . . . .	149,461	931,030	792	10 7	1 8
Berks . . . . .	218,382	1,676,031	1507	13 9½	1 9½
Bucks . . . . .	176,277	1,013,701	831	9 5	1 7½
Cambridge . . . .	185,475	1,449,268	1425	15 4	1 10
Chester . . . . .	643,237	3,646,358	2320	7 2½	1 3½
Cornwall . . . . .	329,484	1,452,433	558	3 5	9½
Cumberland . . . .	250,630	1,709,138	1346	10 9	1 6½
Derby . . . . .	461,141	2,107,168	2592	11 3	2 5½
Devon . . . . .	604,397	3,381,749	3567	11 9½	2 1½
Dorset . . . . .	190,979	1,119,421	1616	16 11	2 10½
Durham . . . . .	867,586	4,327,320	3017	6 11½	1 4½
Essex . . . . .	575,930	3,050,437	2257	7 10	1 4
Gloucester . . . . .	572,480	3,150,216	5884	20 7	3 8½
Hants . . . . .	593,487	3,148,942	4531	15 3	2 10½
Hereford . . . . .	121,042	1,029,501	821	13 7	1 7
Hertford . . . . .	202,990	1,406,291	2702	26 7½	3 10
Hunts . . . . .	59,614	491,436	604	20 3	1 8½
Kent . . . . .	977,585	6,057,024	8423	17 3	2 9½
Lancaster . . . . .	3,454,225	19,243,918	12,067	7 0	1 3
Leicester . . . . .	321,018	1,975,006	1746	10 10½	1 9
Lincoln . . . . .	469,994	3,584,437	2129	9 0	1 2½
Middlesex . . . . .	2,918,814	24,872,555	14,802	10 2	1 2½
Monmouth . . . . .	211,374	1,218,525	207	2 0	4
Norfolk . . . . .	444,825	2,844,334	3963	17 10	2 9½
Northampton . . . .	272,524	1,913,602	1169	8 7	1 2½
Northumberland . . .	434,024	2,857,824	1588	7 4	1 1½
Notts . . . . .	391,984	2,387,703	2502	12 9	2 1
Oxford . . . . .	179,650	1,257,238	1176	13 1	1 10½
Rutland . . . . .	21,434	220,585	210	19 7½	1 10½
Salop . . . . .	247,993	2,000,393	1352	10 11	1 3½
Somerset . . . . .	469,010	3,328,778	4715	20 1	2 10
Stafford . . . . .	981,385	4,634,818	2094	4 3	10½
Suffolk . . . . .	356,863	2,138,406	2816	15 9½	2 7½
Surrey . . . . .	1,435,842	8,439,503	8069	11 3	1 11
Sussex . . . . .	490,316	3,203,804	5954	24 3½	3 8½
Warwick . . . . .	737,188	3,915,314	4159	11 3	2 1½
Westmoreland . . . .	64,184	568,994	1061	33 1	3 8½
Wilts . . . . .	258,967	1,815,040	1131	8 9	1 2½
Worcester . . . . .	380,291	2,142,846	1186	6 3	1 1½
York . . . . .	2,886,309	15,682,712	14,300	9 11	1 2

Taking the other column, the gross rental, as a basis of comparison, we find Herts, Gloucester, Sussex, and Westmoreland again in the front, with 3*s.* 10*d.*, 3*s.* 8½*d.*, 3*s.* 8½*d.*, and 3*s.* 8½*d.*, respectively, for every 100*l.* of valuation; and these followed again by Dorset, Hants, Somerset, Kent, Norfolk, and Suffolk; while again Stafford is almost at the bottom, and Middlesex, Durham, Lancashire, and Yorkshire stand low. Cornwall and Monmouth are last in both lists.

Table II. is still more worthy of careful study It takes no account of the proportion of income to population or any other standard; but accepting the absolute amounts raised, shows the progress of the various counties through successive decades. We start from the

TABLE II.

SHOWING THE PROGRESS OF THE COUNTIES OF ENGLAND IN CONTRIBUTIONS  
TO C.M.S.

	1	2	3	4	5	6
Counties.	Average of three years, 1849-52.	Average of three years, 1859-62.	Average of three years, 1869-72.	Average of three years, 1877-80.	1880-81.	Percentage of increase com- paring col. 1 with col. 5.
	£	£	£	£	£	
Bedford . . .	369	564	591	757	791	114
Berks . . .	987	1187	1251	1446	1506	52
Bristol . . .	1906	2151	2748	2923	2824	48
Bucks . . .	782	1021	859	831	831	6
Cambridge . . .	944	1216	1304	1445	1425	51
Chester . . .	1966	2366	2262	2401	2320	18
Cornwall . . .	558	658	414	512	558	0
Cumberland . . .	571	723	1304	1688	1345	135
Derby . . .	1435	1846	2583	2789	2592	81
Devon . . .	1619	1900	2484	3375	3567	120
Dorset . . .	1181	1681	1640	1635	1615	37
Durham . . .	1088	1492	2999	3605	3016	177
Essex . . .	1348	1749	2493	2365	2257	67
Gloucester . . .	2351	2953	3087	3535	3766	60
Hants (Incl. Chan. Is.)	2489	3297	3718	4871	5166	107
Hereford . . .	412	619	899	766	821	99
Hertford . . .	998	1410	1665	2504	2701	171
Hunts . . .	540	447	403	535	604	12
Kent . . .	2759	4879	6215	8316	8423	205
Lancaster . . .	6780	9628	11,188	11,396	12,066	78
Leicester . . .	1168	1335	1623	1965	1746	48
Lincoln . . .	1502	1830	1954	2632	2129	42
Middlesex . . .	6720	7911	8217	13,136	14,802	120
Monmouth . . .	383	332	301	223	206	(-46)
Norfolk . . .	1693	2407	3057	4146	3962	134
Northampton . . .	873	1181	1194	1190	1169	33
Northumberland . . .	565	480	800	1673	1588	181
Notts . . .	1157	1294	1789	2645	2501	116
Oxford . . .	915	1296	1200	1108	1176	28
Rutland . . .	210	217	202	207	210	0
Salop . . .	991	1431	1609	1383	1351	36
Somerset . . .	2836	3327	3493	4154	4008	41
Stafford . . .	1905	2293	2421	2216	2093	10
Suffolk . . .	2497	3021	2663	2697	2816	13
Surrey . . .	3710	4975	5381	7579	8088	118
Sussex . . .	2940	4414	3852	5109	5954	102
Warwick . . .	2523	2812	3313	4214	4159	65
Westmoreland . . .	343	546	745	1075	1060	209
Wilts . . .	1107	1298	1196	1210	1130	0
Worcester . . .	1237	1572	1375	1305	1186	(-4)
York . . .	9030	11,343	12,858	15,077	14,299	58

Jubilee of the Society; and instead of taking a single year at the close of each period, we take at each selected epoch the average of three years' income, in order to minimize the inevitable variations from local and temporary circumstances, and make a fairer comparison. While,

however, there is a decennial period between columns 1 and 2, and again between columns 2 and 3, the period between columns 3 and 4 is only eight years, as the decade is only now closing, and its figures will not be ready for comparison for some time. We also wished to compare the actual returns of the last completed financial year, 1880-81, with the average of the three years immediately preceding.\*

To estimate the significance of the figures in this table, we must look at the total increase of contributions through Associations in the whole period. They rose from 78,000*l.*, the average of the three years 1849-52, to 139,000*l.*, the average of the three years 1877-80 and the actual figure of 1880-81; an increase of 78 per cent. in the twenty-nine years. The gross income from all sources almost exactly doubled itself in that period; but we are not now dealing with Legacies, Benefactions, &c., paid direct to the Society. The question now is, Which counties show a rate of progress higher, and which a rate lower, than the general rate of 78 per cent.?

Of the forty-one counties (Bristol being again taken in this table as a separate county), only sixteen exceed the average rate of increase; one equals it; twenty have a lower rate; three have not increased at all; and two actually give less now than they did thirty years ago. Look at the first seven. Westmoreland in this table again stands first of all, with an increase of no less than 209 per cent. Kent is close behind, with 205 per cent. Then come Northumberland, 181 per cent.; Durham, 177 per cent.; Herts, 171 per cent.; and then, after a long interval, Cumberland, 135 per cent., and Norfolk, 134 per cent. No one can mistake the significance of these figures. Kent and Herts are full of hearty supporters of the Society. In Herts, we cannot but remember Mr. Faithfull of Cheshunt and Mr. Dawson Campbell of Ware, both gone to their rest, the one after a long career of faithful service, the other after a few years crowded with earnest effort. Norfolk is an example of patient and persistent "pegging away," amid surroundings in many ways far from encouraging, by living friends whose names will rise to the lips of most readers. These are three out of the seven: what of the other four? They are the *four northern counties*, comprised in the dioceses of Durham and Carlisle; and who can fail to read in their figures the influence of Bishops Villiers, Waldegrave, and Baring, and Dean Close, not to speak of the brave labourers still strenuously maintaining the position won under the *régime* of those who are gone? After these seven, come the two metropolitan counties of Middlesex and Surrey, with Devonshire and Notts; and then Bedfordshire, Hants, Sussex, the only others that have doubled their contributions in the twenty-nine years. Hereford and

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\* The whole of the comparison suggested by this table must be regarded, however, as but rough. Only by very careful analysis, not of the counties only, but of the various associations comprised in them, could anything like accurate inferences be drawn. In column 4, for instance, the amounts include those contributions to the two Deficiency Funds of 1878 and 1880 which came through Associations, and which cannot be readily separated. These contributions raise the figures by 8000*l.* in the aggregate, which is distributed over almost all the counties. In column 5, about 2800*l.* is similarly included, mostly made up by special gifts to the Extension Fund from Middlesex, Herts, Gloucestershire, and Warwickshire.

Derby are the remaining two that have exceeded the general rate; and Lancashire is the one that has just kept abreast of it. If we mention those that have advanced less than 20 per cent., Cheshire, Hunts, Stafford, Suffolk,—and those that have not advanced at all, Cornwall, Rutland, Wilts,—and those that have actually gone back, Monmouth and Worcester,—it is not in the least *ad invidiam*, but rather to call forth sympathy for the faithful friends who have sustained the Society's interests even where they were most likely to suffer.

It will be observed, on examination of the table, that the increases in the various counties vary very much in the different decennial periods. Our younger workers will naturally look to see what has been the growth, not so much of the twenty-nine years, as of the last nine. It will be seen at once that in this comparison two most opposite counties in character stand far ahead of all the others, Northumberland and Middlesex. The recent rapid advance in London, to which also Kent and Surrey contribute, is emphatically a cause for special thankfulness. Besides these four, Devonshire, Hants, Herts, Hunts, Notts, Sussex, and Westmoreland come out well in this comparison. Durham and Cumberland on the other hand, do not here show prominently. Their advance had been made before.

We have not included Wales, Scotland, and Ireland in these tables, as our particulars regarding them are defective; but it may be just mentioned that North Wales has largely increased, while South Wales has gone back; that the small contribution from scattered friends in Scotland has grown, but not largely; and that the increase in Ireland far exceeds that of any part of England, being no less than 360 per cent., viz. from 1659% in 1849-52 to 5996% in 1880-81. It should, however, be added that the whole of this was gained in the first decade; and that in the last few years, the Hibernian Auxiliary has been engaged in recovering the ground lost at the time of the Dis-establishment. Ireland, indeed, deserves more notice for its exemplary efforts than in this article we are able to give it. If possible, the omission shall be repaired on some future occasion.

We have referred to the volunteer helpers throughout the country. These comprise, besides the general body of the Society's friends, two groups of officers whose functions may be briefly noticed, as they are sometimes confounded. First, the Hon. District Secretaries, appointed by the Parent Committee as representatives of the Society within districts more or less precisely defined. They have largely increased in number in the last two years, in connexion with the improved organization set on foot in many counties. There are now 546 names on the list. Secondly, the Secretaries and other officers of the local Auxiliaries. These exercise equally important but quite different functions. They are appointed by their respective Associations, and their main work is the collection of funds, including of course a large part of the arrangements for promoting such collection. The Association Secretaries and Hon. District Secretaries, on the other hand, who are appointed from head-quarters, do not (as such) collect funds, although their work and influence have a considerable share in raising them. Thus,

the Hon. District Secretary may influence a clergyman to have a sermon in his church; the Association Secretary may come and preach it; but the money collected will go either to the Treasurer of a local Auxiliary or direct to Salisbury Square. This may appear complicated at first sight, but it is not really so. The Association Secretaries and Hon. District Secretaries stand, so to speak, with their face to the country, as the representatives of Salisbury Square. The Secretaries and Treasurers of Associations stand with their face to Salisbury Square, as the representatives of the country. It is true that there are friends, both clerical and lay, who occupy both positions. For instance, Archdeacon Bardsley at Liverpool, and Colonel Horsley at Canterbury, are Hon. District Secretaries, and also Secretaries (locally appointed) of the "Liverpool and South-West Lancashire" and "East Kent" Associations respectively. But the areas of work in the two capacities may differ: thus, there are other Hon. District Secretaries at Folkestone, Dover, Ramsgate, and Margate, all which places are connected with the "East Kent Association," and remit their contributions through it; so that Colonel Horsley has two areas of work, a smaller one as Hon. District Secretary, and a larger one as Secretary of an Association.

There are some other offices here and there, which may just be noticed, though they do not affect the general principle. There are a few "Honorary Association Secretaries," influential friends who undertake to relieve the Association Secretaries of some sections of their districts, or who are united with them in general responsibility, and aid them with their counsel; and whose names appear in the regular list of Association Secretaries: *e. g.*, Canon Gibbon in Yorkshire, the Rev. E. Lombe in Norfolk, the Rev. Carr J. Glyn in East Dorset. In two or three cases there is a "County Secretary," who is in fact a kind of chief of the Hon. District Secretaries in a county; but he is locally appointed, and the name (at present) is not known in the Society's own nomenclature. There are now also Secretaries of the new "Church Missionary Unions" which are being established in many parts of the country. These are locally appointed for this particular function, but they are almost sure to be chosen from the list of Hon. District Secretaries.

In January of each year a two days' Conference of the Association Secretaries is held at Salisbury Square, when the work of the year throughout the country is reviewed, each Secretary presenting a written Report on his district. Some notes upon the Reports read at the last meeting will give our readers interesting glimpses of the work in the country.

Naturally, the agricultural depression from which the rural districts are suffering was a leading topic. Many illustrations of the general distress were given; but in most cases thankfulness was expressed that the Society's funds had suffered little, or not at all, even in the worst districts. The Secretary for the counties of Leicestershire, Northamptonshire, and Warwickshire wrote, "The rural parishes have not perceptibly gone back, though the temptation to do so has

been great. The clergy are severely suffering, and many farms are untenanted." The Secretary for Herefordshire, Shropshire, and Worcestershire tells a similar tale. "There has on the whole been progress," notwithstanding that "the distress, both amongst the tenants and labourers has been very great." "Several of the farmers have been compelled to give up their holdings, and many of the clergy have been unable to obtain their tithes, while others have had their glebe lands thrown on their own hands, with no capital to work them, and little or no experience in farming; and although their interest in the Society has in no degree diminished, several have felt unable to appeal to their people for increased liberality, and in some parishes the meetings have been postponed." The Secretary for Norfolk, himself a parochial clergyman, mentions that in his own parish not one farm is let, and that he is "left with two big houses and the farm labourers." Nevertheless, Norfolk had not gone back; nor has Suffolk; nor Cambridgeshire. Lincolnshire has, somewhat; and the Secretary of the district which includes that county says, "Some families are closing their houses, and going abroad, on account of their diminished income, while others are allowing the farmers to remain on the lands simply to prevent the soil from going out of cultivation." He too refers to the distress of the clergy. One, who had received no rents for two years, and was compelled to economize at every point, had reluctantly given up taking in the Society's periodicals. He quotes a letter from T. F. Allison, Esq., of Louth, stating that in that part of the country they were at least one-third poorer than they were four years ago. In Yorkshire the rural districts have contributed less, from the same causes; but this has been compensated by advance in the manufacturing districts. Of this great county as a whole, the Secretary writes, "I see no signs of decreasing interest in the Society's work, but greatly the reverse." Of Bristol and its environs, the Rev. W. S. Bruce, an Honorary Association Secretary, writes, "The income from ordinary sources and raised by the various Branch Associations is larger than ever before. The result appears to be owing to steady work in many parishes." He adds that missionary interest is growing, and that he looks confidently for a gradual increase year by year.

It should here be explained that while the general review in these Reports would be for the year 1881, the actual money returns referred to would be for the year ending March 31st, 1881, the latest period of which the result was known. We must expect to find more perceptible consequences of the agricultural depression in the returns for the year ending March 31st, 1882; but if this is so, we trust other districts may have made up for any deficiency, for at the time of writing there is no indication that the total receipts will prove to be less than last year.

But it is not merely from rural distress that the Church Missionary Society's interests have been suffering of late. There is, thank God, progress, almost without pause, year by year; but this progress might be much more rapid but for the spread, particularly in certain dioceses, of ecclesiastical views not favourable to the C.M.S. Formerly the



Society had to struggle with a spirit either of hostility or of indifference to Foreign Missions of any kind ; now the duty of Christianizing the heathen is all but universally acknowledged, but other agencies are preferred to the C.M.S. This is quite natural, and to be expected. The clergy likely to support the S.P.G., for example, rather than the C.M.S., have always been a majority of the whole number ; they are so still ; and probably they will continue to be. But it is not merely a question between "the two great Societies." The tendencies of the day are essentially as much opposed to the S.P.G. as a *voluntary organization*, as they are to the C.M.S., and some recent S.P.G. publications show that the Committee of that Society feel them to be so. Yet they are of two curiously opposite kinds. The Rev. J. H. Gray, Association Secretary for Gloucestershire and North Wilts, one of the patriarchs of the C.M.S. staff, thus tersely describes them :—"There is an increasing tendency, in this restless age, to run into one or other of two extremes—either to throw all missionary income into a general fund to be dispensed by a Central Board, or to split up the mission-field into a thousand separate Missions, which are to be regulated according to the fancies of a thousand minds. The tendency of each is to destroy a Society such as ours." It is true that the scheme for a "Board of Missions" proposed by the Convocation of Canterbury disclaims the desire to interfere with the collection of funds ; but it is certain that a good many of the clergy would be glad to remit to such a Board if they might. Now it is well known that the guiding minds of the S.P.G. are not less opposed to this than are those of the C.M.S. ; and as to the "thousand Missions regulated according to the fancies of a thousand minds," the S.P.G. has been sorely suffering through their affiliation to it, and has been making vigorous efforts lately to concentrate the divergent streams of bounty into the channel of its own General Fund—efforts which we are happy to see have met with some success.

It is much the same tendency that leads many clergymen, not to give distinct support to both Societies, but to collect for "Missions" and divide the result between them ; and, with this view, to hold what are called "union meetings," at which the cause of both shall be pleaded. The Church Missionary Society has incurred odium in some quarters on account of its rule not to send official deputations from head-quarters to meetings of this kind ; but this rule, although here and there it may seem to work harshly, is based upon the deep conviction—a conviction confirmed by long experience—that the Society's strength, nay, its very existence, depends upon its preserving its entire distinctness. To do so, the line must be drawn somewhere ; and the existing line has the merit of being perfectly intelligible and generally convenient. This policy is not dictated by any lack of goodwill or sympathy towards every effort in the cause of Christ ; and the rule is by no means confined only to other missionary societies, but applies also to such agencies as the Bible Society, the Pastoral Aid Society, the Colonial and Continental Society, &c.

There is no question that the distinctiveness and independence of

the Church Missionary Society—not independence of the Church's recognized authorities, or of the Church's laws, but the independence which is the natural right of every voluntary association of Churchmen—are not only its strength in the administration of its vast work, but are to a large extent the ground of the enthusiastic confidence accorded to it by so extensive a circle of friends and supporters. There are thousands of persons wholly guiltless of what is called party-spirit, to whom the spiritual principles of the Society are dear; who trust it because they know its one aim is to do spiritual work, and to do it by the agency of spiritual men; and who work for it with an energy and a self-denial scarcely ever to be found among the mere supporters of "Missions" as an abstract duty. We should be sorry indeed even to seem to insinuate that other societies are without friends and helpers who are truly zealous for the glory of Christ and the extension of His kingdom. We rejoice to know that the contrary is the case. Still, it is antecedently probable that very many in the present day who subscribe to Foreign Missions because it is a recognized and proper thing for a Churchman to do would not select the C.M.S. as the channel for their contributions. And the fact is highly significant that the income of the C.M.S. is nearly equal to those of all other Church of England missionary organizations put together (quite equal, if the two or three small societies which are in fact its handmaids are included), and that, although it is supported by only one-third of the parishes in England and Wales, it receives an amount three times that given to the *general* income of the S.P.G. In the county of Sussex, for example, out of 380 parishes, 230 support the S.P.G. and 120 the C.M.S.; yet the 120 raise just double the amount raised by the 230,—that is to say, the average sum per parish is almost fourfold. We do not mention Sussex as an exceptionally striking case, but because its figures chance to lie before us as we write. The same comparison might be made in many other counties.

Look at the matter, however, how we will, we are brought to the same conclusion—that while the Church Missionary Society may welcome aid from every quarter, and be grateful that its work is so widely recognized, its real strength lies in the much narrower circle of its whole-hearted friends. We have said that one-third of all the parishes in England and Wales render it some kind of support; but five-sixths of its income are raised in a very small proportion of these. Take the counties of Leicester, Northampton, and Warwick by way of illustration. The Rev. G. Furness Smith, the Association Secretary for those counties, furnishes the following very significant particulars:—In the three counties, 303 parishes support the Society; but 180 give less than 10*l.* each, and of these, 125 less than 5*l.* each. The whole sum contributed in the year under review was 7075*l.* Of this sum, one-third came from Birmingham, and one-sixth from Leicester and Leamington together; that is, three towns gave one-half the whole amount; and of this half, one moiety was given by eight churches.

Many illustrations might be given of the results achieved by the

efforts of individual friends whose hearts the Lord has touched. Two years ago, the amount received from an important church in Paddington was 2*l.* 9*s.* 6*d.* A new vicar comes—it is not often that a change works so favourably!—and in one year that church leaps to the fourth place of all the churches in London on the Society's list. And this result the new vicar would be the first to say is not due to his own personal exertions, but to those of one member of his family. Again, a lady moves from Brighton to Bournemouth, and there starts a new Juvenile Association. The first year it raises 60*l.*; the second year 162*l.* At Eastbourne two ladies set to work, and, mainly by their influence, the returns from that place rise from 183*l.* in 1879-80 to 420*l.* in 1880-81. To Winchester comes a long-tried clerical friend of the Society, and adds to the existing agencies a new Juvenile Association, which grows year by year, till it sends up last year 126*l.* The most important of all the thirty churches of Islington supporting the C.M.S. stands for several years eighth or ninth in order of amount: a new secretary, a layman, takes up the subscription list, and is not satisfied with it, and in two years he doubles the total and raises the church to the first place. Another Islington parish becomes noted for its missionary boxes, 180 of which produce 179*l.* The vicar, to whose personal efforts this is due, moves to Plymouth. In his parish there he adopts the same system. In the third year his boxes produce 186*l.*, not far short of the total amount raised in all Plymouth before he went—which total increases threefold.

The same general principle is illustrated, not merely by remarkable cases of recent advance, but by the steady maintenance of a high level by parishes long known for their enthusiastic affection for the Society. But it is superfluous to mention churches like St. Paul's, Onslow Square; Portman Chapel; St. James's, Paddington; St. James's, Holloway; St. Matthew's, Brixton; Camden Church, Camberwell; St. John's, Penge; St. Michael's, Blackheath; Christ Church and St. John's Chapel, Hampstead; St. Saviour's, Chorlton; Christ Church, Salford; St. Nicholas', Durham; several churches in Bath, Brighton, Cheltenham, Clifton, Leamington, Harrogate; or such towns as Birmingham, Blackburn, Boston, Bristol,\* Carlisle, Derby, Exeter, Hastings, Huddersfield, Hull, Liverpool, Louth, Manchester, Nottingham, Preston, Reading, Sheffield, Southampton, Southport, Tunbridge Wells, York; or such villages as Emsworth in Hants, Brenchley in Kent, Amberley and others in the neighbourhood of Stroud. Even these we scarcely like to name, when we remember how many others might claim equal mention.

The real lesson to be learned from the facts and considerations set forth in this article is this—that the resources of the Society's own circle of friends and supporters are, we will not say unexhausted, but

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\* Bristol, it will be remembered, was the first provincial city or town to form an Association in aid of the Society, in 1813. In its very first year it raised more than the average of the Society's entire annual income in the first decade. For the Jubilee Fund, in 1843, it raised the largest sum of any Association in the kingdom. Its comparatively low rate of increase in the past thirty years, 48 per cent. (p. 198), is in fact owing to its having done so much before.

in many places as yet almost untouched. If we should never gain a single new church, either from among those that at present do nothing, or from those that will be built in years to come, that need be no reason why our income should not be doubled and trebled. We appreciate most warmly the activity of our friends in many parts of England who keep vigilant watch for fresh openings, and their zeal in taking advantage of them. We hope that their vigilance will never be relaxed, that their zeal will be always increasing, and that both will find many imitators. And yet we are convinced that they have a still more important duty to perform, and one that will produce still more fruitful results. Let C.M.S. parishes themselves be better worked. Let collectors be multiplied; missionary boxes vigorously given out and systematically called in; missionary sales and missionary trees, &c., encouraged; juvenile and Sunday-school associations fostered; publications regularly supplied; the privilege of helping such a cause lovingly urged; more *heart* thrown into all the machinery: and then, without any one being unduly burdened, or any other claims of charity interfered with, the contributions everywhere will rise rapidly and steadily year by year. What a difference *that* would make, *Deo adjuvante*, in the efficiency and success of our Missions, only those can conceive who sit week by week, and almost day by day, in our Committees in Salisbury Square!

We are not likely to witness again the scene in the wilderness of Sinai, when the children of Israel had to be "restrained from bringing," because what they had brought was "sufficient for all the work, and too much!" The tabernacle of the Lord which we are setting up in these days is of another kind than that for which they were contributing. But we may and ought to witness again the scene at Jerusalem in Hezekiah's day (2 Chron. xxxi.), when the people "brought in the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. . . . And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel."

E. S.

## THE BISHOP OF CALCUTTA IN SINDH AND THE PUNJAB.



ISITATIONS of the Society's Missions by the Indian or Colonial

Bishops have often been the occasion of accounts of missionary work appearing in our pages—accounts all the more interesting and valuable because affording a view of the Missions somewhat different in stand-point from that of the ordinary reports.

During last year the Bishop of Calcutta, whose journeys throughout his own great diocese have been most actively prosecuted, undertook the more arduous task of a Metropolitcal Visitation, accompanied by his chaplain, the Rev. Brook Deedes. This tour took him through the Dioceses of Madras, Colombo, Bombay, Lahore, and Rangoon; and some brief notices of his visits to C.M.S. stations in South India and Ceylon have appeared in one or other of the Society's publications. We may especially refer to a striking

narrative of his reception at Mengnânapuram in the last Annual Report. Some interesting notes of the journey have been published in the *Indian Churchman*; and those respecting our Sindh and Punjab Missions are so fresh and graphic that we make no apology for transferring them to our own pages—indeed feel bound to find space for them notwithstanding the pressure of competing matter.

The narrative begins at Karâchi and Hyderabad, our two stations in Sindh:—

Karachi is not a beautiful city, beauty being scarcely compatible with an entire absence of green foliage or of any elevation to vary the monotony of a level waste of sand. It has, however, a thriving and busy appearance, and boasts of many handsome buildings, and of a fresh sea-breeze which would alone atone for many deficiencies. The Metropolitan was received at the station by the Rev. A. N. W. Spens, senior chaplain of Karachi, by the C.M.S. missionaries, Messrs. Bambridge and Ball, and by Mr. Birdwood, Judge, and Mr. Gollen, Assistant Commissioner. . .

On Friday morning, October 14th, the Metropolitan visited the C.M.S. Mission, the work of which mostly represents the labours of one veteran missionary, Mr. Sheldon, now on furlough. The mission-house is a roomy building, well situated in a large compound on the outskirts of the city, and with some cultivated land attached, the rent of which brings a small income to the Mission. In a godown on the premises five Christian boys are boarded. Immediately adjoining is the Mission High School, a very substantial building, which has 150 boys, under twelve masters. The fees range from 8 annas to Rs. 2, and meet about one-fourth of the expenditure. The entrance and preparatory classes are small, most of the boys leaving early to find occupation; but as a missionary agency the school appears to be well worked, and has supplied several converts. There are ten Christian boys, the remainder being mostly Hindus of high caste. As might be expected in Karachi, many races are represented, and vernacular literature is studied in Persian, Hindustani, Sindhi, Gujarati, Marathi, and Punjabi. A good library is attached to the school. The shifting character of the population of Karachi, and the admixture of races, form, perhaps, the main obstacles to missionary work: the Christian body now numbers some sixty souls, some of whom have come

from other Missions, while many converts made here have dispersed to other parts of the country.

Beyond the High School stands Christ Church, a handsome little stone building, though somewhat cramped in its proportions. Thence the Metropolitan proceeded to a vernacular school occupying exceptionally good quarters in the city, and educating in Sindhi and Gujarati 369 boys up to the fourth standard, some two-thirds of the number afterwards going on to the High School. The Mission possesses also another Gujarati school, containing 60 boys; and the Zenana ladies, the Miss Thoms, have two girls' schools. . .

Sunday, the 16th, was a busy day. The Metropolitan preached and celebrated at 8.30 in the Mission church at the Hindustani service; visited in the afternoon the excellent Sunday-school, with ten teachers and eighty children, held in a nicely-fitted room in Major Walker's compound, and addressed the children; and preached to a large congregation at Holy Trinity at 6 p.m.

On Monday the Metropolitan left Karachi, after a visit which will leave agreeable memories of that important and distant outwork of his vast province, and arrived the same evening at Kotri. Here he was met by Mr. Shepherd, chaplain of Hyderabad, Mr. Redman, C.M.S. missionary, and Col. Ross, collector, his host for the next twenty-four hours. Having crossed the Indus in a steam ferry-boat kindly lent by Captain Davies, the party reached Hyderabad in time for a late dinner.

St. Luke's Day opened with a celebration of Holy Communion at 7 a.m. in St. Thomas's church, a very respectable building somewhat meanly furnished: there were nine communicants. A drive followed to the old fort, commanding a fine view over the city and adjacent country. Hyderabad has a small garrison consisting of a detachment of the 98th Regiment, and after breakfast the

Metropolitan drove to cantonments to visit a small building used as a prayer-room, and thence to the C.M.S. Mission, where Mr. Redman is for the moment single-handed, Mr. Shirt having a few days previously proceeded to Quetta to officiate as chaplain. The good High School contains 160 boys, paying fees ranging between 6 annas and Rs. 1·8. Under the same roof a room is nicely fitted as a church for the little Christian

congregation of some twenty souls. In the same compound is a vernacular school of 200 boys: in a newly-erected building across the road stands the mission-house. A visit was next paid to an interesting girls' school in the city, where some sixty-five much-bejewelled little creatures sang "bajans" very prettily. The services and all the work of this Mission are conducted in Sindhi.

From Hyderabad the Bishop and his party proceeded to Bahawalpur, the capital of a small semi-independent Mohammedan state, which the Society occupies as an out-station from Multán; and from thence to Multán itself:—

On Friday the party reached Bahawalpur, the capital of the large Native state of that name, whose Nawab, after a long minority, has recently been seated on the gaddi. At the station the Metropolitan was received by the Bishop of Lahore, the Multan missionaries, the Rev. T. Bomford and Mr. Briggs, and Miss Briggs, and by the Nawab's Mushir. Carriages had been provided, in which the party drove some two miles to the fine palace built and furnished in European style—in which, however, the Nawab does not now care to reside—where they were entertained for the remainder of the day. At 4.30 p.m. a great function was held in the C.M.S. school in the city, the object of the present visit. The scene was a very picturesque one—the great courtyard before the school filled with some 240 bright-eyed and brightly-dressed lads, the large dais at the upper end arranged with gilt thrones for the Nawab and the Bishops, and with simpler seats for the guests of lower degree—notables of the State, parents of the boys, &c., &c. The Nawab, who was received with a salute, is the picture of a Beluch chieftain, swarthy and burly, wearing the baggy Sindhi trousers, a tunic entirely covered with gold, over which his black ringlets fell below the shoulders, and a green and orange pagri fully a foot high and two feet in diameter. He was accompanied and surrounded by a large number of wild-looking armed retainers, the simple attire and quiet demeanour of the two Christian Bishops forming a striking contrast to their barbaric surroundings. The school report was read, prizes presented to six boys who had passed the Middle School examination,

and eloquent speeches made by both Bishops, the Bishop of Lahore repeating in Hindustani the substance of the Metropolitan's address before proceeding to his own remarks. The ceremony over, the boys were left to the enjoyment of a display of fireworks, while the Bishops and their party returned to dine at the palace. Late at night the journey was resumed, and Multan was reached at an early hour on Saturday morning.

On Saturday afternoon the Metropolitan, under the guidance of Mr. Bomford and Dr. Jukes, of the Beluch Mission at Dera Ghazi Khan, lionized the fort, interesting from its historical associations, of which the memory is preserved in the monument to Vans Agnew and Anderson, and commanding a grand view over the city and surrounding country. . . .

On Monday a visit was paid to the Mission school on the outskirts of the city. The boys number about 300, of whom nearly 100 are Mussulmans, and are distributed, 50 in the Lower Primary, 150 in the Upper Primary, 100 in the Middle School. The expenses amount to about Rs. 200 per mensem, of which one-fourth is met by the fees, which range from 1 to 12 annas. The premises are good, and the school engages the main attention of the missionaries; Mr. Briggs having the superintendence of the educational work, which, besides this school and that at Bahawalpur, comprises at least one other large institution of similar character. Mission work in Multan has many discouragements, and, as in many other places, has probably suffered for lack of a sufficiently strong centre. A

drive through the city subsequently afforded an opportunity of inspecting the pottery and the pretty enamelled

work which are specialities of Multan, and the Bishops resumed their journey the same evening.

Mr. Bateman's Christian village of Clarkabad was also visited :—

At 7.10 on Tuesday morning the train drew up at the little roadside station of Radha Kishen Kote, where, baggage and servants being sent on to Lahore, the Bishops were met by the Rev. A. T. Fisher of Amritsar, and drove in pony-carts over three miles of cutcha road to the very interesting Christian settlement of Clarkabad, which owes its successful initiation to the personal efforts of the Rev. R. Bateman, whose absence in England at the present time is a great source of regret to the Metropolitan. The land, acquired from Government, and vested in Native trustees, is about 2000 acres, one-half of which, being plentifully irrigated, yields good returns, the remainder being but poor. The conditions of the grant involve the cultivation of the whole of the land, so that, the number of Christians being at first insufficient, Mussulman tenants are also admitted, and the settlement is therefore not as yet entirely Christian, and lacks the tidiness and air of superior civilization which generally distinguish a purely Christian village. Mussulmans have even been allowed to erect a small mud mosque in the village, and a doubt naturally suggests itself as to whether it will ever be easy to oust them. The missionaries, however, anticipate no difficulty, and, as a matter of fact, it has hitherto been found quite practicable to replace them

with Christian tenants as the latter were forthcoming. An allotment of eighteen acres is made to each family, at a yearly rent of Rs. 3 per acre. A pretty little church in Native style occupies a central position in the village, and the Rev. Daud Singh, a fine old Sikh clergyman, is the resident pastor.

Hitherto no European missionary has regularly resided here; but a bungalow just completed awaits the reception of Mr. and Mrs. Beutel from Amritsar, who will shortly transfer to this healthier locality the boys of the Amritsar Orphanage, for whom suitable premises are now being prepared. An allotment of land will be made to the orphanage, and the boys will receive an industrial education. Some twelve of the orphans, having been ill, have already been transferred to Clarkabad, and a part of the day was pleasantly occupied in hearing them read and sing "bajans." The village has some 400 inhabitants, of whom at present one-half are Christians. In the course of the morning a very hearty service was held in the church, and a sermon preached by the Metropolitan. The arrangements for the visit had been very hastily made, without regular notice to the people, but a very attentive congregation of about fifty was gathered.

We next extract the account of Peshawar, in which, it will be seen, ample justice is done to that interesting Mission :—

On Thursday, November 3rd, Peshawar, the "ultima Thule" of the province, was safely reached. The four days spent here proved to be as full of varied and interesting experiences as any of those passed in the tour of India. The historical events, recent and more remote, in which Peshawar has played a part—its geographical position, its bazaars, crowded with a motley throng of races seldom seen in Hindustan, and displaying the wares and products of distant regions of Central Asia—its Mission, full of a hopeful vitality, and, in many respects, of method and plan unique,—all these combine to invest Peshawar

with a peculiar and partly romantic though wholly practical, interest. The climate, too, is at this season charming; days of brilliant sunshine alternating with keen and frosty nights of moonlight almost as brilliant; while the C.M.S. mission-house, in which the Metropolitan was the guest of the Rev. T. P. Hughes, is one of those ideal homes, a sojourn in which is calculated to brace and refresh the energies alike of body and spirit.

The hospitality of the mission-house was extended, during the Metropolitan's stay, to many of the residents of Peshawar. Several visits were paid to the

city and its bazaars, which were even more than usually full of life owing to the occurrence of a great méla or fair, and in the city a very interesting call was made on the Surdar Wali Mohammed Khan, Governor of Kabul during the British occupation, a son of Dost Mohammed and half-brother of the late Amir Shere Ali. The old Residency was also visited, where Sir G. Lawrence was taken prisoner in 1846, and from the roof of which a fine view is obtained of the whole valley, and of Jamrud and the entrance to the Khaiber Pass.

On Saturday afternoon, November 5th, an extremely interesting excursion was made to Tahkal, a large Afghan village of 1500 houses some three miles beyond cantonments. Notice of the Bishop's intention having been given, he was received at the entrance of the village by the Arbab Abbas Khan and some fifty retainers, armed mostly with the long Afghan jezail, two men, however, being the proud possessors of English rifles. The Arbab, formerly an officer in the British service, was a fine old gentleman of courtly manners, with a flowing white beard, and having escorted his visitors to his house, entertained them with copious potations of very sweet pink-coloured brick tea, slices of the delicious surda melon, Kabul grapes, and sweetmeats, displaying meanwhile his various certificates of meritorious service, and finally sending, with evident pride, for a handsome English saddle, recently presented to him by General Sir Samuel Browne. Mr. Hughes, whose acquaintance with Pushtu is that of an Afghan, acted throughout as interpreter. On learning that the Bishop intended also to visit a neighbour and (of course) rival, the Arbab Fateh Khan, the host, though he would evidently have preferred to be the sole recipient of so high an honour, volunteered to accompany the party; but his feelings were plainly enough sorely tried by the greater pomp and equipage displayed by Fateh Khan, who received the Metropolitan in a large open courtyard, crowded with some 150 to 200 jezailchis and retainers. Fateh Khan, a tall, brown-bearded, soldierlike man, seated himself with his friends and guests on charpoys arranged round the courtyard, in the centre of which a single chair was set on a carpet for the Metropolitan. Refreshments

were again handed round, served in Russian china from Bokhara, large quantities of which are found in the Peshawar bazaar. Some of the servants carried hawks, hawking being the favourite amusement of the Pathans. Inquiries after various members of the host's family, many of whom appeared to be in prison, led to interesting disclosures with regard to the blood-feuds still zealously prosecuted among these tribes, and incidentally these visits afforded excellent opportunities for studying the characteristics and habits of thought and life of these border clans. The handsome and stalwart physique, and courteous, gentlemanly manners of the upper classes of Pathans elicited much admiration. At the close of the visit, Fateh Khan presented the Metropolitan with a useful looking Kabuli horse, which was gravely accepted, and as gravely returned as a gift to the donor's son; a ceremony which Abbas Khan took care to repeat with a fine Arab, as the party passed his house in leaving the village. The leave-taking on both sides was most cordial.

It remains to give some account of the Peshawar Mission, a Mission to which many devoted men have given the best years of their life, and in too many cases life itself; and over which Mr. Hughes has now for many years presided.

Originated at the instance of Sir H. Edwardes and other pious laymen, it has always possessed a marked individuality. For Peshawar belongs far more to Afghanistan than to Hindustan, and the title which Mr. Hughes justly claims for his work, is that of the Mission to the Afghans, while its prospects of success are due, humanly speaking, in great measure to the close attention which he has paid to local characteristics, pressing into the service those Afghan manners and customs which his intimate knowledge of the people enables him to utilize.

The Church Mission compound at Peshawar is a large plot of land in cantonments—the authorities not allowing the missionaries to live in the city. Besides two mission bungalows it contains a hostel for 12 Afghan boys, mostly lads of good family, who attend the Mission school, as well as separate quarters for a few young men. One occupant was a convert of very inte-



resting history, now acting as a master in the school; another was studying for a Naib tahsildarship; while the third was a handsome, bright lad of sixteen, son of a Yusufzai chieftain, who had placed him unreservedly in the hands of Mr. Hughes, from the age of eight, to receive a liberal education. One peculiar feature, however, of the Mission is the large provision made for the entertainment of strangers, that is of Native visitors to the city who may desire to converse with, or hear, or at least have the reflected honour of becoming guests of, so great a maulvi as the Christian missionary. The "hujrah" is quite an Afghan custom, and in adopting it, Mr. Hughes has doubtless added much to his influence. A constant stream of visitors is continually arriving and departing, day by day, many of whom come long distances—some from curiosity, others from friendship, others to seek counsel on some knotty point or in some practical difficulty,—a few, no doubt, from genuine religious interest. All who come are received and entertained with unquestioning hospitality. Every evening a report of the arrivals is brought to Mr. Hughes, who either at night or in the morning receives and converses with his visitors either singly or together. On one occasion during the Metropolitan's stay, one of the visitors was a very aged and very learned Wahhabi maulvi, who owed to Mr. Hughes his reinstatement to a position from which he had been driven by the jealousy of the Akhund of Swat. With this man the Metropolitan, through Mr. Hughes, had some interesting conversation.

In the heart of the city the Mission also possesses a very good house, at present tenanted only by a subordinate agent; and in the most crowded part of the bazaar stands the anjuman, a very useful establishment of the nature of an institute and club-room, to which is attached a lecture hall, which has also been used as a preaching station. Through the anjuman, some useful influence is acquired over the educated

young men of the city. But the main-spring of the work must be sought in the school, one of the most interesting and efficient institutions to be found in India. This occupies a large pile of buildings, formerly a Native palace. It contains in all 473 boys; of whom 421 are in the primary, 52 in the secondary (i.e. the High School) divisions. The entrance class consists of 4 lads. Of the whole number, 185 are Mussulmans. There are only two Christian boys, as it is found far better to send them to the Christian Boys' Boarding-school at Batala. The fees, ranging from 1 anna to Re. 1, bring in some Rs. 70 per mensem, but the total cost of maintenance is about Rs. 700. The staff of masters appears to be remarkably efficient, the head-master being Mr. Dutta. It was a pleasure to hear the way in which, in teaching Mussulman boys, Mr. Hughes was able to bring to bear on them his own intimate knowledge of their doctrines and traditions.

Within the school compound, in what was formerly a zenana, is the temporary Mission church, rather prettily and quaintly arranged; with a side chamber for purdah ladies protected by a screen of pinjra work. In this church the Rev. Imâm Shah holds daily services; and here on Sunday morning, after the English parade service, the Metropolitan preached and celebrated, after prayers had been said in Urdu by the Native pastor. The congregation numbered some 45, the communicants 20. A good site has now been secured for the permanent church, which it is hoped shortly to erect, and hard by is the neat little parsonage, where the Metropolitan visited Imâm Shah's wife and three daughters, extending his visit to the house and family of Mr. Ghose, a master in the Mission school, an old pupil of Dr. Duff.

This most interesting visit to Peshawar was closed by an "at home" to the principal residents at the mission-house on Monday evening, November 7th, and shortly after midnight the Metropolitan left by dâk-gari for Attock and Lahore.

We may here interrupt the narrative to insert a memorandum written by the Bishop of Calcutta himself in the Mission record-book of Peshawar, which has been sent to us by Mr. Hughes:—

I arrived here from Nowshera on Thursday, November the 3rd, and was

welcomed at the mission-house, where I found the Rev. T. P. Hughes, the

Rev. J. H. Knowles (these of the C.M.S.), and the Rev. C. Saunders, who gives his services gratuitously as chaplain to the station; the Rev. W. Jukes being on furlough. I was accompanied by my domestic chaplain, the Rev. Brook Deedes, and we remained until the evening of Monday, November the 7th. From all that I had heard I had expected to find much that was unique and interesting in the work carried on by Mr. Hughes, and I was not disappointed. Success in Mission work must depend upon the extent to which the entire confidence of the Natives is secured, and under the peculiar conditions of our intercourse with the Afghans, together with the naturally suspicious character of the race, the difficulties in the way of gaining their confidence are unusually great. Mr. Hughes has, however, by his kindness, tact, and judgment, achieved a wonderful triumph in this respect, and seems to be regarded with real affection by all the chiefs with whom he has come in contact. They evidently regard him as their true friend and adviser. As the result of this mutual confidence I was enabled to visit the village of Tahkal, where I was most kindly received by Arbab Abbas Khan and Arbab Futteh Khan. The scene which I witnessed on this occasion was new to me, and in every way most striking; it was quite evident that the chiefs were most sincere in their regard for Mr. Hughes, and, without daring to predict the probabilities of the future, there is at least ground for hope and prayer that these people may learn to welcome and accept the Lord and Master whom we serve.

As part of the system the guest-house occupies a most important place, and I would have spent a long time in questioning those who were partakers of Mr. Hughes' hospitality. With Mr. Hughes' assistance I had a most interesting conversation with a celebrated Wahhabi maulvi, a very old man, who had been expelled from his post as a heretic, but had been restored through Mr. Hughes' influence.

I attended divine service on Sunday

Resuming the Notes from the *Indian Churchman*, we extract such portions of the account of Lahore as concern the C.M.S. Mission :—

The Metropolitan and his chaplain arrived at Attock from Peshawar early

at the Mission chapel, and celebrated Holy Communion. Mr. Hughes kindly interpreting an address which I gave, on the subject of "The Mind of Christ." On the following day I visited and inspected the school, accompanied by the Deputy Commissioner, Mr. Becket, the Sardar Wali Mohammed Khan, and the chief of the village of Tahkal. I need not repeat what I have written in the school record, but I was pleased with all I saw. During my stay in Peshawar I visited Sardar Wali Mohammed Khan, and was very courteously received by him. I also visited the Native cemetery (one of the best-kept Native cemeteries I have seen in India), and the graves in the cantonments cemetery of the many faithful men who have laid down their lives in this place in the Mission cause.

I am glad to find that a church is about to be erected which will add greatly to the completeness of the means to be employed, for that the heathen should witness our worship, and see that we honour God in the temples we erect for the worship of Him, is a most important matter.

I can only close this record as I commenced it, by expressing my very great interest in all that I have been permitted to see, and with my prayer that Mr. Hughes may long be spared to carry on his work, which already has borne no small amount of fruit, and that his young coadjutor, Mr. Knowles, may have grace and strength to follow on with a blessing on his labours. I must not forget the Rev. Imâm Shah, who is the pastor of the Native congregation, responsible for the daily and Sunday services in the Mission chapel, who seems to be an earnest and unassuming man, doing his part faithfully. He read prayers for me when I was at the service on Sunday, and I paid him a visit in his house, which, with his wife and three bright girls, was a model of a Native pastor's home. May many such be ere long raised up from amongst the people of this place!

EDWARD R. CALCUTTA,  
Nov. 7th, 1881. Metropolitan.

on the morning of Tuesday, Nov. 8th, and after a stroll through the fort,

built by Akbar, which contains many curious vaults and underground passages, left by midday train, and reached Lahore at 8 a.m. on the 9th. The Metropolitan was received at the station by the Bishop of Lahore, and the Revs. W. H. Tribe, chaplain of Lahore, W. C. Furneaux, chaplain of Mian Mir, H. U. Weitbrecht, C.M.S., Lahore, and J. Moulson, A.C.S. chaplain of Jhelum, and proceeded at once to Bishopstowe, where he was the guest of the Bishop and Miss French. Besides the above-named clergy, Lahore has the Rev. Ansell Jones as railway chaplain, the Rev. F. A. P. Shirreff in charge of the C.M.S. Divinity School, and the Rev. Yakub Ali in charge, under Mr. Weitbrecht, of the Native congregation.

The Metropolitan visited the site of the future cathedral. . . . There is another church now building in Lahore, under the auspices of Mr. Weitbrecht, for the Native congregation. It is in the Early Italian style, of brick, and when completed will be very pretty. The nave and north aisle, now advancing towards completion, will have cost Rs. 14,000. A chancel, vestry, and south aisle will be added subsequently. In the fort there is also a pretty little chapel, partly of marble, adapted from a room in the old palace. And to complete the account of the churches of Lahore, it is necessary to mention here the chapel of the C.M.S. Divinity School, also an adaptation of a Native building, which has lately been condemned as unsafe by the authorities.

On Tuesday morning, the 15th, the Metropolitan attended service in the library (temporarily used as the chapel) of the Divinity School, and gave an address to the students, with whom some twenty others, the members of the Native congregation, were also present. The Divinity School, which owes so much of its past success and present reputation to the Bishop of Lahore, long its Principal, owes to him also its possession of excellent and commodious premises, which were formerly a Native mansion, and which may be roughly described as forming two quadrangles of considerable size, divided—or united—by the chapel. The students at present number twelve, and under the present scholarly Principal the institution is not likely to fail in maintaining its high repute. On Monday afternoon,

the 14th, the Native congregation of Lahore, to the number of about 200, were entertained at tea in the garden of the Divinity School, and presented to the Metropolitan a very happily worded address, beautifully illuminated, and read in Urdu and English by the Rev. Yakub Ali. In his reply, the Metropolitan drew upon his experiences of other parts of India, less recently evangelized, for the encouragement of the still comparatively small Christian community of the Punjab. The members of the Native Church Committee were also introduced individually to the Bishop.

On Friday, the 11th, the Metropolitan and Bishop spent the greater part of the day in Amritsar, where they held a special service of humiliation in the Mission church, in view of the terrible calamities of flood and pestilence under which that city was suffering. The service was very well attended, and appeared to fall in with the general feeling of the community most appropriately. Returning to Lahore in the afternoon, the Metropolitan delivered an address at 7 p.m. to educated Natives in the Rang Mahal, the property of the Presbyterian Mission, who have organized there a regular series of addresses and lectures, in which the Bishop of Lahore and others have taken part. The Metropolitan selected as his subject, "The Recent Visitation of Sickness; and how to consider it;" confuting, in the course of a very impressive address, the views respectively of the fatalist and the materialist. The chair was occupied by Mr. Forman, the veteran Presbyterian missionary, and the hall was densely crowded by an audience of at least 300.

The last of the Lahore institutions which need be mentioned, but by no means the least, is the Punjab Religious Book Society, which in really grand premises has a very fine stock, and does a thriving business, assisting also in the support of flourishing branches in several of the large stations of the Punjab and Sindh. The absence of competition from any well-established firm of book-sellers may in some measure account for this success; but much is doubtless due to the excellent management which, without abandoning caution, has manifested an enterprise in anticipating the wants of the public which has gained for it general confidence and good will.

Then we come to Amritsar, of which Mission, with the allied work of the Church of England Zenana Society and the Christian Vernacular Education Society, a very interesting and informing account is given :—

On Tuesday, November 15th, the Metropolitan and Bishop and party left Lahore at 6.20, arriving at Amritsar at 8 p.m.; and were received, the Metropolitan and his chaplain by the Rev. R. Clark, secretary to the C.M.S. for the Punjab, in the Zenana mission-house, also occupied by Miss Smith and Miss Bailey; the Bishop by the Rev. A. T. Fisher; and Miss French by the Rev. W. Keene, head of the Amritsar Mission, and Mrs. Keene. On the following morning, in the station church, Christ Church, was solemnized the marriage of Miss French to the Rev. J. Moulson. The Bishop of Lahore performed the ceremony, the Metropolitan gave away the bride, and the Rev. B. Deedes, in the unavoidable absence of Mr. W. P. Johnson, acted as best man. A few intimate friends attended from Lahore, but the bulk of the congregation consisted of the members of the Amritsar Native Christian community, who manifested the warmest interest in the wedding of their Bishop's daughter. The choral parts of the service were very nicely rendered by the girls of the Alexandra School, and at the celebration which followed the Bishop was assisted by the Rev. T. F. Dale, chaplain of the station. The church, which had been prettily decorated, is a plain but well-proportioned building, which, like almost every other building in the station, has received serious damage from the settling of the foundations consequent upon the recent disastrous floods. Instead of the conventional wedding breakfast, a feast was subsequently given to the Native congregation at the Alexandra School, at which Mendelssohn's beautiful trio, "Lift thine eyes," was charmingly sung by the girls; and the bride and bridegroom, after sharing with their English friends the hospitality of Mr. and Mrs. Keene's open house, left in the afternoon for Jhelum.

The terrible visitation which during the past few months had overtaken the city and station of Amritsar has been already alluded to, and is a matter of public history; but it needed the evidence of personal observation to realize in any adequate degree the extent of the

desolation. Ever since August successive heavy rains had flooded the land, until the city and neighbourhood were virtually waterlogged; an immense destruction of property had been followed by pestilence. At the time of the Metropolitan's visit, it was estimated that of a population of 150,000 one-tenth had died and 60,000 had fled. The former number is probably correct, the latter may very probably have been exaggerated. But the daily death-rate, which had risen as high as 300, was still 120, and in the opinion of competent witnesses the calamity had assumed proportions scarcely to be equalled in the history of any Indian city. Amritsar, which, as a military station, is only of third-rate importance, possesses very high interest as the sacred city of the Sikhs, and as the head-quarters of the C.M.S. in the Punjab; but although the Metropolitan's visit had been postponed to the latest possible date, it was still inadvisable to spend more time within the city than was absolutely necessary, while every branch of Mission work was still suffering from the disorganization consequent upon so terrible a visitation.

On Thursday afternoon a gathering of some ninety of the Rais and other chief citizens assembled by invitation in the town hall, the Deputy-Commissioner in the chair, to hear addresses of sympathy and words of counsel from the two Bishops. The audience, consisting mostly of fine old Sikh gentlemen, was highly representative, and the impressiveness of the occasion was evidently very generally felt. The Bishop of Lahore spoke with eloquence and feeling in Urdu; the Metropolitan's address, delivered in English, was subsequently paraphrased, in elegant and flowing Urdu, by Mr. G. Lewis, an extra-assistant commissioner and the first Native of the Punjab who became a B.A. of the Calcutta University, with a force and fire which met with warm appreciation.

The Mission church of Amritsar is a rather pretty and nicely fitted building just outside the city gate. On the evening of the 16th the Metropolitan attended the usual Wednesday service,

of litany and sermon, the latter being preached to a large congregation by the Rev. Imad-ud-din, formerly examining chaplain to Bishop Milman. On Sunday, the 20th, the Metropolitan preached and celebrated in this church.

Under the circumstances already mentioned, the work of the C.M.S. at Amritsar was seen under great disadvantages; ample evidence was, however, forthcoming of the thoroughness with which every branch of the work is prosecuted, with the result of making this perhaps the most complete missionary centre in India. The Female Medical Mission is under the charge of Miss Hewlett, who has in the city a small hospital, an airy, bright, and cheerful place, containing twelve beds for in-patients, eleven of which are supported from various independent sources: in the work of the dispensary she is assisted by two of the elder girls of the Alexandra School, to whom she is giving a thorough course of training. In the city there is also a large and roomy mission-house, standing in a good compound, this is however, for the present, untenanted. Not far off is a Christian serai, in which villagers visiting head-quarters are entertained; and here may be mentioned, though it is no part of the Church Mission, the Christian Vernacular Education Society's Normal School, under Mr. Keyworth, which appears to be a very useful institution. In it some twenty lads are trained as schoolmasters, with the aid of a small practising school: the course generally extends over two years.

The C.M.S. educational establishments in the city are under the charge of Mr. Fisher, whose High School, occupying very good premises, together with its branches, numbers ordinarily 700 pupils, though at the present moment only 80 boys could be assembled on the 21st November to hear an address from the Metropolitan, and receive prizes from his hands. Outside the city, a visit was paid to the Boys' Orphanage, under Mr. and Mrs. Beutel—or rather to its relics; for of the 28 boys, 20 had already gone to take up their new quarters at Clarkabad, and the removal of the rest of the establishment only waited Mrs. Beutel's recovery from an attack of fever. At the Girls' Orphanage, on the other hand, which is

under the management of Mrs. and Miss Reuther, all was found in full working order: the 43 girls appear to have a most happy home, and receive a sound education in music as well as in other branches of instruction.

The Alexandra School, which has been already mentioned, is an institution which has probably no parallel in Northern India, and one of which the Amritsar Mission may well be proud. It is a boarding-school for Native Christian girls of good family. The building is a pile of red brick, quite imposing in its dimensions, remarkably well planned and furnished, with grand airy dormitories, and a fine large hall. One room has been nicely fitted as a chapel, and in this a dedicatory service was held on the 18th November, the Bishop of Lahore and Mr. Clark saying the prayers, while the address which followed was delivered by the Metropolitan. A large compound surrounds the building, while a small and cheerful hospital, seldom, it is hoped, to be required, stands apart from the main pile, and bears over its portal, in memory of a late much-honoured Church missionary, the name of the "Elmalie Hospital." The interior organization and management of the school appears, in the hands of Mrs. Grime, to be admirable. Of the 45 girls belonging to the school only 22 were now in residence, owing to the prevalent sickness. Arrangements are made for receiving three distinct classes of boarders; some paying so low a fee as Rs. 5 per mensem, and living in a correspondingly simple style; some paying Rs. 15, and boarding with the matron; while any who pay Rs. 25 board at Mrs. Grime's own table. On the 18th November, the Metropolitan distributed to the girls their annual prizes, previously to which a Toy symphony was excellently performed by some of the children.

The Zenana Mission is very strong in Amritsar, a large number of ladies conducting the several branches of this unobtrusive but most necessary work. A lady belonging to this Mission, Miss Clay, has recently taken up an independent line of work in itinerating among the villages—somewhat similar to that inaugurated by Miss Hoare in the neighbourhood of Calcutta—and a very interesting account of her labours

was given at an evening gathering of missionaries at Mr. Clark's house, at which a party of seventeen assembled, and these "Village Missions" were discussed, as well as a subject which is now happily recognized throughout India as being one of the highest and most pressing importance, the "Training of Mission Agents."

On Thursday, November 17th, another extremely interesting and important gathering was held, at which the Bishop of Lahore, on behalf of himself and the Revision Committee, presented to the Metropolitan, in manuscript, the revised Urdu Prayer-book. As is well known, the conflicting claims of High and Low Urdu, or in other words, the preponderance of Arabic or Hindi terms and words, have made the revision a matter of very great difficulty; even now many questions are reserved for further consideration, with regard to which the pros and cons were very ably and fairly stated by the Bishop of Lahore: still, it was claimed by the Bishop, and fully admitted by the

Finally we have the visit of the two Bishops to the station of Mr. Baring and Miss Tucker at Batāla :—

No visit to the Amritsar Mission would be complete that did not include Batāla, and accordingly the two Bishops, with Mr. Clark and Mr. Deedes, drove there in dāk-garis on Monday, November 21st. Batāla was a city of importance before Amritsar, from which it is distant 24 miles, was known to fame, and is still a large town, with the remains of fine old palaces standing in their extensive gardens and grounds about the suburbs. Here Mr. Baring, of the Amritsar Mission, established some few years ago a Christian Boys' Boarding-school, renting for the purpose the grand old palace of Shere Singh, well situated in pretty grounds, and in the immediate neighbourhood of a fine tank, used by the boys for swimming and boating. Since Mr. Baring's departure for England on furlough, two years ago, the only European resident at Batāla has been Miss Tucker, well-known alike in India and at home under the *nom de plume* of A.L.O.E., who presides over the whole institution with all the tact and grace of a benevolent fairy. To see her, indeed, among the boys; now by the sick-bed of an invalid, now

Metropolitan, that in the formal presentation of the work, a great step has been taken in advance, and an assurance given that the task of the committee shall be completed with all the speed compatible with the importance of the considerations involved.

In many quiet and pleasant social gatherings the Metropolitan had opportunities of intercourse both with missionaries and with other residents in Amritsar: and the interest attaching to the home of Sikhism led to a brief visit to the famous Golden Temple, in which is preserved the "Granth," the sacred book of Nanak. The regulations, however, as to the removal of shoes on entering the precincts effectually barred the interior of the temple against the visitors. The general effect of the gilded exterior, standing in a large tank, the steps and pavements of which are of marble, is exceedingly pretty; but the whole is on too small a scale to be grand, and the style of architecture is late and debased.

Bishops to the station of Mr. Baring

leading the singing at the daily worship in the little chapel, now acting as private tutor to a candidate for the entrance examination, now setting her own words to stirring tunes, as "Batāla songs," to be sung in school-boy chorus; sharing the meals, the interests, the joys and sorrows, of each and all, and withal insensibly forming and elevating their character, raising the tone and taste of the boyish society as only the subtle influence of a Christian lady can do; and to older and younger the object of a warm personal affection and a chivalrous deference,—to see this is indeed to realize, as it has probably seldom been realized, Charles Kingsley's beautiful conception of the Fairy Do-as-you-would-be-done-by among the Waterbabies. And in this case the Waterbabies are swept together from a range wide enough to satisfy even Kingsley's world-wide sympathies: the oldest boy in the school is an Abyssinian lad, picked up during the war as an orphan baby, to be made the soldiers' pet, and then to find a home at Batāla; of the remaining 40 boys, of ages ranging from 5 to 18, six are Afghans, two or three are from Cal-

cutta, two from Lucknow, the remainder mostly from one or other of the races and tongues found in the Punjab. The school is Anglo-vernacular, the teaching is carried up to the F.A. standard. The head-master, Babu Singha, is a man of exceptional governing powers and ability; and the boys have the advantage of the ministrations of a resident pastor, the Rev. Mian Sadiq, who has also the charge of a small resident Christian population, and conducts missionary operations in the neighbouring town. Batala has become in some respects a haven of refuge for young converts held under restraint or persecuted by their heathen relatives, and more than one interesting story of constancy under extraordinary difficulties is told of those who now live in peace and security there.

The school stands on a large and wide terrace, apart from the main building being a dormitory for the younger boys. In the palace itself the ground-floor supplies hall, schoolrooms, chapel, and quarters for one or more masters. The first-floor is in Miss Tucker's occupation; while a large room on the roof is the dormitory for the elder boys. The clean sheets and tidy rezais on the beds and the well-decorated walls, were remarked as novel features in a Native school. As an instance of the kindly and brotherly feeling engendered here, the fact, casually elicited, may be mentioned, that two of the elder boys, one at least of whom was working double tides for the approaching entrance examination, were sharing the task of

watching through the night by the bedside of a sick companion.

Arriving towards evening, the Bishops received an enthusiastic welcome from Miss Tucker and from the boys. At seven o'clock a grand feast was served, the boys and the members of the resident Christian families sitting round clean white tablecloths spread down the length of the hall, while for Miss Tucker and her guests, who included the Rev. Mian Sadiq and the head-master, was set in honour of the occasion a "high table." After dinner, boys and all were invited to Miss Tucker's drawing-room, where a small stage had been contrived, on which some excellent recitations from Shakespeare were given by the elder boys, and some school songs were well sung in chorus; the latter including one specially written as a welcome to Mr. Baring, who was expected with his bride (a lady already well known in this Mission) from England during the following week, and in whose honour triumphal arches and other festive emblems were already in course of preparation. Mr. Baring has indeed thoroughly earned the enthusiastic affection with which "the Founder" is regarded in this as in every well-ordered school. Prayers in the chapel brought the day to a close.

On the following morning a necessarily somewhat hasty but satisfactory examination of the classes was followed by hearty special service in chapel, and an address from the Metropolitan.

On the same evening the Metropolitan and the Bishop left Amritsar for Delhi.

### THE PROPOSED JAPAN BISHOPRIC.



HE question of the appointment of an English Missionary Bishop for Japan has been before the Church Missionary Society for the last four years; and from the first the Committee have desired that such a Bishop should be provided.

Arrangements have recently been agreed to, in communication with the Archbishop of Canterbury, which it is hoped will lead to the immediate supply of the want which the Society has thus long recognized; and it seems desirable now to state briefly the history of the negotiations, for the information of our friends.

It was in 1858 that Lord Elgin's Treaty with Japan, and an extension of the American Treaty first concluded four years before that,

secured liberty for foreigners to reside on the "concessions" at certain specified ports. In the following year three American Missions were established at two or three of these ports, one of them being sent by the Protestant Episcopal Church of the United States. The first missionary of that Church was the Rev. C. M. Williams, now Bishop of Yedo. In 1860, Bishop Smith, the English Bishop of Victoria, Hong Kong (who had been sent by the C.M.S. to China in 1844, being one of the first two missionaries of the Church of England in that country), visited Japan; but no attempt was made by any English society to found a Mission there. The door was in fact not open; and the American missionaries could do scarcely any evangelistic work. The Civil War in the United States in 1861-64 so crippled all American Foreign Missions that some of the Episcopal missionaries who were compelled to retire from Japan for lack of support wrote to England, and appealed to the C.M.S. to take up the work they had begun. The means for this, however, were not at the time forthcoming; and the restoration of peace in the United States made it possible to strengthen the Missions. In 1866, Mr. Williams was consecrated to succeed Dr. Boone as the American Bishop of Shanghai, which involved his removal to China; but subsequently, at his own request, he was translated to Japan.

The American Episcopal Church at first occupied Nagasaki, but subsequently removed its Mission to Tokio (Yedo) and Osaka. At these two cities it has now eight ordained missionaries, Bishop Williams residing at Tokio.

In 1868 occurred the Revolution in Japan, which has resulted in so great an advance of the empire in civilization. In that year, stimulated by a gift of 4000*l.* for the purpose, the Church Missionary Society resolved to open a Mission at Nagasaki; and the first missionary landed there on Jan. 23rd, 1869, eighteen days after the young Mikado gave his first audience to the Ministers of Foreign Powers. In 1871 a second missionary was sent out, but shortly after his arrival the first one had to leave invalided. In 1873 the prospects of increasing toleration in Japan, indicated by the withdrawal from the public notice-boards of the proclamations against Christianity, led the C.M.S. Committee to plan an extension of their Mission, and to occupy Tokio, Osaka, and Hakodate; and before the end of 1874 five missionaries had settled at those stations, the first having arrived at Osaka on the last day of 1873. Since then five other ordained missionaries have been sent out, but two have returned home, leaving nine. A lay agent was at Hakodate for two or three years; and two ladies are also at work.

In the summer of 1873, the Society for the Propagation of the Gospel sent out its first two missionaries, stationing them at Tokio. Two others were sent to Kobe in 1876. Its present staff comprises four clergymen, one English layman, and two ladies.

There are two other English clergymen in Japan: a chaplain at Yokohama, and the local agent of the British and Foreign Bible Society, who is a C.M.S. man lent to that Society for five years.



The American missionaries of other societies, Presbyterian, Congregationalist, Methodist, &c., are more than sixty in number, besides ladies. There is one English Baptist missionary, and six or seven Scottish ministers and laymen.

The various Missions have worked side by side with a harmony and good feeling that has been quite remarkable. The missionaries have met together, in different gatherings according to their different relations to each other, for mutual counsel and common prayer. The C.M.S. missionaries have held their own Conferences. They, with their brethren of the S.P.G. and the American Episcopal Church, have held united services, exchanged pulpits, &c., and prepared a Japanese edition of the Book of Common Prayer. And the Protestant missionaries generally have combined for the translation of the Bible, as well as for occasional prayer-meetings, &c.

Up to this time, the episcopal superintendence of the English clergy in Japan has lain with the Bishop of Victoria, Hong Kong. When Bishop Burdon was consecrated to that see in 1874, the Letter Commendatory of the Archbishop of Canterbury gave him "all authority, Episcopal and Ordinary," within certain limits, to "exercise within the same limits all spiritual functions appertaining to his office," these limits including "the Empire of Japan." He has twice visited this remote part of his *quasi*-diocese, viz., in 1876 and in 1878. On both occasions he presided at Conferences of the C.M.S. and S.P.G. missionaries, and took part with Bishop Williams in joint services.

The experience of these two visits, however, and his intercourse with the missionaries on the second occasion, led Bishop Burdon to the conviction that a resident English Bishop was required for Japan. He addressed letters accordingly to both societies on the subject in 1878. To the C.M.S. he wrote as follows:—

Before closing my letter I wish to bring before you one point on which, rather to my surprise, I found all the English Episcopalian missionaries perfectly unanimous. This is the importance of having a resident English Bishop appointed to Japan. When I heard of it at first I thought that only two or three were desirous of pushing forward such a scheme. But on inquiry I found that the feeling is unanimous on the subject, and I am, therefore, most anxious to forward their views so far as I possibly can. I need not dwell on the reason for desiring a resident Missionary Bishop. Japan as a mission-field will increase in importance from year to year, and Church Missions should be there in their completeness. I can only be an occasional visitor, as my main work must lie in China, in which the greater part of my life has been spent. A bishop, to give effective help to a Mission, should know the language, and this of course no one expects from me. The Missions in Japan, it is true, are no worse off than many other parts of the mission-field, but Japan is a great country by itself, and is very far from South China. It certainly seems worthy of an English Bishop all to itself.

There are many difficulties in connexion with such a scheme, which will readily occur to you. There is already an American Bishop in Japan, who is called Bishop of Yedo. Is it possible to make such an arrangement as to put all the Episcopal missionaries—English and American—under him? If this is impossible, could the two English societies guarantee the salary between them, and agree to recommend a man to the Archbishop? There is no question that if a really good man were appointed, suitable for the work, who would give himself to the study of the language, a man of earnest piety, scholarship, and missionary zeal, he would be most warmly welcomed by the clergy, and would be the means of giving a great

impetus to the work in Japan. The work is just at that stage, in point of numbers of missionaries and of converts, that a head appointed now, and taking up his permanent residence at once, would be the means of binding all together, so far as this is needful.

May I ask you to consult with Mr. Bullock, and see if some scheme could not be devised to be laid before the Archbishop? I am ready to resign my connexion with Japan at once, if the wishes of the missionaries can be complied with.

In December of that year, both Societies were in communication with the Archbishop of Canterbury, and with each other, with reference to Bishop Burdon's proposal. The S.P.G. Committee wrote to the C.M.S. Committee, expressing their general approval of it. A Memorandum was prepared by the late Rev. Henry Wright, and adopted by the C.M.S. Committee, for presentation to the Archbishop; and a letter based upon it was written to the S.P.G. The Memorandum briefly stated the position of the Missions in Japan, and gave the above extract from Bishop Burdon's letter. It expressed a hope that an English Bishop might be appointed with his head-quarters at Osaka or Nagasaki, and the readiness of the C.M.S. to guarantee the whole stipend. The letter to the S.P.G. pointed out frankly the difference, in the view of the C.M.S. Committee, between a Missionary Bishop and a Colonial Diocesan Bishop. "A Missionary Bishop," Mr. Wright wrote, "is and ought to be not merely the chief ecclesiastical officer in the Mission with which he is connected, but its distinct head: not only discharging episcopal functions, but charged more or less with the management of the Mission. For the purpose of filling such an office efficiently, it is clear he ought to be thoroughly identified with the Mission which he manages, and hence with the Society which supplies the means for carrying on the Mission"—that is to say, he must be himself a missionary of the particular Society whose particular Mission he superintends.

At that same time negotiations were going on with a view to dividing the then-existing Missionary *quasi*-Diocese of North China, on the plan which has since been carried out. In the proposed northern division both the C.M.S. and S.P.G. had Missions, but the latter was the more likely to grow in extent and importance; and it was proposed to the S.P.G. that instead of a suggested arrangement for the two societies combining to pay jointly the two Bishops for Japan and this northern division of North China, the Bishop for the latter should be distinctly connected with S.P.G., and the Bishop for the former distinctly connected with C.M.S.; it being added that the C.M.S. missionaries at Peking might accept the episcopal oversight of the S.P.G. Bishop in China, while the S.P.G. missionaries at Tokio and Kobe accepted that of the C.M.S. Bishop in Japan.

To these proposals no reply was received from the S.P.G. beyond an acknowledgment of their receipt by the Secretary; but it was understood that they did not meet with the approval of that Society.\* A

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\* At a later period, in an official paper, the S.P.G. expressed strong objection to what Mr. Wright had proposed, stating that it had "never assumed a power over the clergymen it maintained which would direct them as to the conditions of their obedience to this or that Bishop," and that "such matters were too high for it." This remark apparently

few months afterwards, Bishop Russell of North China died; and about the same time an offer was made by a private individual to give 10,000*l.* for the endowment of a Bishopric of the northern division of his sphere of labour. On the strength of this, in 1880, the Rev. C. P. Scott of the S.P.G. was consecrated for "North China," and the Rev. G. E. Moule of the C.M.S. for "Mid China," the latter being supported, as Bishop Russell had been, by the C.M.S. Any idea, therefore, of balancing North China against Japan came to an end; and the original question remained the same.

The Society's financial difficulties in 1879-80, prevented Mr. Wright from pushing forward many schemes on which his heart was much set, one of which was the Japan Bishopric; and in August, 1880, it pleased God to take him from our midst—which led to further delay. In the spring of 1881, Bishop Burdon, and the Rev. John Piper, the senior C.M.S. missionary at Tokio and Secretary of the Society's Japan Mission, came to England; and from both of them the Committee received fresh assurances of the importance of an English Bishop being sent out. Upon this the Committee determined to approach the Archbishop again upon the subject, renewing their offer to provide the necessary stipend. On March 21st Mr. Wigram saw his Grace, who on the very same day addressed a Memorandum to the S.P.G. Committee, asking for their opinion on the matter.

The Standing Committee of the S.P.G. replied at considerable length to the Archbishop on April 7th. They drew attention to the Resolutions of the Committee of the Lambeth Conference of 1878 "on the relation to each other of Missionary Bishops, and of Missionaries of various branches of the Anglican Communion acting in the same country," which—while recommending, "under existing circumstances," "where two Bishops of the Anglican Communion were ministering in the same country, as in China, Japan [referring to Bishop Burdon's jurisdiction], and Western Africa at the present time," that "each Bishop should have control of his own clergy and their converts and congregations,"—urged that it was "most undesirable that either Church should for the future send a Bishop or missionaries to a town or district already occupied by a Bishop of another branch of the Anglican Communion." They (the S.P.G. Committee) therefore stipulated that the English Bishop should be stationed at (say) Osaka, and that a territorial division should be arranged between his *quasi*-diocese and that of the American Bishop at Tokio. They further expressed strong objections to "Society Bishops" in general, stating that although the S.P.G. at present maintained, "wholly or partially," at least eight Missionary or Colonial Bishops of unendowed sees, this was only regarded as a temporary arrangement pending endowment; and especially urged that these objections to a "Society Bishop" were "much greater when the area over which

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proceeded from a misconception. From the same paper it appears that the S.P.G. itself had, in consequence of the inconvenience of its Japan Mission being under a Bishop at Hong Kong, "directed its clergy to look to Bishop Williams as their Bishop and spiritual guide." Such direction is precisely what Mr. Wright meant.

his Episcopal authority would extend is occupied by more than one agency of the same Church." They also desired that arrangements should be made "for an endowment being subsequently provided, and the independence of the Bishop thereby secured." In the meanwhile they were ready to provide half of whatever sum might be considered by the Archbishop necessary for the income of such a Bishop. Finally, they represented that the position was one demanding "a person of extensive learning and accuracy of thought," and that as the four ordained S.P.G. missionaries are all graduates, one of them having obtained first-class honours at Cambridge, it would be "at least desirable that the Bishop who should lead such men should not be of a lower University standard." (On this last point it may be observed in passing that the C.M.S., curiously enough, can use almost exactly similar language. Four of its missionaries are graduates, and one of them obtained [double] first-class honours at Cambridge.)

This reply from the S.P.G. was forwarded by the Archbishop to the C.M.S.; and on June 14th the following answer was sent:—

MY LORD ARCHBISHOP,—The Committee of the Church Missionary Society beg leave to acknowledge the receipt of the answer sent by the Society for the Propagation of the Gospel to your Grace's Memorandum on the proposals of this Society with reference to a bishopric in Japan. They have given it their careful attention, and very respectfully submit to your Grace's consideration the following remarks and suggestions:—

1. While the Committee agree with the S.P.G. as to the great value of permanent endowments for those bishoprics which are established in colonies of the British Empire where the European element is likely to predominate, they do not consider such endowments desirable in the case of missionary bishoprics in foreign lands. The ultimate aim which the C.M.S. has always kept in view in foreign countries (as distinct from such British Colonies) is the formation of an indigenous, self-supporting Native Church, presided over by Native bishops; and the Committee are of opinion that a permanent endowment for a missionary bishopric, which is necessarily of a preparatory and provisional character, would tend to hinder rather than to promote the accomplishment of that object. They are, therefore, not prepared to recommend, or to take part in, any effort for the permanent endowment of a bishopric in Japan.

2. With regard to the support of Bishops by particular Societies, the Committee would observe that a Missionary Bishop, consecrated under the Jerusalem Act to preside over a Mission in a foreign country, is in quite a different position from a territorial Bishop appointed either by the Crown or by an independent Church such as that of Canada or New Zealand. They hold strongly that, for the efficient working of a Mission, it is most desirable that a Missionary Bishop should be thoroughly identified with the Mission over which he presides, and therefore with the Society which supplies the means for carrying on the Mission.

3. The Committee conceive that Mr. Wright, in the passage in his letter of Dec. 28, 1878, to which the S.P.G. take grave exception, was not claiming for the Societies any anomalous rights, but was simply referring to the fact that a Bishop consecrated under the Jerusalem Act (5 Vict. Cap. 6. Section 2) has jurisdiction, in the case of Native congregations, only over those who voluntarily place themselves under his jurisdiction.

4. Although at the present time the five C.M.S. stations in Japan are at considerable distances, and stretch nearly from end to end of the empire, the Society's work is most advanced, and the openings are most promising, in the southern and western districts, especially in the Island of Kiu-Shiu, where the Mission is extending, by means of Native agency, to several important cities. The Society is now anxious to secure the appointment of a Bishop as the head of its Mission in the southern half of the empire, in accordance with the views expressed above,

closely identified with the C.M.S. The Committee hope, therefore, that your Grace may be willing to consecrate such a Bishop, arrangements being made for his stipend similar to those made in the case of Travancore; and they would suggest that his see be at Osaka.

5. With reference to the relations of such a Bishop with the Bishop of the Protestant Episcopal Church in the United States at Tokio, the Committee believe that no difficulty would be experienced if your Grace would kindly communicate with the authorities of that Church, and with Bishop Williams, upon the subject of a division of jurisdiction; and if, under special circumstances, any station should continue to be occupied by the C.M.S. within the jurisdiction of the Bishop of the American Church, the ecclesiastical relations of its missionaries at such station might be left to be arranged by the two Bishops. The Committee suggest that the Island of Yezo should not be included within the jurisdiction of either Bishop, but it should be understood that the C.M.S. Bishop may visit the Society's Missions in that island.

6. It is not for the Committee of the C.M.S. to suggest to the S.P.G. the course that should be adopted by its Missionaries in Japan, but on the principles expressed in the S.P.G. Memorandum, it does not seem that any practical difficulties need arise under the proposed arrangement.

I am, my Lord Archbishop,

Your Grace's obedient and faithful Servant,

June 14, 1881.

FRED. E. WIGRAM,

*Hon. Sec., C.M.S.*

Some few months then passed, and just before Christmas the Society received from the Archbishop the following Memorandum:—

I have given my best consideration to the whole correspondence which has taken place on the above subject up to the present time.

So far as I can ascertain, Bishop Williams of Yeddo, who, representing the Episcopal Church of the United States of America, has been resident in Japan for fifteen years, raises no objection to the consecration of an English Bishop, such Bishop to have his seat at some place other than Yeddo, probably at Osaka, and to superintend the Missions in the southern part of the Japanese Empire.

On this point, however, it would be right that I should be furnished with distinct official information, either from Bishop Williams or from the authorities of his Church in the United States.

Taking it for granted then, that no objection will be raised by the American Church, I shall be willing to apply to Her Majesty for leave to consecrate in England a Bishop who shall go out to Japan.

Looking to the condition of the Japanese Empire, and the great progress in civilization which is there going on, it seems to me most important that the Bishop of the English Church who is thus to be sent forth shall be placed in a position in which he may stand forward in all respects as a leader of Christian thought and work with dignity and effect amongst the advocates of contending opinions, and be enabled to represent the entire Church of England, and not merely one school of the theological opinion within its pale.

Looking to the whole interests, present and future, of the Church in Japan, I think it desirable that the Bishop to be nominated shall hold an independent position, and with this view he ought not, in my judgment, if it can possibly be avoided, to be the nominee and paid agent of one Society at home.

I advise that the Church Missionary Society should provide one half of his stipend, and the Society for the Propagation of the Gospel, the other half.

I am also of opinion that the income of such Bishop ought to be upon a liberal scale.

The Bishop, whoever he be, will have a most difficult and important work, and it will be no easy matter to find a person possessing the Christian zeal, learning, and discretion required for such a post.

I earnestly trust that, under the blessing of Almighty God, a suitable arrangement may, with the help of the two Societies, be speedily arrived at.

December 23rd, 1881.

A. C. CANTUAR.

Thus, it will be observed, the Archbishop put aside the S.P.G. plan of an endowment, and at the same time decided against the C.M.S. plan of a Bishop supported by C.M.S. funds alone. The C.M.S. Committee, however, still did not see their way to unite with the S.P.G. in a joint guarantee for the Bishop's stipend, as proposed by his Grace.\* Such combined action would not be in accordance with their practice, and might conceivably lead to difficulties hereafter. It is far better for both Societies, and for the work of God in the world, that each should carry on its own operations in its own way and in its own sphere. But a fixed annual contribution from the C.M.S. to a fund administered under the direction of the Archbishop, the rest of which fund, whether more or less than the sum provided by C.M.S., might be contributed by any other society, or by individuals, seemed not open to the same objections. And, after careful and lengthened consideration of the question in all its bearings, the Committee adopted the following resolutions :—

1. That his Grace the Archbishop of Canterbury be cordially thanked for the proposal he has made, which has received the respectful consideration of the Committee.

2. That remembering his Grace's continuously kind disposition towards the C.M.S., and relying on his wisdom to select for the episcopal office in Japan a clergyman of suitable qualifications who can cordially co-operate with the C.M.S., this Committee will, under the exceptional circumstances of missionary work in Japan, contribute from the funds entrusted to them 500*l.* a year towards the maintenance of the Bishop from the day of his consecration.

3. That in view of the probably rapid development of missionary work in Japan, and the consequent necessity of further development of the Episcopate, and in view of the possibility of an independent Native Church being hereafter formed, this Committee desire to confine their offer to such period as the Bishop now to be appointed shall occupy the See and be the only Bishop of the English Church in Japan.

4. In case of any territorial division being made between the American and English Bishops, giving the latter the southern part of Japan, the Committee would request that the Island of Yezo may not be included in the jurisdiction of either Bishop, leaving the English Bishop free to visit the Society's Mission in that island.

Such is a succinct history of the case. Some of the Society's old and revered friends have expressed doubts as to the wisdom of the recent resolutions of the Committee. We imagine that the perusal of the plain narrative now given will go far to allay these doubts. It will, at all events, assure them, first, of the difficulties surrounding the question; secondly, of the efforts made by the Society to obtain an acceptable solution; thirdly, of the practical impossibility of arriving at any other final arrangement. Of the determination of the Committee to stand firm to the ancient principles of the Society, we

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\* The Archbishop is reported to have said in Convocation that the Bishop would be supported jointly by S.P.G. and C.M.S. If his Grace obtains the balance of the stipend from the S.P.G., this will in fact be the case. But it is quite possible that some wealthy person may provide the whole balance, as one wealthy person provided the entire sum required for the North China Bishopric. The C.M.S. Committee are responsible only for the fixed grant offered by them, and will have no official cognizance of the sources whence the rest is derived. It may here be added that we have good reason to know that the Archbishop's speech was very inaccurately reported; and indeed the report bore internal evidence of this.

know they do not need to be assured. Differences of opinion, of course, may arise among those who are thoroughly at one upon great principles of action with regard to the application of those principles to a particular case. And it is admitted on all hands that the action of the Committee in this case is of an exceptional character—though not unprecedented. The justification of it is that the circumstances are exceptional.

It may be well, however, briefly to notice three difficulties which have been felt by some.

(1) The first is, how far it is right to employ funds subscribed for missionary purposes to the payment of Bishops. It does not seem to be universally understood that a Bishop may be a most valuable missionary agent; and that in the case, for instance, of a leading missionary receiving episcopal orders, the increased stipend granted him may be a small price to pay for his increased usefulness. This may be so, not only in the case of a distinctively Missionary Bishop, such as Bishop Sargent or Bishop Moule, but also in the case of a Colonial Bishop giving part of his time (more, or less) to work as chief pastor of a white population, like the Bishop of Waiapu or of Moosonee. In a memorandum on the subject prepared for the Committee, Mr. Fenn wrote:—

The application of the Society's funds for the promotion of bishoprics is in accordance with its practice from its early years, and also in accordance with its principles properly understood. The Committee warmly advocated the institution of the Indian Bishoprics, as also of those in New Zealand, and expressed this advocacy by grants of money. At the present moment there are ten Bishops on its list of missionaries, nine of whom are supported from its funds. The principles on which we thus act is that there is no better instrument for preaching the Gospel to the heathen than a Native Church, that therefore we cannot better promote our own work than by promoting the development of such Churches, that from our ecclesiastical principles this necessarily involves the promotion of bishoprics for the Native Church, and that with a view to the establishment of Native bishoprics the elevation of European missionaries to the episcopal office is believed to be a helpful, and, generally speaking, an indispensable preparation.

(2) A more serious difficulty is this—how far it is right to employ the Society's funds in the support of any person or work not under the control of the Committee. There is no doubt that the Society has, from the first, acted on the general principle that the agents of all kinds maintained by its funds must be selected by the Committee and work under their direction. The great bulk of the Society's income is raised on this distinct understanding, and its strength in the country lies in the confidence reposed in the Committee by the immense constituency to which its principles are dear. In practice, however, it is found necessary to delegate the selection of agents to others, as in the case of the Native teachers all over the world, who are chosen by the local committees or by individual missionaries. Of course it is not pretended that this is an analogous case to the one now before us. It is only introduced to show how easy it is to speak in general terms of "principles" without considering to what the rigid application of them would lead.

But the occasional employment of the Society's funds upon objects quite outside the limits of its own work and beyond its control or influence is part of its old and recognized practice. A signal instance of this was the grant of 5000*l.* in 1818, in aid of the establishment of Bishop's College, Calcutta. That sum was at the time no less than one-fourth of the Society's income; yet the Committee, having been urgent for the introduction of the English Episcopate into India, having done much to promote it by commissioning, at the Society's expense, Dr. Claudius Buchanan to write and circulate an appeal to Parliament on the subject, and not having the opportunity of joining in the support of the Bishop of Calcutta himself, did not think it too large a sum to contribute to assist the first Bishop, Dr. Middleton, in his plans for the advancement of the Church in India. Other examples may be cited. The case of the Bishopric of New Zealand is well-known; and the fact that this experiment was not altogether happy in its results of course in no way affects the right or wrong of the Committee's action itself. For many years grants have been made, under exceptional circumstances, to other institutions, *e.g.*, to the Strangers' Home for Asiatics, in aid of its missionary work among heathen and Mohammedans in London; to the British Syrian Schools at Beyrout, for the training of Native agents for the Palestine Mission; to Miss Whately's Mission in Egypt, as a token of the Society's continued interest in a country to which it was the first to send the Gospel; to the Madras Christian College, as the principal place of high-class Christian education in South India, although worked by the Free Church of Scotland; to the Sioux Mission carried on by the Bishop of Rupert's Land; and for missionary work projected by Bishop Burdon apart from the Society's own Missions in South China. In all these cases, be it observed, the grants have been made on the basis of confidence in the bodies or persons administering them.

(3) To one other difficulty we should not think it worth while to refer, but that it has really been felt, in the innocence of their hearts, by some excellent friends. "If," it is asked, "the C.M.S. must have Bishops, why cannot it send out its own?" Some Native brethren in Ceylon, for instance, when sorely vexed by the controversies of 1876-80, begged "their fathers the Committee" to send them out an independent Protestant Bishop and release them from the jurisdiction of the Bishop of Colombo. Such a request from such a quarter could only call for sympathy. But as regards friends at home, it is to be expected that they should remember the fact that the Society is a lay body, and has always boasted that it is so, while a Bishop is an ecclesiastical officer, and can only be sent forth by ecclesiastical authority. Even the youngest missionary in deacon's orders is not "sent forth," ecclesiastically speaking, by the Committee. They can but select and prepare him, and then press him to a Bishop (ordinarily, in England, the Bishop of London) for holy orders. How much less can they "send forth" a Bishop? If they desire the extension of the Episcopate to one of their fields of missionary labour, they must approach the authorities of the Church with their request,



and with those authorities rests the selection, or approval of the selection, of the new Bishop, and his consecration. And we have but to recall the names of New Zealand, Waiapu, Sierra Leone, the Niger, Moosonee, Athabasca, Caledonia, Travancore, Tinnevely, North and Mid China, to be reminded of the readiness of successive Primates, and also of Colonial and Indian Secretaries of State, to further the wishes of the Church Missionary Society.

We feel almost inclined to apologize for noticing such simple matters; but it is sometimes well to re-state the most elementary of first principles. Let this one thought be ever present to our minds—that if we enjoy the inestimable advantages of belonging to the Church of England, and to a Church of England Society, we must loyally adhere to Church of England lines. Undenominational societies have their place, and most of us rejoice to belong to such as the Bible Society, the London City Mission, &c.; but the Church Missionary Society must, in this, as in other respects, work upon its old lines, and be satisfied with its long-tried principles.

These preliminary explanations having been entered into, the main arguments for the Committee's decision to assist the Primate in sending forth an English Missionary Bishop for Japan may be thus briefly summarized:—

1. The importance of such a Bishop being provided has been recognized by the Society, and pressed by it upon the Archbishop.

2. The Society's plan for the consecration of a Bishop distinctly for C.M.S. work, and to be wholly paid out of its funds, was not accepted by his Grace. And it must be frankly acknowledged that the case of Japan, where other missionaries of the Church of England are labouring, is different from that of Travancore, or Mid China, or Athabasca, or the Niger, where the C.M.S. is the only Church Society at work; and that the Archbishop's plea for an independent Bishop is, under the circumstances, a reasonable one.

3. The refusal of the Society to assist the Primate would not have prevented the appointment of a Bishop. Adequate funds for his support would have been raised without difficulty. The Society would have been bound, not by the law of the land, indeed, but by its own Fundamental Laws, to recognize the jurisdiction of such Bishop over its missionaries in Japan by applying to him for their licenses; and would also, as a matter of course, have looked for his episcopal ministrations in its Missions. The Society would thus (a) have deliberately thrown away the advantage of expecting with confidence that the Archbishop will select a man for the Bishopric who will cordially work with it and its missionaries, and (b) have been obliged to occupy the humiliating position of asking for services to its own Missions for which other persons or bodies paid.

4. By making the grant, the Society expressed its intention of honestly paying for services rendered to it, and took the only security possible that a Bishop altogether hostile to its principles and methods might not be pressed upon the Archbishop.

5. By limiting the offer to the first Bishop's tenure of office, the

Committee became responsible only in respect of an appointment to be made (God willing) by the present Primate, in whom they repose full confidence, reserving to themselves liberty to review their action whenever a vacancy occurs; and by further limiting it to the period during which the first Bishop should be the only English Bishop in Japan, they left the door open for modified arrangements in case of the extension of the Episcopate or the rapid growth of the Native Church.

Only one other point calls for notice. It has been objected that the Society should only pay an agent whom it can dismiss if necessary. How far such a relation between a Society and a Bishop would be desirable, or even becoming, we will not stay to inquire. It is sufficient to add that the permission of the Crown to the Primate to consecrate a Bishop is contingent upon his stipend being either provided by endowment or securely guaranteed during the tenure of his see. If for argument's sake we may conceive the impossible contingency of (say) Bishop Speechly of Travancore becoming a second Colenso, the Society would be equally bound to continue his stipend. Nor is there in this anything more than the nature of the case absolutely demands.

We need only in conclusion invite the prayers of the Society's friends generally that the Archbishop may be guided to the right man for so important a post; that the new Bishop, when consecrated, may go forth to be a true missionary himself as well as a helper of all the missionaries under him; and that, by the mercy of God, the Missions in Japan may grow and extend so rapidly that the time may soon come for the full organization of a flourishing Native Church with its own Native Japanese Bishops.

## EXTRACTS FROM THE ANNUAL LETTERS.

### PALESTINE.

*From the Rev. J. Zeller, Jerusalem.*

*Jerusalem, December 15th, 1881.*



THE past year has been marked by important changes, for it pleased our Heavenly Father, according to His inscrutable wisdom, suddenly to call our Bishop to his eternal rest. We had just concluded our half-yearly Conference in October, after which the Bishop hoped to pay his first visit to the stations of our Mission in Palestine, when after two weeks' illness, he was removed from the earthly to the heavenly Jerusalem. Several plans regarding the development of our Native Church, and the further organization of our various Mission agencies remained thus in suspense. But we may regard it as providential that our Mission not long before this sad event had been

visited by Canon Tristram and the Rev. E. H. Bickersteth, and that their advice and proposals will still guide us onward.

The short period and sudden termination of Bishop Barclay's labours among us, forcibly remind us to be like the servants waiting for their Lord in humble dependence on His sustaining grace and direction—not forgetting our own frailty and insufficiency; for all flesh is as grass, and all the goodness thereof is as the flower of the field; but the eternal purpose of God for our salvation remaineth, and we will therefore work while it is day, and concentrate our efforts on the one thing needful, namely, the salvation of souls.

Another change in connexion with our work here is the division of labour

ordered by the Committee between the Rev. Th. Wolters and myself, as with the development of the out-stations, the Preparandi School, and the press, my duties had considerably increased. In future only the latter part of this work, as well as the Orphanage on Zion, remains under my care, and I trust that, with the help of God, both the press and these schools may be farther developed and become more effective agencies for the spread of the Gospel in Palestine.

During Easter-time I superintended, at the Bishop's request, a number of colporteurs, who distributed 7000 portions of Scripture to the pilgrims; and it is to be hoped, that the good seed thus sown among different nations in Asia and Europe may in time bear fruit.

1. *Jerusalem.*—The Native pastor, Rev. M. Kavar, was absent in May on a tour in Galilee; I had therefore to take all the services in our church.

The spiritual state of our congregation is decidedly improving. This appears from the regular attendance in church and at our weekly prayer-meetings, and from a spirit of charity among the members of the congregation. The sitting room in church had again to be enlarged, principally on account of the increasing number of children.

The Christian Young Men's Association held their meetings regularly, except during the hottest months in the autumn.

In the spring we had quite a number of inquirers, Greeks and Latins, yet without any permanent accession to our congregation, as they feared to face all the consequences connected with a separation from their former Churches, and we could not hold out to them a promise of material assistance. These difficulties, peculiar to Jerusalem, are scarcely conceivable at home. Jerusalem is monopolized by the convents; they give and withdraw the means of subsistence to the Natives, for they form the centre to which the pilgrims flock, and they provide the necessities of the thousands of pilgrims who congregate there. Nearly all house-property in Jerusalem, except what belongs to the Moslems, is owned by the convents, and they give houses or hire lodgings to all the members of their congregations.

Moreover, Jerusalem has become a centre for the poor throughout the land. Lately a Christian friend distributed about 300 portions of rice to the poorest women of the town, Moslems and Christians, and I do not think one could see such poverty in many other places in the East.

In spite of the high price of provisions here, Jerusalem attracts the people from the country on account of the advantages of a better education given here, of free medical assistance, of free house accommodation and the possibility of finding employment. Christian charity has therefore unavoidable duties here in connexion with the preaching of the Word, for the Apostle James writes, ii. 15, "If a brother be destitute and naked," &c. Since Bishop Gobat's death the care for the poor of our Protestant congregation (and there are many widows among them) has entirely fallen upon Mr. Wolters and myself, and no small amount of care and work is connected with such duties, inseparable from the character of a missionary. The nucleus of a Church fund was formed by Mr. Klein and a wealthy Protestant, Mr. Aude Azam, who dying without children left his valuable property to the Mission; but some time will still elapse before real help will be derived from this fund, as to the widow and others annuities are to be paid from it.

*Girls' School.*—This day-school is conducted by Sarah and Jamile Jamal, two sisters from our congregation. At our public examination in September, one could clearly see with what energy and proficiency the children were taught. There are always between sixty and seventy girls at this school, many of whom are Moslems. It would be a great advantage if the school could be placed under an efficient European teacher, so as to form a higher class for the elder girls.

*Bible Woman.*—Mrs. Kavar acts as such, visits the people in their houses, and gathers them together for mothers' meetings, which are regularly held by Mrs. Zeller and Mrs. Daisberg. Mrs. Kavar is an educated person and an experienced Christian, and her advice and reproof is listened to with deference.

It is an important axiom, that where no discipline can be exercised, also the

Word of God cannot take root. Whenever the importance of this truth is forgotten, the evil consequences do not fail to appear. It is one of the hopeful signs of our work in Jerusalem that the people submit to discipline. Of course this point can only be obtained when all the agents of the Society cordially co-operate with each other.

2. *Out-stations.*—With regard to the work at our out-stations, Ramallah, Jifna, Beerzeit, Tayibeh, and Beit Sahoor, I beg to refer to Canon Tristram's Report. There is now in all our out-stations an open door for the preaching of the Gospel, and the influence of the Gospel of peace among people who till recently were always fighting with each other, is to me more apparent at each successive visit. Gradually a decided change is taking place in the habits of the people. At a marriage I had some time ago in Ramallah the people were, at the advice of the missionaries, persuaded to leave off their old custom of dancing and firing off guns, for which they were scoffed and laughed at by the others. But when at a Greek marriage a little later a young man was accidentally killed through this foolish firing of muskets, the people became convinced of the prudence of the warning.

The Protestants at Ramallah very much felt the want of a bell for their chapel and collected ninety-six piastres towards it. A beginning has also been made with a church fund for our out-stations, and to encourage the same I have given 3500 piastres towards it.

3. *Preparandi School.*—Since the first of November the Preparandi School has again been under my care, assisted by Muallim Ibrahim Baz. Our eleven pupils have eagerly resumed their studies after their holidays, and their conduct has hitherto been satisfactory. One of them, an Abyssinian, hitherto at our Orphanage, has made good progress in Arabic and English, and might become useful in the East Africa Mission. In the evening, after their lessons, when Muallim Ibrahim has left the school, the pupils are superintended by Hanna el Moosa, their senior (a man thirty years old), in whom we can have perfect confidence. I hope that one of these pupils, a Moslem, who from his infancy was brought up in our Orphanage, may soon

be received by baptism as a regular member of the Christian Church and prove faithful to his profession. Several young men are anxiously waiting for admittance into the school, and I should be thankful soon to hear from the Society as to the proposed increase in the number of our pupils.

4. *Bishop Gobat's Orphanage.*—With regard to this institution (containing sixty boarders), and its importance for our Mission, I beg to refer to Canon Tristram's Report.

5. *Printing Press.*—During the autumn some rooms adjoining our office were repaired for the printers, who are now conveniently lodged close to the press.

The following Arabic tracts and books have been printed during this year:—

1. Lessons on the Gospels for every Sunday. By the Sunday-school Institute; translated by Elias Doghan. 125 pages.
2. Dr. Blackie on Self-culture. Translated by Abdallah. 56 pages.
3. Christ, the Sinner's Friend. Translated by Mrs. Kavar. 33 pages.
4. A Tract on Regeneration, for Protestants. By Soliman Nassar, our catechist at El Hessen. 12 pages.
5. A Tract on the New Birth (John iii. 8). By the Rev. Ch. Jamal, Salt. 17 pages.
6. Eight Sermons on the Lord's Prayer. By the Rev. M. Kavar. 45 pages.
7. A Tract on the Evils of Pride. By Abdallah. 15 pages.
8. Instructions for the Teachers of our Mission Schools. By Muallim Ibrahim. 10 pages.
9. The Messianic Prophecies and their Fulfilment. 8 pages.
10. Divine Comfort given to Jerusalem.
11. Reading Cards for Children.
12. Almanack for 1882, containing the lessons for Sundays. 7 pages.

Besides different Leaflets.

As the old edition of the Arabic Prayer-book is out of print, we shall soon have to issue a new edition of the revised version for the supply of our congregations in Palestine. The notes of Muallim Murâd and Mr. Naser el Ode in this version were forwarded by me to Mr. Klein; those of Mr. Ch. Jamal will soon follow. I would propose that these Native gentlemen should meet in Jerusalem in the spring to compare and discuss their corrections.

6. *Work among Moslems.*—Our Bible depôt often affords us opportunities for conversation with Mohammedans, but we must be cautious, as the Turkish Government send their spies about. A tract on the testimony of the Koran to the genuineness of the Holy Scriptures, and another in verse, setting forth the plan of salvation through Christ, are often given to Mohammedans and read with much interest; also the tract on Messianic prophecies and their fulfilment. Two Moslems from neighbouring villages, and a Druse from Mount Lebanon, repeatedly expressed their sincere faith in Christ as their Saviour, but the difficulty of protecting them and providing for them after their baptism is still an obstacle in their way. The Roman Catholic Church has begun to solve this question by establishing a colony at Medeba, in the Land of Moab, for which they obtained the sanction of

the Turkish Government. Converts to their Church from Mohammedanism would be safe in this colony, and be able to gain their bread. Thus the Catholics have anticipated Mr. Oliphant in his plans. Protestant colonies, I believe, would be the best solution to this difficult question how to provide and how to protect Mohammedan converts.

The signs are indeed accumulating that the Lord again remembers Zion, and we hear already the voice of him that crieth in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Where Christ our high priest suffered the bitter death on the cross, there He will also reign as King over all; but we must remember the words of the Apostle Paul, the servant of the Lord: "If we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him."

#### TINNEVELLY.

*From the Rev. V. W. Harcourt, Sarah Tucker Training Institution.*

*Palamcottah, Dec. 2nd, 1881.*

I took over the superintendence of the Sarah Tucker Female Training Institution last year, from the Rev. A. H. Lash. We are full of hope of the work, and the branch and boarding-schools connected with it. The only defect that appears to me to exist in our Institution is the lack of organization, such as would filter our girls in their course from the lowest to the highest class, and preserve to us only the decidedly clever girls to present to Government for mistress' certificates. To this must be attributed our comparative failure in last year's examination. This defect is being rapidly remedied. Mr. Grigg, our director of public instruction, noticed it in a visit with which he favoured us. This process of filtration is the more necessary, as Government have lately considerably raised their standard, and still intend to raise it year by year.

The girls have behaved very well, and I am truly thankful to say that, though we have no walls round our premises, and but few bolts and bars, and those only reserved for night, we have had no kind of scandal to distress us in connexion with these 120 girls and young women during the year. The girls are most eager to learn, but cannot stand any

continued fagging. Their heads begin to ache, and they lose the power of grasping or retaining what they hear.

I am sure it will interest you to read a letter of the Metropolitan, Bishop Johnson, after his second visit to the Institution, an informal visit to see the girls in their classes:—

"DEAR MR. HARCOURT,—I have been greatly interested in what I have seen of your Training Institution, and was especially struck and pleased with the way in which your young women gave instruction to their respective classes. The teacher, whom I have watched as she carried her class through a difficult sum, particularly attracted my notice. The decision and liveliness which she displayed in dealing with the children, and the very great ability she showed in the use of the black-board, quite surprised me. She would have done credit to any of our English training colleges. (Signed) EDWARD R. CALCUTTA."

Our Government Inspector, too, has added the weight of his testimony to the good work that Mr. Lash has wrought in time past, and, I am thankful to say, is still being carried on, in the following memorandum, of May, 1881:—

"The excellent service done to female education by Mr. Lash in this district

for many years ought to find a record in this place. Mr. Lash resigned his work only lately, and returned to England from ill-health.

"I heard 14 mistresses and students give lessons. Their neatness and deportment were excellent. The Institution has excellent buildings, and is in every way completely supplied with furniture and apparatus.

"(Signed) T. MARDEN."

The above was confirmed by a resolution of your Madras Committee:—"That this Committee record their concurrence with the Director's opinion of the good work done by Mr. Lash in the cause of female education, and their satisfaction that the condition of the Institution is reported to be very satisfactory."

I must hasten on to write about the *Branch Schools*. I could fill many sheets about the dear little children of the highest and most respectable castes and classes who are being taught in them. They are as popular as they have ever been. Application for more schools, and lately for school buildings, are of frequent recurrence; but I am sorry to say our subscriptions from home for branch schools are not keeping up to the mark. Miss Courthope, our secretary, sent out nearly 100l. less than usual last year. She has just died, and I fear we must look for still further decrease. Mr. Lash is our secretary now, but with his own multiplied calls upon his time and attention, I do not see how he can bestow the needful time on this work. Where I have had to close any schools during the year, I have opened others in the district at less cost; so that with curtailed funds we still have 55 schools and 1764 pupils. I hold it to be of supreme importance to impart a religious education to the little ones. We have, therefore, throughout our schools the Christian Vernacular Education Society's books in use. Dr. Murdoch, the Christian and energetic secretary of that society,

has brought these school-books up to a very high standard of excellence. I encourage the day-school children in Palamcottah to pay visits to our premises and Institution; and two little girls the other day came and wanted to beg of me sundry articles, as a sampler and coloured thread and needles, and one of them some school-books, for "her own had been snatched away from her by her big brother, who wanted her to go with him to a heathen place, where there was no Christian girls' school;" and in consequence of her refusal to go he had destroyed all her books.

No plea for funds to carry on these schools would be so strong as the sight of a group of these interesting children, with their delicate features and pretty jewels, eagerly gathered round one of our mistresses, while she is showing them a coloured Scripture print. They are now beginning to salaam to us when they meet us in the streets, instead of timidly shrinking from our gaze and contact; and the Brahmin fathers, too, catch the children's smile as they see us, though they do not join in the salaam. I am away from home every week some three days, including Saturday, a holiday in the Institution, visiting our branch and boarding-schools.

I must add a few lines concerning our *Boarding-schools*, five in number, with an average of some 30 girls in each. These schools are in Sachiapuram, Surandai, Nallur, Pannivilei, and Suviseshapuram. From them chiefly we derive our pupils for the Sarah Tucker Institution. They have prospered during the year. Visiting these schools every quarter I trust exercises a beneficial effect on the districts and their pastors. Bishop Sargent and I are the only missionaries now with whom our pastors and agents are brought into contact in their own villages, and I prize the intercourse very highly, and often preach to or address the congregations in their stations.

*From the Rev. Henry Schaffter, C.M. College, Tinnevely Town.*

*Palamcottah, Nov. 8, 1881.*

The Tinnevely Church Missionary College is now twenty months old, and in spite of steady and determined resistance, I am thankful to say we have been steadily though slowly gaining ground. The numbers are not

much larger than last year, perhaps only on an average twenty more, but several of the best boys have come away from the rival Hindu college, and more are coming; and the boys in all the classes are fit for those classes, and the whole college is in splendid working

order, which is a good deal more than I could say last year. There are two things for which I am specially grateful. First, that the Committee have so kindly granted my request for a house nearer my work. After very great difficulty and disappointment, I secured a site as near as possible to my college. The foundation-stone was laid, of course, with earnest prayer, on the 17th August, and we hope, D.V., to go into the house in a few days. The second cause for gratitude is that I have at last secured a better place for the college. Hitherto it has been carried on in a church, with a couple of sheds erected close by. But in January we hope to get into better quarters, the Madras Committee having kindly sanctioned Rs. 36 a month for rent. As far as scholastic efficiency goes, we did fairly, though not well, last year. The Government Inspector's Report was that, everything considered, the college was in a "satisfactory" condition. The Director of Public Instruction was pleased to find that whereas only 100 boys were in the High School before the college went there, the numbers had suddenly risen to 220. Of fifteen I sent in for the Matriculation, nine passed, and two out of the six for the First in Arts. Though this is low, there was a general pluck in last year's F.A. (one leading college in the presidency not succeeding in passing a single one). One of my boys carried off the Government scholarship of Rs. 15 per mensem for two years for passing the first in the district.

As regards the college being an evangelizing agency, I had the no small pleasure and privilege of baptizing four months ago a Vellala Sivite of a very good family in Tinnevely, an old pupil of the school there. So "one soweth and another reapeth." The boy had belonged to the school for four years, and was compelled to leave when he had got up to the fourth class. A schoolmate and he left together; but both with a fixed determination to confess their faith in Christ as soon as their parents died. "Lord, I will follow Thee; but first let me bury my father." Three years thus passed, when very suddenly this friend died of small-pox. This solemn warning was not lost on the young man. As he said to me, "I have been postponing my baptism till my parents had passed away; but what

if it is God's will that I should die before them, as my friend has died before his old father and mother?" After some months of preparation, during which he regularly attended church, while his relations bemoaned him as one dead, I had the pleasure of baptizing him by the names, "Edward J. Esudason." He has not experienced any persecution such as he expected, because he is now quite independent, being the head Government vaccinator of the town of Tinnevely, and has since been raised to be the municipal inspector on a salary of Rs. 20 a month. His parents are still supported by him, and I am sure they must be touched with the contrast between the way he is treating them and the way they would have treated him, had they the power, when he embraced Christianity. It is cheering to see his consistent life. May he be but the firstfruits of a great harvest!

I might tell of several young men in my higher classes, who are not far from the Kingdom of Heaven, and who are even becoming bywords amongst their classmates as "Christians." Two or three of them are so well known for their leaning toward Christianity, that when any of the boys, picking up some of the arguments of Colenso, Payne, and Bradlaugh, air their knowledge during the Scripture-hour before the class of about about sixty, they turn involuntarily to these boys and address their conversation to them, and ask them how they can believe when such objections are urged. I shall never forget the cool way in which one of them replied somewhat as follows: "If no objection can be urged against a thing, it is knowledge not faith. This is called the Christian faith. Of course many objections can be brought. For every one objection you can bring against this religion, I can bring five against idolatry and Hinduism." Very excited have been some of the arguments that go on in and out of college, and some of the Christian students come to the front most encouragingly in them. When we get into the new house I propose instituting a series of lectures on Christian evidences, which the Hindus are as desirous for as the Christians.

We have had a visit from the head of the "Theosophist Society." Never

was there greater excitement than before and after his arrival. So much so, that several houses closed their doors to the Zenana Mission, as they had heard that so far from Hindus becoming Christians, Christians were all becoming Hindus! And here was the first, Colonel Olcott! Let me add, too, never was there generally a more perfect reaction. They were quite disgusted with him, tore up by the roots a cocoa-nut tree he planted in the temple, and even pelted him for saying he was a Buddhist. I printed and circulated 200 copies of extracts out of English and American papers about him and Theosophy, and

I think this helped slightly in taking the wind out of his sails. There are a few who call themselves Theosophists (a four-syllabled word is charming to the Hindu), but the bulk of the people are very angry with him, some thinking him a wizard, and others a Baptist missionary in disguise. I just mention the fact of his four days' visit, as one whom we considered some mighty opponent of the Gospel, has dissolved away in his own weakness, and in spite of the tremendous flourish with which he arrived, has left the Faith, as far as the Christians and Hindus go, just as it was.

### MADRAS.

*From the Rev. W. T. Sathianadhan, Chairman, Native Church Council.*

*Southern Pastorate, Madras,*

*10th December, 1881.*

There has been steady growth in my pastorate. Whether the work be viewed as regards numerical strength, the amount of contributions, the accessions from heathenism, the number of schools and pupils, the evangelistic efforts made to reach the educated and other classes, or any other department of work which has been carried on during the past year, you will observe that there has been progress. By this I do not mean that there have been no impediments arising from coldness or apathy and worldliness in the Church, or atheism and error in the heathen world around; but amid all difficulties the good work makes a fair advance.

It may be mentioned here that the sphere of my work, not only as pastor but more especially as chairman of the Council, has considerably increased of late. Two years ago, it was only confined to the oversight of two congregations and 8 schools, including the 6 Hindu girls' schools under my wife's charge; but now it has been considerably augmented by the addition last year of 12 schools which were under the care of the late Rev. Joseph Cornelius, and this year of the Palaveram district, consisting of 6 scattered congregations numbering 500 souls, and 8 schools numbering 265 pupils. True, the whole work is under the control of the Madras Native Church Council, and I cannot but acknowledge their valuable help and co-operation with sincere gratitude. At the same time,

it may be mentioned that the position of the chairman of a council is not very dissimilar to that of the secretary of a committee. He has to acquaint himself with all the details of the work, carry on extensive correspondence with the agents, as well as with the representatives of the Society and Government, keep accounts, and in short preserve the working order of the whole machinery. But as long as it pleases God to spare my life and health, nothing would delight me so much as to devote my whole strength to it.

The Church Council is an organization which is eminently calculated to develop the inner life of the Native Church and promote its self-support and self-rule. It helps to bring the clerical and lay elements into closer union, and, with the aid of both, to adjust differences of views, arising from prejudices of education or training, and individual or professional idiosyncrasies. It secures the advantage of united counsel and action. The people themselves, by their right of electing members to the Church Committees and Councils, are becoming increasingly interested in the question of the self-support of their Church, and are more alive to their duty of putting forth efforts in that direction.

You will rejoice to hear that in the Palaveram district, which has just been transferred to the Council, there is already some manifestation of interest and life among the people. There was such apathy and lifelessness for years that anything like effort or activity in



the congregations seemed almost impossible. Indeed this was the impression that I received on my first visit to the district. But I took every opportunity of reminding the people that they were under a new system, a system which not only discouraged dependence and pupilage, but also required self-help. In order to let the people at once feel that they were under such a system, I was very careful not to afford them help of any kind. When I was at Mévalúrkuppam, where the congregation was noted for begging, I was one day besieged by a number of widows and other poor people who wanted help; but I told them that I visited them in the capacity of their *guru*, to minister to their spiritual wants, and that it was therefore their duty to feed me, at least as the heathen did their *gurus*. They felt the force of this argument and quietly withdrew.

But it is a matter for thankfulness that instead of looking to us for help, many of them begin to recognize their duty in the matter of supporting their own Church. In the beginning of the last month, when I was at the Mount, I was asked to preside at a missionary meeting convened by the members of the congregation, for the express purpose of stirring themselves up to greater activity and zeal. There were several addresses both by the agents and members, all which were admirably calculated to awaken interest and inculcate lessons of self-help. A similar meeting was held at Palaveram. The result is seen in a fair number of people who have begun to subscribe monthly as far as their means would permit for a pastorate fund. While writing this, I have received a letter from the Mount congregation that they are prepared to contribute Rs. 10 per month towards the salary of a pastor.

Now a word about the difficulties which the Council has to encounter in the sphere of its aims and operations. The grand object which it has to keep steadily in view being the self-support of the Native Church, it is necessary that it should arrange its affairs and administer its funds with strict regard to economy. The scale of salaries to agents is not therefore very liberal, nor does it encourage the eleemosynary

system which has existed in the congregations to a large extent for years past. The result is that many agents and people become dissatisfied with the new system and seek for better and more remunerative fields.

I will now close with a few remarks relative to the baptism of a young Brahmin last Sunday in our Zion Church. He is the brother of the late Sitaram Pantulu, the pleader in the Tinnevely court, who was himself a convert. He is about twenty-three years of age, and employed in the Revenue Settlement office at Pallachy in the Coimbatore district. He was for a time in our Mission school under the Rev. T. Kember, in Tinnevely. Having been convinced of the folly of heathenism, and the truth of Christianity, he entertained a desire to receive baptism. He was for some time under the instruction and influence of Dr. Moonesawmy, a worthy member of our congregation, in charge of the hospital at Pallachy, with whom I carried on a correspondence on the subject. Krishna Row (that was the young Brahmin's name) came to me two months ago and applied for baptism. He was in a state of probation for a few weeks. His knowledge of the Bible was very fair, and he seemed very earnest for baptism. I had the privilege of administering the sacred rite in the presence of a large congregation, who evinced a deep interest in him. His name is Jacob Krista Row. He has returned to his duty at Pallachy. I trust that he will have grace to remain faithful unto the end and win many of his people to Christ.

On Thursday, the 1st of December, the fourteenth anniversary of our pastorate was held in Zion Church, the Bishop of Madras presiding. The church was quite full. The addresses were earnest and edifying. Every one seemed deeply interested. The collection amounted to Rs. 36.

#### STATISTICS.

Clergyman, Native, 1. Native Christian Lay Teachers: Male, 19; Female, 10. Non-Christian Teachers, 4. Native Communicants, 182. Native Baptized Christians, 440. Native Unbaptized Adherents, 11. Baptisms during the Year: Adults, 6; Children, 23. Schools, 11. Scholars: Boys, 382; Girls, 264. Contributions of Native Christians for religious purposes, Rs. 1339: 9: 8. Voluntary Unpaid Native Agents, 4.

## NOTICES OF BOOKS.

THE MIND OF MENCIOUS; OR, POLITICAL ECONOMY FOUNDED ON MORAL PHILOSOPHY. *The Original Text classified and translated, with Notes and Explanations, by the REV. E. F. FABER, Rhenish Missionary Society. Translated from the German by the REV. ARTHUR B. HUTCHINSON, Church Missionary Society, Hong Kong. London: Trübner, 1882.*



WE have given at considerable length the title of this most interesting and valuable publication, for which the best thanks of all interested in philosophical speculation, and especially in missionary work, are due to Mr. Faber in the first instance as the original translator, and also to Mr. Hutchinson, who has made Mr. Faber's work accessible to the English public.

While we are wearied beyond measure with those whose one aim in studying heathen mythology and heathen treatises on morals is to depreciate the paramount claims of Divine Revelation and to level it down to human inventions, we hold it to be of the utmost importance that missionaries should be well versed in those traditions and writings which have formed the minds of those with whom they come into contact. While much effectual work may be done by the simple and free proclamation of the glad tidings of salvation to weary souls sitting in darkness and the shadow of death, we would not for a moment underrate the value of the most complete information into the habits of thought and speculative notions of the heathen, even when they may be of the most vague and dreamy character. Study of this kind will show that there are essential differences between, for instance, the Hindu and the Chinese, and that there ought of necessity to be, in many respects, different modes of dealing with them, if their spiritual maladies are to be healed, although the root of the disorder is in all cases the same. The Hindu has some consciousness of sin; this pervades all his mythology and whatever does duty for his creed, displaying itself often in the most monstrous forms. On the other hand, as a general statement, it may be asserted that the Chinese is filled with a conceit of his own righteousness. Gods many are ever intermeddling with the Hindu. Atheism is substantially the tenet of the Chinese, while the gods or God are a comparative abstraction.

Ordinary Englishmen have heard about Confucius, but Mencius is comparatively a new introduction to them. Yet he has played, and is still playing, a very important part in moulding the minds of his fellow-countrymen. He was born in the fourth century before Christ. We gather from the Preface that "Mencius is now the darling of the Chinese; out of the whole range of their literature there is no other work which is such a living reality as Mencius. As a school-book it is learnt by heart by the little children, and its style is such that, even if they are not thorough scholars, it is in a measure intelligible to them." This fact alone ought to make every one interested in the destinies of China anxious to become acquainted with a book familiar to its millions as household words. In its way it is to China what the Bible is to England. And what are the contents of this all-pervading work? It is simply a treatise on political economy! Some advanced reformers, both in France and England, would probably not be unwilling to substitute Mencius for the Bible in our own schools. Be this as it may, although the philosophy both of Confucius and Mencius has tended to hold the Chinese together by conservative maxims, it would be difficult

to prove that it has elevated China or has helped its progress forward. Still less has the nation become elevated in the scale of morality which is the Alpha and Omega of its teachers. In the section in this treatise on "Heaven," which seems to stand in the place of God, there are some sentiments which may be considered an advance on European infidelity as presented by our modern thinkers; but heaven plays a very insignificant part in the general scheme, which is concentrated upon man and his doings. Ideal man is constantly presented, rather than actual man. It would hardly be possible to imagine a greater contrast between the two modes of teaching, that which comes to us from God and that which man has evolved for himself in China. The best that can be said for this last is that it has been for centuries a standing protest against many communistic and socialistic theories which are only too rife amongst ourselves in the present day. Of course there is no pretence in Mencius of his theories having anything of the character of revelation. From first to last we have presented the results of human speculation. While therefore it would be a mistake to depreciate the value of Mencius, it is impossible to peruse the volume without the painful consciousness of the lack of true knowledge, which at present is inaccessible to the myriads of China. There is no country upon which it would seem to be more essential that Christian effort should be brought to bear, while at the same time it is manifest that there are peculiar difficulties in the way of bringing the humbling but salutary teaching of the Gospel home to the hearts and consciences of men puffed up with fleshly wisdom and trained to look to and to care only for the things of this present life, with only the vaguest fancies regarding all beyond the grave.

We cannot pretend to estimate this work critically as a reproduction of the Chinese original; but it is throughout so clear and so intelligible that there is strong presumption in favour of its general accuracy and the competency of Mr. Faber for his task. It is easier to pronounce upon the value of Mr. Hutchinson's translation and comments. The translation is all that could be desired, and the notes add value to the book. We hope many will be induced to make acquaintance with Chinese thought, when it is thus presented to them in a most pleasing and acceptable manner, which readily commends itself to every reader of ordinary intelligence. K.

UGANDA AND THE EGYPTIAN SOUDAN. *By the REV. C. T. WILSON, M.A., &c., and R. W. FELKIN, F.R.G.S., &c. In 2 Vols. London: Sampson Low and Co., 1882.*

No introduction is needed by the joint authors of these two interesting volumes to the readers of the *Intelligencer*. Few names have oftener occurred in our pages during the last four or five years. Mr. Wilson, it will be remembered, was one of the original Nyanza Mission party that left our shores in the spring of 1876. He and Mr. O'Neill were the first two to see Lake Victoria, in January, 1877. He and Lieut. Smith were the first two to visit King Mtesa, in June of that year. It was he who was left alone in Central Africa when Smith and O'Neill were killed. No other member of the Mission, indeed no other European, has made so many voyages on the great Lake. Except Speke and Grant, he is the only Englishman who has travelled from Zanzibar through the heart of Africa to Egypt. (Mr. Pearson and Mr. Litchfield have gone over the same route the reverse way.) Mr. Felkin, our readers will recollect, was one of the Nile party, as they were called—the reinforcement sent off in May, 1878,

on receipt of the news of Mr. Wilson being alone, and forwarded up the Upper Nile by the kindness of Colonel Gordon. He was the first Englishman to see *both* the Albert and Victoria Lakes. It was Mr. Wilson and Mr. Felkin who brought the Waganda envoys to England in 1880.

The travels of both these brethren, and their labours as missionaries, have been related at great length in the Society's publications. But on their journeys, and during their residence in Uganda, they made notes of the geography, meteorology, ethnography, natural history, &c., of the countries they were visiting, and of the manners and customs of the people among whom their lot was cast. These were to a large extent not available for missionary periodicals, and even had they been so published, would have reached few of the class of readers likely to appreciate them. Mr. Wilson and Mr. Felkin have therefore done well to throw all this information into a connected narrative of their travels, and to publish it in attractive-looking volumes such as those before us. They are careful to state in the preface that the work thus produced is in no sense an account of the Nyanza Mission, but simply a description of the countries visited; and that the C.M.S. Committee, "while sanctioning the publication, are not in any way responsible for it."

Although the book is a joint one, the narrative is not. Mr. Wilson begins with his story, and carries it down to his departure from Uganda with the envoys in June, 1879. Mr. Felkin describes the Nile and Soudan routes both ways, adding a short account of his medical experiences with Mtesa. The account of Uganda itself, and of the Lake, which is the most important part of the work, is Mr. Wilson's. Mr. Felkin's description of Darfur and other districts far west of the Nile, into which they had to diverge on their homeward journey, is also valuable, and will be entirely new even to our most diligent readers, for no account of this journey ever appeared in our pages. Several appendices, botanical, anthropological, meteorological, linguistic, &c., add to the completeness of the work. There are also several wood-cuts, from original sketches.

We might occupy many pages with extracts that would interest the friends and supporters of the Nyanza Mission; but space will not permit, and we hope very many of them will make the book their own. We must, however, take the following from Mr. Wilson's account of the religion of Uganda, which has never, we think, been so clearly described before:—

The religion of the Waganda is in some respects a more intelligent one than that of many Negro nations. Idolatry, properly so called, is unknown; they have no images, nor any outward symbol of their gods. They believe in a Supreme Being who made the world and mankind, and whom they call Katonda, or the Creator, but they offer no worship to him, as they consider him too exalted to pay any regard to mankind. Their principal objects of worship are inferior gods or devils called lubari. These demons are supposed to inhabit certain places or localities, and to exercise special powers over various objects. The principal of these gods, and the most generally feared and worshipped by the Waganda, is Mukusa, the god or lubari of the Nyanza. This deity is a sort of Neptune, who is supposed to live in the Lake and to control its waters, and also to exercise a considerable influence over the whole country of Uganda. From time to time he enters into some person, either man or woman (at the present time it is a woman), who thenceforth becomes the oracle of the god, and who is supposed to possess, in consequence, supernatural powers, to be able to cure diseases, to withhold the rain, bring wars, famines, pestilences, &c., on the land, and to foretell events. This person, who is the representative or personification of the god, has an enormous influence over the minds of the people and chiefs, and thus indirectly exercises an important control

over the government of the country. When about to make a voyage, the Waganda always make offerings to this spirit, to propitiate it. The canoes are gathered together some distance from shore, and the chief in charge of them, standing up, places some bananas or other food on a paddle, and, holding it over the water, prays to the god to give them a prosperous voyage and to bring them safely back to their homes; then he throws the fruit into the water, begging the god to come and take it.

Others of the demons are Chiwuka and Nenda; they are gods of war, and are supposed to inhabit certain trees in various parts of the country. At these trees the Waganda, before going to battle, pray and make offerings to the deities, the offerings consisting of live animals, goats, sheep, and cattle, which must invariably be black, which are given to the guardians of these trees, who receive them on behalf of the god. Another lubari is called Ndaula, and appears to be identical with one of the former kings of Uganda; he is supposed to reside on the summit of Mount Gambaragara (Mount Gordon Bennett of Stanley), and is said to bring small-pox, and is worshipped as the personification of that disease. Thunder is also worshipped, and on the spot where lightning is seen to strike the ground either an arch is erected, under which no foreigner is allowed to pass, or a small hut is built, covering the place; the hut is not repaired, but allowed gradually to fall to pieces, and when it has disappeared the ground is common again. There are also river gods in different parts of the country, to which human sacrifices are sometimes offered. The former kings of the country appear also to be regarded as demi-gods, and their graves are kept with religious care, and houses are erected over them, which are under the constant supervision of one of the principal chiefs of the country, and where human sacrifices are also occasionally offered. The Waganda are extremely superstitious, and have a great belief in charms which are manufactured by their medicine-men. These charms are made of curiously shaped pieces of wood, horns, and similar rubbish, and are supposed to ward off disease and to protect the wearer from the bites of venomous snakes, which are very common in Uganda, and much dreaded by the Natives. These medicine-men, *mandwa*, have immense influence over the people, and are consulted by them on all manner of subjects. They profess to be able to foretell events, recover lost or stolen property, and to make rain and wind. They also practise as regular doctors, using herbs and the roots and bark of various trees, and are tolerably successful. They have two or three remedies for ague, but whether these will be found to be of any real value in the hands of European practitioners remains to be proved.

Foreign religions have so far made but little impression upon the Waganda. Although the Mohammedan traders have been settled in the country for at least sixty years, they have made no converts, for Mtesa's so-called conversion to Mohammedanism was merely nominal, and even the Arabs themselves do not claim him as a convert. He would never submit to circumcision, and one hundred boys and youths who had submitted to that rite, believing that Islamism would become the national creed, were all burnt by Mtesa's orders. This rite, which is a *sine quâ non* with Mohammedans, seems to have been the great stumbling-block in the way of the acceptance of that creed by the Waganda, and that has been the chief objection which has always been alleged by them against Islamism whenever I have mentioned the subject.

With regard to Christianity, I believe that it will be readily accepted by the lower classes, but the majority of the chiefs, than whom it would be difficult to find a prouder class of men, will, I fear, strenuously oppose its introduction into their country.

And also the following, respecting the language of Uganda :—

The language of Uganda, or Luganda, as it is called by the Natives of the country, belongs to what Dr. Bleek calls the Zangian genus of the middle branch of the Bantu languages. By the term Bantu is meant that great family of African languages, extending from the Cape of Good Hope, where it is represented by the Kafir tongue and its dialects, through Eastern and Central Africa to the Equator and to the West Coast near Sierra Leone, where the Bullom and Timneh languages are allied to the Kafir. Next to the South African members of the great family,

the best-studied language is the Kiswahili, spoken on the East Coast about Zanzibar from the Somali coast almost to Natal. This Kiswahili is the trade language of Zanzibar and Eastern Central Africa, and is spoken a little in Uganda.

The chief characteristic of this class of languages is that all the changes (with scarcely an exception) required to form the grammatical inflexions take place at the beginning of the words. Consequently the learner is at first greatly puzzled by what seems the extreme uncertainty of the words. And especially is this the case with the adjectives and possessive pronouns. For in Luganda and the cognate languages, the forms of these parts of speech are regulated by the class of nouns to which the adjective or pronoun has reference, and there are in these languages from seven to ten, or perhaps even more, classes of nouns, most of which have a distinctive prefix both for the singular and the plural. E. g. in Luganda, *lungi* means good, and *muntu mulungi*, a good man; *bantu balungi*, good men; *mti mulungi*, a good tree; *miti milungi*, good trees; *nyumba nungi*, a good house or houses; *kintu kilungi*, a good thing; *bintu bilungi*, good things; *lusogi lulungi*, a good hill; *nsogi nungi*, good hills; *toki dungi*, a good banana; *matoki malungi*, good bananas; *wantu walungi*, a good place or places, and so on.

Again with the verbs, prefixes are added to prefixes representing person, tense, relative, subject and object, the verb root coming last, so that often what would be the greater part or the whole of a sentence in English, is represented in the Bantu language by a single word. The following instance from the Swahili language will serve to make my meaning clearer: He who will give him the knife, *ata kayekimpa kisu*: here, *a* = he, *taka* = will, *ye* = who, *ki* = it, *m* = him, *pa* = give, *kisu* = knife.

The Waganda have a high idea of figures. They have native names for all numbers up to thousands, and it is a curious fact that the root of the names of all numbers which are multiples of ten, is the word *ten*; e. g. *kumi* is ten; *makumi abili* (two tens) is twenty; *kikumi* is one hundred, and *lukumi* is one thousand. The Waganda are very fond of counting, and whenever they get hold of a book, the first thing they do is to count the leaves.

No one can read these very interesting volumes without a deep conviction that God is calling us to send the Gospel to the teeming multitudes now found to people the territories once supposed to be an impassable desert. Surely He will, if only we are faithful to our solemn commission, take out of them a people for His name. Are they more hopeless than Maories, and Malagasy, and Fijians, and Cree Indians? Let us have more faith—more hope—more yearning and self-sacrificing love; and assuredly we shall presently be permitted to rejoice in Waganda brethren and sisters in Christ.

**HINDU WOMEN: WITH GLIMPSES INTO THEIR LIFE AND ZENANAS.** By H. LL., *Editorial Secretary, Church of England Zenana Missionary Society.* London: J. Nisbet and Co.

A good deal has been written of late years about Zenana Missions. The subject is a popular one; but one has the impression that there is nothing to be said concerning it that has not been said over and over again. We therefore took up Miss Lloyd's little book, expecting to find a convenient summary of the familiar facts and arguments and appeals—and no more. But although it is a summary, and a very convenient one, and although it does adduce the facts and marshal the arguments and reiterate the appeals anticipated, the work is done with such admirable skill that the result is a really fresh presentment of the subject. The descriptions are vivid, and the illustrative stories touching, and the book can be heartily recommended. We doubt not it will do valuable service to one of the most important branches of missionary work in India.

## THE MONTH.

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THE Society's Anniversary will, *v.v.*, take place, as usual, on Monday evening and Tuesday, falling this year on May 1st and 2nd (the C.M.S. Almanack puts them on May 2nd and 3rd, by an accidental error). As before announced, the Bishop of Ossory has been appointed to preach the sermon. The address at the Clerical Breakfast on Tuesday morning will be delivered by the Rev. Canon T. Green, Vicar of Friezland, and formerly Principal of the C.M. College. The speakers who have already consented to take part in the Annual Meeting are Sir Bartle Frere, Bishop Burdon of Victoria, Canon Tristram, the Rev. R. Bruce, and the Rev. R. C. Billing, representing respectively India and East Africa, China, Palestine, Persia, and the home clergy. At the evening meeting, Bishop Cheetham, of Sierra Leone, will preside; and among the speakers will be the Rev. John Piper, of Japan, and the Rev. J. A. Faithfull, Vicar of Holy Trinity, Scarborough. It is hoped that Bishop Suter, of Nelson, N.Z., and Bishop Crowther, who are both on their way to England, will also take part in the day's proceedings.

WE greatly regret to announce the retirement from the Principalship of the Church Missionary College of the Rev. W. H. Barlow, who has accepted the Vicarage of St. James's, Clapham. It would be difficult indeed to over-estimate the value of Mr. Barlow's services in his most important post, during the last seven years. No man in England is more thoroughly imbued with the spirit and principles of the Society, and no man could have been more whole-hearted in his devotion to the work of training men for its service. It is the scrupulous thoroughness with which every detail has been attended to that has so impaired his strength as to render it impossible for him to go on. As to the excellence of his teaching, it is sufficiently witnessed to by the good places taken by many of the students in the Bishop of London's examinations (in one case the first place, in one case the second place, out of thirty or forty), and in the Oxford and Cambridge Preliminary Theological Examination, in which several first classes have been gained. Nor ought we to forget the singular success of Mr. Barlow in obtaining contributions to the Society's funds. That means were provided for sending out so many men, even during the period of financial difficulty, was largely due to his influence, and the confidence placed in him by wealthy friends of the cause. He will be followed to his new sphere of labour by many regrets and a general God-speed. We must now look to the Great Master to direct the choice of one of His servants for the important post left vacant.

A VERY remarkable sight was presented by the spacious Corn Exchange at Cambridge on the 7th, 8th, and 9th of March. By the enterprise of the Rev. John Barton, a Loan Exhibition of objects of interest from the various countries in which the Church Missionary Society labours had been projected, and articles had poured in from all quarters. The result was most surprising. The Africa, India, China, Japan, and North America courts, as well as others, were full of interest; and everything was arranged with the utmost taste. We make no attempt to describe the Exhibition in detail. Anything short of an exhaustive catalogue of its contents would give a quite inadequate idea of its variety and extent. Our only regret was that it was

so little known beyond its immediate locality, and that it could only be kept open three days. It ought to have been visited by the Society's friends from all parts of the country. Its success, nevertheless, as a local Exhibition, was decided. No less than 136*l.* was paid at the doors for admission, and on the third evening there were 1100 visitors.

The place and the date of the Exhibition were singularly appropriate. It was Charles Simeon, of Cambridge, who originated the idea of a Church Missionary Society, and March 8th was the 78th anniversary of the sailing of the first missionaries for West Africa. It was impossible to walk round this Exhibition, and at the same time to look back to those days of old, without the exclamation rising to the lips, "What hath God wrought!"

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THE Society's venerable missionary, the Rev. J. T. Wolters, of Smyrna, and Mrs. Wolters, died almost together on February 17th and 20th. Their daughter writes,—

"On Feb. 9th inst. my dear mother fell very seriously ill with inflammation of the lungs and of the liver, and on the ninth day, the 17th, she quietly fell asleep in Jesus. My dear father had been quite well, but it appears anxiety on my mother's account brought on a stroke of paralysis during the night of the 12th—13th. This only affected his left side; his mind was quite clear, and he was conscious to the very last. His last days and hours were full of prayer and thanksgiving, and on the 20th, at three o'clock in the morning, he sweetly breathed his last."

Mr. Wolters, like Hoernle, Pfander, and others, was first a missionary of the Basle Society in North Persia, whither he went in 1832. On that Mission being expelled by the Russians, he, like them, joined the C.M.S. in 1837. He was stationed first at Syra, and then at Smyrna, and at the latter city he lived forty years, to the day of his death, although the Society's Mission was closed in 1877. His son, the Rev. T. F. Wolters, is one of our missionaries at Jerusalem.

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On February 20th a social gathering and conference was held at the Church Missionary House for the purpose of considering the best ways of fostering Juvenile and Sunday-school Missionary Associations, which was attended by a large number of representatives from Sunday-schools supporting the Society. The Rev. F. E. Wigram presided; and the Revs. J. M. West, H. Sutton, and Gordon Calthrop, General Hutchinson, and many others spoke. The conference was of a very practical and helpful character; and it is proposed to repeat the meetings three or four times each year.

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OUR last number quoted a letter from the Rev. J. Deck, Vicar of St. Stephen's, Hull, respecting the late Mr. Vaughan. Before that number appeared, Mr. Deck also had been taken to his rest. By his death the Society has lost a faithful friend, who for forty years promoted its interests in Hull. Another old and valued friend has also passed away, the Rev. R. Collins of Kirkburton, formerly an Association Secretary, and father of the Rev. R. Collins, who was for some years a C.M.S. missionary in Travancore and Ceylon.

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THE last two mails from East Africa have brought further intelligence from the Rev. W. S. Price. After being detained a fortnight at Zanzibar, he was conveyed to Mombasa in a steamer of the Sultan's, which was taking some soldiers up the coast; and he reached Frere Town on Christmas Eve.



"I could not help," he writes, "calling to mind the very different aspect presented when one Sunday afternoon, just seven years ago, I first entered the harbour of Mombasa. Then, where Frere Town now is, was nothing but wild jungle; whilst now, in spite of the devil and his wiles, it has all the appearance of a field that the Lord hath blessed." In a letter written a month later, after dwelling on the difficulties and trials which have beset the Mission, he writes, "I venture to say that there are few places in the world where there is a larger amount of peace, contentment, and happiness, than are to be found in the C.M.S. settlement of Frere Town."

Mr. Menzies, we regret to hear, had been dangerously ill, and his life was only saved by the opportune arrival of a French man-of-war, the surgeon of which administered very strong remedies to him. Then Mr. Price himself, having received what appeared to be a slight sunstroke while going off in the noontide heat to the ship, became very ill; but he too was much better when the last letters left. Mr. Shaw was acting as general superintendent of the settlement *pro tem.*, and Mr. Taylor's hands were full with the school and with the sick.

A VERY interesting account has lately been received from Mr. Last, the active lay missionary at Mamboia, East Central Africa, of a journey taken by himself and Mrs. Last into the Nguru country lying north of the now well-known route between the coast and Mpwapa. They penetrated into a region and among tribes never before visited by any European. The narrative of their journey, together with a capital sketch-map sent by Mr. Last, was handed to the Royal Geographical Society, and is published in the March number of that Society's *Proceedings*. The whole distance traversed was about 250 miles. Mr. and Mrs. Last everywhere experienced a most friendly reception. There is plenty of scope for the Society's Extension Fund, however large it may be!

BISHOP STUART, of Waiapu, has presented to St. John's Church, Napier, a handsome pulpit, made entirely of New Zealand woods, as a memorial to the late Bishop Williams.

THE *Diocesan Gazette* of Travancore and Cochin records in very warm terms the services of the Rev. W. J. Richards, who has just come home after ten years in the field. He has latterly been Principal of the Cambridge Nicholson Divinity Institution, and Chairman of the Cottayam Press Committee, in which office the Rev. A. F. Painter succeeds him; also Bishop's Chaplain. On his leaving, an address was presented to him by the teachers and students of the Institution, in which they "bestowed praise upon his Malayalam pronunciation."

THE Santal Mission has been suffering through the illness of missionaries. The Rev. J. Tunbridge was sent away for some months invalided to Ootacamund, and just as he was returning to his work his wife was taken ill, and died. He has since been again ill, and been ordered home. The Rev. F. T. and Mrs. Cole are also coming home on furlough. The Rev. A. Stark and his family were obliged, by repeated attacks of fever, to go to the hills for some months, but are now at work again, taking the Godda station, instead of Taljhari, where the Revs. J. Brown and R. Elliott are labouring. The Rev. E. Droese and family were obliged by sickness to be absent from

Bhagalpur for some months, and the Rev. A. W. Baumann has been in charge there. Under these circumstances it is an especial cause of thankfulness to read the following in Mr. Cole's Annual Letter:—"The Native pastors have given us great cause for joy. They take a real interest in their work."

THE Rev. T. Clarke, our missionary at Battleford, the capital of the Saskatchewan territories, reports a visit paid by the Marquis of Lorne to the Mission during his recent tour in the Great North-West:—

His Excellency the Marquis of Lorne, Governor-General of Canada, during his recent visit to Battleford, had an excellent opportunity of seeing the Indian children in our three schools, and of judging for himself some of the good the Society has accomplished among these dear lambs of the wilderness. At an early hour on the morning of his arrival, I collected the children together in the school-house. As soon as his Excellency had landed, about a mile from the school, I marched them, about sixty in number, to a magnificent arch, which had been erected in honour of the visit. There we remained in perfect silence, until the vice-regal party approached us, when the children sang, harmoniously and heartily, "God save

the Queen." His Excellency stopped his carriage, and the Hon. Lieutenant-Governor Laird introduced me to the Marquis. He expressed himself much pleased with the manner in which the children had acquitted themselves. Afterwards I had the pleasure of dining at Government House with his Excellency, and in the course of the evening I had a conversation with him, the principal topic of which was the Church Missionary Society's work among the Indians. His Excellency made many inquiries respecting the Mission, and was interested in its results. He congratulated me most heartily on the progress made, and wished me every success in the glorious work.

THE *Chinese Recorder* of Sept.-Oct. contains a table of the missionary force in China, which we reproduce in a condensed form:—

	Ordained.	Laymen.	Ladies (other than wives).
British Societies:—Church Missionary Society . .	18	2	3
Society Prop. Gospel. . . . .	4	—	—
London Missionary Society . .	20	2	3
Wesleyan Missionary Society . .	16	—	1
English Presbyterians . . . .	12	2	2
China Inland Mission . . . .	12	40	14
Eleven other Societies . . . .	21	11	2
	103	57	25
American Societies:—Protestant Episcopal Church .	10	2	3
American Board . . . . .	19	3	11
Presbyterian Board . . . . .	25	3	13
Methodist Episcopal . . . .	18	1	14
Eight other Societies . . . .	31	7	19
	103	16	60
German Societies:—Rhenish Mission . . . . .	6	—	—
Basle Mission . . . . .	15	—	—
	21	—	—
Total . . . . .	227	73	85

We do not know how three female missionaries of the C.M.S. are made out. Mrs. Russell is one, no doubt. Miss Laurence was at home then, and is probably not counted. Perhaps two of the ladies of the Female Education Society have been credited to us by mistake, as that useful Society only stands for one, which is certainly wrong.

It will be observed how little use the English Missions make of female agents, compared with the Americans. In the original table, the force of ladies seems much larger, as the wives of missionaries are included, in accordance with the American method of counting. These number 111 British, 103 American, and 19 German; which makes the grand total of persons engaged in the Missions 618.

THE same periodical has a similar table of the missionaries in Japan. We condense it also in the same form:—

	Ordained.	Laymen.	Ladies (other than wives).
British Societies:—Church Missionary Society . .	8	1	2
Society Prop. Gospel . . . .	4	1	2
United Presbyterians . . . .	4	—	—
Five other Societies . . . . .	5	3	—
	<hr/> 21	<hr/> 5	<hr/> 4
American Societies:—Protestant Episcopal Church .	8	2	3
American Board . . . . .	15	2	12
Presbyterian Board . . . . .	7	1	7
Methodist Episcopal . . . . .	11	—	7
Eight other Societies . . . . .	18	2	11
	<hr/> 59	<hr/> 7	<hr/> 40
Total . . . . .	80	12	44

Here the two ladies credited to C.M.S. are, no doubt, Mrs. Goodall, who is associated with Mr. Maundrell, and Miss Caspari, who is with Mr. Dening; but the former is a voluntary and honorary helper not on the official list.

The wives of missionaries are put down as 19 British and 61 American, making the grand total 216.

ONE of the oldest and most valued of the Maori clergy, the Rev. Piripi Kingi Patiki, has been called to his heavenly rest. The following very interesting notice of him appears in the *Auckland Church Gazette* of December:—

Piripi Kingi Patiki, the senior Maori clergyman of the diocese, entered into rest on October 4th, after a few weeks' illness. He died at Waiparera, Hokianga, at the age of about seventy. It has been with difficulty that particulars of his early life have been obtained; but the following may be relied on so far as they go. He was a chief of one of the hapus of Ngapuhi, living at Tautoro and Mangakaahia. For some years previous to 1834 he lived with the

Church missionaries at Keri Keri, Bay of Islands, and early in that year accompanied the late Mr. Puckey to Kaitaia, where a Mission station had been commenced by Rev. J. Matthews a few months before. He was one of a party of eighty who were baptized at Kaitaia, by the late Bishop Williams, on January 20th, 1839, and he took the name of Philip King, after the eldest son of our pioneer catechist. Mr. Matthews writes of him as being "a most

useful Native in the settlement; very steady, and never given to quarrel with any one." In 1856, he was invited to St. Stephen's, Auckland, to prepare for the ministry; his companion being the late Matiu Taupaki. He was ordained deacon by the late Bishop Selwyn, in 1861, and appointed to Kaiakohe, where he laboured about a year under the direction of the late Rev. R. Davis. Thence he went to Hokianga, having his headquarters at Waiparera, near the north head of that estuary. The district assigned to him was a very large one, extending from Herekino, thirty-five miles north of Hokianga, to the Kaipara. In 1871 he was admitted to priest's orders by the present Bishop of this diocese, at Waimate. Few can estimate the amount of hard work involved in the care of his extensive district, but many can testify to the indefatigable zeal with which he laboured.

For some years previous to 1878 he had complained of weakness of the eyes, which then resulted in almost total blindness. His son in the ministry, the Rev. Wiki te Paa, of Waimamaku, writes:—"Though his outward eyes ceased to see, the eyes of his mind were very clear, enabling him to do the work of the ministry with singular effect. He always said the prayers from memory, and preached; while a lay assistant, sometimes his wife, read the psalms and lessons. Now, if he had been a faint-hearted man he would have made his blindness an excuse for idleness."

The last time he went to church was

on September 11th, the thirteenth Sunday after Trinity. As he was not feeling well, the only part of the service he took was the sermon, the text being from the Gospel, "Go and do thou likewise." The hymns he chose were "Lord, remember me," and another, expressive of the Christian's desire to depart and be with Christ. Wiki goes on: "This sickness increased from that day, and I was sent for on September 27th. He wanted me to administer the Communion to him, but not on the day I arrived, so that I might have time to rest and recover from my excitement. I did so on the following day, and then I wished him to let me telegraph to the Archdeacon to say that his end was near. He answered, 'Why should you? It is the Lord's work. He planted the seed, made the seed to grow, and then to bear fruit, and now that the fruit is ripe let Him gather it in His own way. Do not interrupt the elders in their work. And you, my son, God has planted you here; grow, work; bear much fruit, and when you are ripe He will gather you too. When I am gone you can write to the elders and let them know.'"

As a preacher, our old friend was unequalled among the Maori clergy. There was an originality and raciness, and an aptness of illustration, which never failed to rivet attention and furnish food for thought. The influence of his example was felt by the whole of Ngapuhi, so that in losing him we are deprived of, perhaps, the most effective Maori clergyman in the diocese.

## TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for the vast number of parishes in which the missionary cause is loved and the Society helped, and for the zeal and earnestness of many thousands of our friends. Prayer that the work at home may continue to grow and prosper, and that the words may everywhere be fulfilled, "It is more blessed to give than to receive." (P. 193.)

Thanksgiving for the blessing of God on the various stations in Sindh and the Punjab. Prayer that the work there may deepen and widen. (P. 206.)

Prayer for the appointment of the right man for the Japan Bishopric, and that a true chief pastor may thus be provided for the Missions and the Native Church. (P. 217.)

Prayer for Jerusalem (p. 228), the Sarah Tucker Institution and the College in Tinnevely (p. 231), and Madras (p. 234).

Prayer for Mr. Price and the other missionaries in East Africa, and for all the work there. (P. 242.)

Prayer that the right man may be raised up for the vacant Principalship of the C.M. College; also for the Rev. W. H. Barlow in his new sphere of labour.

## HOME WORK OF THE SOCIETY.



HE report from the *Metropolitan District*, from February 19th to March 14th, is as follows: Twenty-five sermons at Stratford and West Ham in ten churches; also sermons at Walthamstow, Wanstead, Lamorbey, Hornsey, Clapham Park (All Saints'), Southgate (St. Paul's), Onslow Square (St. Paul's), Chelsea (St. John's), Streatham (Emmanuel, a juvenile address), Beckenham (Christ Church), Southwark (St. Mary's), Victoria Park (St. Luke's), Heston, Brixton (St. John's, Angell Town), Islington (St. Thomas's), Leyton (Parish Church), Brixton (St. Paul's, to juveniles), Highbury (St. John's), Denmark Hill (St. Matthew's), Limehouse, Kidbrook, Notting Hill (St. John's), and Chislehurst (Christ Church); and meetings at Stratford and West Ham, Walthamstow, Lamorbey, Kilburn (St. Luke's, with magic lantern), Chelsea (St. John's), Fitzroy Square (St. John's), Heston, Islington (St. Thomas's), Leyton (Parish Church), Bromley (Kent), Blackfriars (St. Anne's), Hammersmith, Sidcup, Blackheath (collectors' meeting), Clapham (St. Paul's), Highbury (St. John's), Limehouse, and Forest Gate (St. Saviour's).

In *Essex*, sermons at Lindsell, East Thurrock, Grays, and Danbury; and meetings at East Thurrock, Grays, Little Baddow, Stock, Ramsden-Bellhouse, Molehill Green, and Takeley.

The Association Secretary for *Cambridgeshire, Bedfordshire, Huntingdonshire, and Hertfordshire* forwards his report of work done in his district in February, viz.—sermons at Thorney Abbey, Wrydecroft, and Great Shelford, and meetings at Isleham, Thorney Abbey, and Wrydecroft, in *Cambridgeshire*; a meeting at Holwell, *Bedfordshire*; sermons and meeting at Warboys, *Hunts*; sermons at Wallington, Hinxworth, Willian, Norton, Newnham, Caldicot, and St. Mary, Hertford, and meetings at St. Andrew's, Watford, Hitchin, Willian, Norton, and St. Mary, Hertford, *Hertfordshire*. The preachers in the latter county being Hon. and Rev. L. W. Denman, Revs. E. C. Ince, Dr. Wrenford, and A. H. Arden; and the speakers, Hon. and Rev. L. W. Denman, Revs. E. C. Ince, W. Clayton, and A. H. Arden, and Admiral Prevost. Most of the sermons in the three other counties were taken by Mr. Arden.

The acting Association Secretary for *Suffolk* (Rev. E. D. Stead) reports sermons and meetings from Feb. 19 to March 12; viz. sermons at Mendham, Sweffling, Cransford, and Knoddishall, the preachers being the Revs. W. H. Collins, E. D. Stead, G. F. Pooley, and F. C. Margetts; at the meetings at Wickham Skeith, Westhorpe, Stradbroke, Palgrave, Kessingland, Worlington, Tattingstone, and Shotley the Revs. G. Ensor, E. D. Stead, and W. H. Collins were the deputation.

From a portion of the Southern District the Rev. J. Hamilton reports sermons in *Berkshire*, at Windsor by Bishop Burdon and Canon Gee, who also spoke at the meeting on the following day; sermons at Denchworth by the Vicar and himself, and also at Grove by himself; and a juvenile meeting at Faringdon, with magic lantern; in *Buckinghamshire*, sermons and meeting at Olney and Emberton, and meeting at Stony Stratford, the Rev. W. G. Baker (Masulipatam) the deputation; sermons and meeting at Towersey and Bledlow; sermon at Sauderton, and meeting at Skebington, the Rev. R. Pargiter being the deputation; in *Oxfordshire*, sermons and meeting at Stadhampton, and sermon at Chislehampton (both these new parishes), meetings at March Baldon, and Thame (juvenile). The Oxford Anniversary took place on Feb. 12—14. In *Hampshire*, sermons at North Waltham by the vicar; at Hannington by Rev. W. Marriner (Hon. District Secretary); meetings at Hannington, Penton Mewsey, Hunton, and Crawley—at the two latter the Rev. C. Tanner was the deputation. At the Isle of Wight, sermons at Newport and Ryde (St. James's), and meetings at Newport, Carisbrooke, Ryde (St. James's), and Shanklin (this a united meeting for three parishes); the preachers being the Revs. A. H. Lash, W. T. Storrs, A. W. Poole, and himself; Messrs. Lash, Poole, Admiral Prevost, and himself, took part in the meetings.

On February 26th and 27th, the Society's cause was advocated at the various churches in Trowbridge, Wiltshire, the preachers being the Revs. T. H. Gill (the newly appointed Vicar), P. B. Maddock, M. J. Berry, T. H. Tait, W. H. Start, J. C. Noel, R. R. Monteath, A. H. Lash (Tinnevely), and J. H. Gray (Association

Secretary). At the meeting the Rector presided, the speakers being the Revs. A. H. Lash and J. H. Gray. This was the first Anniversary held since the departure of that warm and devoted friend of Missions, the Rev. H. Meyer, now Incumbent of Christ Church, Clifton. The attendance was large notwithstanding the unfavourable weather. The collections after the sermons and meetings were fully equal to those of preceding years, and the new Rector proved himself to be as warm a friend of the Society as his predecessor.

In the *Bristol District* there was a meeting on Feb. 27 at Abbot's Leigh, the Rev. H. A. Tyndale (chairman) and the Rev. W. S. Bruce (Hon. Association Secretary) being the deputation; and on March 9 a meeting at Pilning, when the Rev. W. S. T. Gompertz presided, and the Rev. H. H. Streeten was the deputation.

From the counties of *Somersetshire* and *South Wilts*, the Rev. H. H. Streeten reports that on Feb. 19, sermons had been preached at Chilton, Cossington, Woolavington, and Puriton by the Revs. S. H. Unwin, C. E. Unwin, W. W. Aldridge, W. C. Rowland, and himself; on Feb. 26, at Huish Champflower, Brompton Ralph, Elworthy, and Tolland—preachers the Revs. W. King and H. H. Streeten; on March 5th there was a special additional sermon at Huish Champflower; also sermons at Brewham and Redlynch (new parish gained) and addresses to school-children at Cossington and Brewham. Meetings have also taken place at Chilton, Puriton, Woodlavington, Cossington, Huish Champflower, and Brewham; the deputation being the Revs. S. H. Unwin, C. E. Unwin, and H. H. Streeten. At Huish Champflower, very hearty interest has been manifested in the parish during the past year by all concerned, the Rector (an Hon. District Secretary) having placed missionary boxes in almost every house.

In *Kent*, sermons were preached and meetings held at Tonbridge, Cranbrook, East Peckham, Christ Church, Dover; Lower Beeding, Ripley, Plaxtole, Cowfold, Rye, Wadhurst, Farncombe, and Shackleford, during January and February; the Rev. H. D. Hubbard (Association Secretary), the Revs. W. Clayton and W. G. Baker, of Masulipatam, being the deputation. Above 62l. was realized at the various collections. A later Report mentions sermons preached at Send, Sandhurst, Limpsfield, Titsey, Hastings, and St. Leonard's; and meetings have taken place at Maidstone (Bishop Horden and the Rev. J. B. Whiting being the deputation), Send, Hailsham, Sandhurst, Petworth, Limpsfield, and Longfield, at which places the Rev. H. D. Hubbard, the Association Secretary, being the deputation; and at Hastings and St. Leonard's the Revs. R. Bruce and J. Hamilton advocated the cause at the Anniversary.

From the Rev. T. Y. Darling, Association Secretary for the counties of *Devonshire*, *Dorsetshire*, and *Cornwall*, come reports of sermons and meetings between February 15th and March 12th: Okehampton, Exeter (St. Petrock and St. Stephen's), Tiverton (St. Paul's), Stoke Abbott, Sampford Courtenay, Cheselborne, Bingham's Melcombe, Compton Valance, Tavey (St. Mary's and St. Peter's); the preachers at the various churches being the Revs. H. Townsend, W. Knight, J. Field, E. P. W. Wickham, E. R. Theed, C. Barton, J. Hall, Septimus Hobbs, and T. Y. Darling; and the deputation the Revs. A. W. Poole, C. P. C. Nugent, R. R. Meadows, H. Townsend, and T. Y. Darling—all the latter have been missionaries of the Society.

During the month of February, sermons were preached in *Leicestershire* at Bottesford, Hose, Harby, Long Whatton, Markfield, Thornton, and Leicester (St. Mark's); the preachers were Revs. Canon Norman, M. O. Norman, J. Clark (of Kegworth), J. Williamson (of St. Andrew's, Bordesley), M. Reed (Holy Trinity, Leicester), and G. F. Smith (Association Secretary); meetings took place at Bottesford and Harby—speakers Rev. Canon Norman and Rev. G. F. Smith. *Northamptonshire*: sermons at Kilsby, West Haddon, Long Buckby, Barnack (by Dean of Peterboro'), Sywell, Overstone, Walgrave, Burton Latimer, and Isham; preachers, Revs. A. O. James, E. J. Birch, T. E. Lawrence, F. B. Newman, R. J. Clarke, and G. F. Smith; meetings at Northampton (a juvenile at St. Giles'), Creaton, Northampton (All Saints'), and Burton Latimer; speaker at each, Rev. G. F. Smith. *Warwickshire*: sermons at Salford Priors, Bidford, Arrow, Nether Whitacre, Birmingham (St. Silas Lozelle), and Saltley; the preachers were Revs. S. Garrard, A. Evans, J. M. Clarke (of Fenny Drayton), B. W. Stannus, G. E. Cole, T. J. C. Gardner

(of Baddesley Ensor), D. Brodie, C. G. Baskerville, and F. Williams; meetings at Fenny Compton (with magic lantern), Preston Bagot, Ullenhall (J. H. G. Newton, Esq., presiding), St. Paul's Lozells, Salford Priors, Bidford, Harborne (St. John's), Birmingham (St. Mark's, St. George's, and St. Clement's, a juvenile), Sparkhill, Sparkbrook (Christ Church, also a juvenile), St. Silas Lozells, and Saltley—speakers, Revs. J. Caley (of Travancore), G. Tonge, D. Brodie, and the Association Secretary.

The Rev. C. G. Baskerville, Vicar of St. Silas Lozells, states that on Sunday, February 26th, sermons were preached in St. Silas' Church by Rev. D. Brodie in the morning and afternoon, the latter especially to the young, and in the evening by himself; collections, 23l. 13s. 9d. The annual tea meeting took place the following evening, when Revs. D. Brodie and G. Tonge and F. Bourne, Esq., gave addresses. The amount received in the boxes during the past year was 76l., and fifteen new boxes were given out. The Association, from 1868 to 1880, had raised 1752l. 3s. 8d.

Twenty-three sermons have been preached at the following places in a portion of the *Midland District* between Feb. 5 and March 10, viz., Wellington Heath, Thruxton, Kingston, Clent, Putley, Hinstock (first time), Malin's Lee, Norton, Kemberton, and Bromsgrove; and meetings have taken place during the same period at Wellington Heath, Kingston, Worcester (St. Peter's quarterly), Putley, Malin's Lee, Oakengates (new place), Norton, Malvern (half-yearly ladies' schools), Worcester (juvenile), Kemberton, and Bromsgrove.

The Rev. R. Palmer, Association Secretary for the counties of *Cheshire, Derbyshire, and Staffordshire* reports the work done in his district from Jan. 15th to March 14th; he himself having preached the sermons at Yoxall, Ellastone, and Stanton, High Lane, Birkenhead (St. Mark's), Marbury, Stockport (Great Moor), Tittensor, and spoken at the meetings at Stockport (St. Thomas's), Yoxall (drawing-room and general), Mayfield, Derby (All Saints'), Ellastone and Stanton, Rocester, Derby (St. Paul's, St. Andrew's, and St. John's), Walsall Wood, High Lane, Runcorn (with magic lantern), Great Sutton (new parish), Birkenhead (St. Mark's), Liscard (St. Mary's, new parish), Burslem, Marbury, Altrincham (St. George's), Stockport (Great Moor), Chebsey, Ripley, and Handsworth (Holy Trinity); the Rev. L. Nicholson (Vicar of Osmaston) preached the sermons and attended the meeting at Darley Dale, and the meeting at Ironville; the Rev. H. G. Monro the meetings with magic lantern at Baslow, Matlock, Winster, and Matlock Bath; the Rev. H. M. Mosse, sermons at Codnor and meeting at Ripley; the Rev. W. Clayton, sermons at West Bromwich and meeting at Osmaston; the Rev. W. H. Askwith, sermons at Penn; the Rev. G. Litchfield (of Nyanza) at Burslem; the Rev. W. W. Chettle at Toft; the Rev. Canon Saumarez Smith at Altrincham (St. George's); the Rev. Prebendary Scott at Handsworth (Holy Trinity); there have also been sermons at Pinxton, Ironville, and Golden Valley; a meeting at Pinxton and Golden Valley—at the latter the Rev. E. W. Bradstock was the deputation.

In the *Northern District*, sermons have been preached at St. James's, Stockton, by the Rev. W. Morrison; at St. Hilda's, South Shields, Whittenstall, and Wallsend by Rev. Canon Tristram. The latter has also delivered lectures at Sherburn Hill, Stockton (St. Peter's), St. Hilda's Institute, and West Rainton. The Rev. Canon Martin was the deputation at the meeting at Wallsend.

In the *North-Western District*, comprising the counties of *Lancashire, Cumberland, Westmoreland*, and the *Isle of Man*, the Association Secretary states that sermons have been preached at Rawtenstall, Whittle-le-Woods, Newchurch-in-Pendle, Bootle (Christ Church), Ormskirk, Latham, Mossley, Manchester (in three churches), Fence, Great Broughton, Baxenden, Church Kirk, Oswaldtwistle (St. Paul's), Accrington (St. John's), and Scatcliffe (St. Peter's); and that meetings have taken place at Rawtenstall, Whittle-le-Woods, Newchurch-in-Pendle, Bretherton, Bootle (Christ Church), Liverpool (Emmanuel), Ormskirk, Horwich, Haughton, Fence, Manchester (quarterly committee), Chorlton-on-Medlock (St. Stephen's), Great Broughton, Accrington (first Anniversary), Cockermouth (Christ Church), West Seaton, and Camerton.

In *Nottinghamshire* there have been sermons at Sutton, Lound, Scrooby, Lowdham, and Gunthorpe; and meetings at Upton (Rev. A. Hardy, Vicar of

Rampton, the deputation), Hockerton, Bramcote, Ruddington, Lowdham, Gunthorpe, and Chilwell. In *Lincolnshire*, sermons at Louth, Linwood, Tealby, Leverton, Leake, Heckington, Asgarby, Stoke, Skillington, and Colsterworth; and meetings at Louth, Leverton, Leake, Skirbeck, Heckington, Skillington, and Great Ponton. In *Rutlandshire*, sermon at Bisbrooke.

The meeting at Holy Trinity, *Skirbeck*, on Feb. 14th, was the first ever held in that parish for the C.M.S.; the Rev. H. B. Streatfield, Vicar, in the chair, and the meeting was addressed by Revs. J. Scholefield, Canon Disbrowe, and G. S. Streatfield (Louth), and T. C. Garfit, Esq. The Rev. A. Wood, Vicar of Skillington (Hon. District Secretary), preached the sermons and presided at the meeting in his parish; and C. Turner, Esq., of Stoke Rockford, kindly allowed a meeting to be held at the hall, at which the Rector, Rev. F. Jesson, presided.

At *South Leverton*, *Lincolnshire*, sermons were preached by the Rev. W. W. Mason (the Rector), and the Rev. H. Fuller (Association Secretary), on the 12th Feb. At the meeting on the Monday, the Rev. H. Fuller gave a very interesting address on the Society's work in China. The total amount collected was 12l. 11s., being the highest amount yet raised in the parish in one year.

*Hibernian Auxiliary, Northern District.* The Rev. H. Seddall, Secretary, states that sermons have been preached from Jan. 29th to March 5th at Monaghan and Tydavenet, in County Monaghan; at Castledermot and Kinnegagh, in County Carlow; at Dalkey, Stillorgan, and Howth, in County Dublin; and at Rathmolyon, in County Meath.

### NOTES OF THE MONTH.

#### ORDINATION OF MISSIONARIES.

*Punjab.*—The Rev. M. Sadiq, Native, was admitted to Priest's Orders by the Bishop of Lahore on Dec. 18, 1881.

*N.-W. America.*—The Rev. V. C. Sim was admitted to Priest's Orders by the Bishop of Athabasca on September 4.

#### RETURN HOME OF MISSIONARIES.

*Japan.*—Mr. J. Batchelor left Japan on Jan. 20, and arrived in England on March 11, 1882.

*N.-W. America.*—The Rev. J. H. Keen left the Mission in January, and arrived in England in February.

#### DEPARTURE OF MISSIONARIES.

*Ceylon.*—Miss Hall left England for Colombo on Nov. 30, 1881.

*Japan.*—The Rev. A. B. and Mrs. Hutchinson left London on March 15, for Nagasaki.

### REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From February 16th to March 20th, 1882.*

- West Africa.*—Rev. J. A. Alley (Journal, July to Dec., 1881).  
*Yoruba.*—Rev. J. White, Rev. D. Coker (Annual Letters).  
*Northern India.*—Rev. H. M. M. Hackett, Rev. C. S. Thompson, Rev. E. Droese, Rev. G. B. Durrant (Annual Letters).  
*Punjab.*—Rev. W. Rebach, Rev. H. U. Weitbrecht, Mr. C. Matthews (Annual Letters); Account of Visit of Bishop of Calcutta to Peshawar.  
*Western India.*—Rev. G. F. Macartney, Rev. A. Bapuji (Annual Letters); printed Report of Sharanpur Orphanage, 1881.  
*South India.*—Rev. S. Vores, Rev. E. N. Hodges, Rev. J. E. Padfield (Annual Letters).  
*Ceylon.*—Rev. J. G. Garrett, Rev. W. E. Rowlands (Annual Letters).  
*Mauritius.*—Printed Report of Mauritius Native Church Council, 1881; printed Report of Plaisance Orphanage, 1881.  
*China.*—Rev. A. Elwin, Rev. J. Bates, Dr. B. van S. Taylor, Rev. W. Banister, Rev. L. Lloyd, Rev. R. W. Stewart (Annual Letters).  
*Japan.*—Rev. W. Dening, Mr. J. Batchelor, Rev. J. Williams (Annual Letters).  
*New Zealand.*—Rev. J. Matthews, Rev. B. Y. Ashwell, Ven. Archdeacon Williams (Annual Letters).  
*N.-W. America.*—Rev. J. Reader, Ven. Archdeacon Cowley (Annual Letters).  
*North Pacific.*—Rev. A. J. Hall (Annual Letter).



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, February 13th, 1882.*—The Secretaries reported the death of Lieut.-Col. Caldwell, formerly a member of the Committee, and the following minute was adopted:—"That in recording the transference to his heavenly rest of their late friend and colleague, Colonel Caldwell, the Committee would thank God for the upholding and sanctifying grace by which their departed brother was enabled to maintain a consistent profession in the varied scenes and circumstances of his life; they would gratefully call to mind the help he rendered to the Society's work in North-West America when in high authority in Rupert's Land, and afterwards for several years by his assiduous attendance, his wise counsels, and his kindly Christian spirit in the Committee-room; and they would express their deep sense of the loss they sustained when at length his age and growing infirmities deprived them of his co-operation."

The Secretaries also reported the recent deaths of Miss Mills, of Russell-square, an annual subscriber of 100*l.* to the Society, and the Rev. Gerard Smith, formerly Vicar of Osmaston; both of them old and attached friends of the cause.

A Report was presented from the Sub-Committee charged with inquiring into the tenure of the Society's landed property in the various Missions. It was agreed that the offer kindly made by Sydney Gedge, Esq., and P. V. Smith, Esq., to go through the register of property in detail, be accepted, and they were requested to submit any proposals they might have to make to the Committee.

A Report was presented from the Henry Venn Sub-Committee, recommending the following grants for the year 1882:—To the Sierra Leone Native Church, 90*l.*; to the Niger Church Fund, 60*l.*; to the Madras Native Church Council, 20*l.*; to the Tinnevely Provincial Church Council, 35*l.*; to the Travancore Provincial Church Council, 20*l.*; to the Provincial Church Council of the Telugu District, 15*l.*; to the Mauritius Native Church Council, 30*l.*; to the Sierra Leone Native Missionary Association, 100*l.*; to the Punjab Native Missionary Association, 20*l.*; to the Gorakpur Native Missionary Association, 20*l.*; to the Meerut Native Missionary Association, 8*l.*; to the Agra Native Missionary Association, 8*l.*; to the Allahabad Native Missionary Association, 8*l.*; to the Lucknow Native Missionary Association, 8*l.*; to the Jabalpur Native Missionary Association, 9*l.*; to the Tamil Cooly Native Missionary Association, Ceylon, 10*l.*; to the Cotta Native Missionary Association, Ceylon, 15*l.*; and to the Fuh-Chow Missionary Association, China, 25*l.*

Letters were read from the Rev. Canon Bell, and other friends at Cheltenham, with regard to the disposal of 70*l.* paid to the account of the Cheltenham Auxiliary from the St. John's Association in that town, as proceeds of a sale of work at a fancy fair, which had caused some division amongst the Society's friends there, and asking the opinion of the Committee on the subject. The following resolution was adopted:—"That this Committee consider that it is not possible for them to enter into the motives with which, and sources whence, contributions are remitted to them through Local Associations; but under the very special circumstances of the case referred to them by the Treasurer and Clerical Secretary of the Cheltenham Association they are unwilling to decline expressing an opinion thereon. The Committee understand that the sum of 70*l.* paid into the account of the Cheltenham Association is the proceeds of an annual sale of work for the Society.

Under such circumstances they feel that it would be unjust to those who have contributed their work to decline the money raised by its sale, even though the circumstances connected with the sale have provoked adverse comment. Without stepping beyond their province to express any opinion on those circumstances, the Committee take this opportunity to put on record their own decided conviction that it is of the greatest importance that the modes used for collecting funds for the Society should be free from all appearance of worldliness, and be of such a character as is calculated to gain for the Society that intelligent sympathy and prayerful co-operation which are to it of vital moment."

The Secretaries reported a gift from the editor of the *Girl's Own Paper*, of a large parcel of *housewives* for the use of Missionaries, which had been sent in to that paper in a prize competition. The Committee directed that the gift be acknowledged with thanks, and that steps be taken for their distribution amongst the Society's Missionaries.

*Committee of Funds, February 14th.*—The Central Secretary reported the annual meeting of the Association Secretaries held on January 18th, 19th, and 20th, stating that the reports read were generally of a hopeful character, and showed that the work throughout the country had been well sustained, even in the agricultural counties where both clergy and laity had suffered so severely, and that the development of the Honorary District Secretary system was spoken of in very encouraging terms.

The Committee took into consideration the importance of developing Juvenile Associations, and other branches of home work, by promoting the use of the magic lantern kindly presented to the Society by Mrs. Henry Wright, giving addresses in Sunday-schools, &c., fostering Juvenile Associations, and seeing that the publications of the Society were made known. After full discussion it was resolved to appoint an Assistant Central Secretary for this purpose, to work under the Rev. Henry Sutton, and Mr. E. Mantle was appointed to the office.

*Committee of Correspondence, February 21st.*—Reports were presented from the Sub-Committee in charge of the India Missions, detailing various arrangements made by them. In particular, they had had before them appeals for additional Missionaries for the Santal Mission, in consideration of the return home on sick leave of the Rev. J. Tunbridge and the Rev. F. T. Cole, and the removal of the Rev. A. W. Baumann to Bhagalpur; and for St. John's College, Agra; also an appeal for a European Missionary for Fyzabad, for whom the Rev. G. B. Durrant had earnestly pleaded through the Rev. E. H. Bickersteth. The Sub-Committee had agreed to defer the consideration of these requests until the next location of Missionaries. They recommended a grant of 400*l.* to the Boys' Boarding-school at Batala, now carried on by the Rev. F. H. Baring, in consideration of his long and valuable services, and the considerable sums of money he had laid out in furtherance of the Society's work in the Punjab. They further recommended a grant for house rent and maintenance of a catechist in connexion with Mr. Deimler's Mohammedan Mission at Bombay, the importance of which they felt very strongly. These recommendations were adopted.

The purchase of 120 copies of the Arabic original of the *Apology of Al Kindy* was sanctioned, on the recommendation of Sir William Muir, for distribution in the Society's Mohammedan Missions.

The Rev. W. J. Richards, just returned from the Travancore and Cochin Mission, was introduced to the Committee, and conversation held with him

on the prospects of the Mission, in which he had laboured since 1871. Mr. Richards spoke of the work carried on in the Cambridge Nicholson Institution, of which he had been the Principal for several years past, and in which were trained the Native agents for the Native Church and for the Mission, some twenty-five students being at present in connexion with it. He also drew attention to the great importance of the Society supplying funds to a larger extent than at present for labour amongst the Pulayan caste, from which large accessions might be expected if there were only the means for employing Native agents to shepherd them. The Committee promised to give consideration to this subject at the earliest opportunity.

The Rev. S. Coles, who had recently returned from Ceylon, gave interesting information to the Committee respecting the Mission in that island. Mr. Coles spoke hopefully of the future relations between the Bishop and the Society. He thought that the development of the Native Church was proceeding satisfactorily, though there was a difficulty in procuring suitable men as Native pastors and evangelists. There had been numerous conversions among the Singhalese of the Central Province during the last ten years, and the work still seemed going forward. The visits of the so-called Theosophists, or European Buddhists, had caused at first great excitement, but he did not think any permanent results would ensue from it.

*Committee of Correspondence, March 7th.*—The Secretaries submitted a scheme for the future management of the New Zealand Mission, which had been prepared in consultation with Arthur Mills, Esq., V.P., who had lately visited that Mission, and with J. Stuart, Esq., brother of the Bishop of Waiapu. The scheme provided for the appointment of a Mission Board, consisting of the three Bishops of the Northern Island, three of the other Missionaries of the Society, and three laymen; for the consolidation of the Society's annual grants from its general funds to the New Zealand Mission, which should consist in future of the allowances of the present European Missionaries, and of a lump sum for all other purposes, to be administered by the Board, and to be 1000*l.* for the first year; for the addition of 100*l.* to the lump grant on each occasion of the withdrawal of a Missionary from the effective staff; for the diminution, on the other hand, of the lump grant annually by 50*l.*; for the cessation of the whole grant (excepting certain allowances) at the expiration of twenty years; and for the administration by the Board of the Society's landed property in New Zealand, and its ultimate transfer to the Board on conditions to be hereafter arranged.

The Rev. Dr. S. W. Koelle, being in attendance, referred to the literary labours of himself and Ahmed Tewfik Effendi, and stated his strong conviction that Mohammedanism had now sunk so low as to be peculiarly open to Christian effort, and that special exertions should be put forth for missionary work in Mohammedan lands.

The Rev. J. Hannington, M.A., Minister of St. George's Chapel, Hurstpierpoint, having offered himself to the Society for the work in Central Africa, the Committee cordially accepted his offer, and appointed him to the Victoria Nyanza Mission.

The Sub-Committee in charge of the China Missions presented a Report urging the need of an additional Missionary for the Fuh-Chow Mission, to assist the Rev. R. W. Stewart in the Theological College. It was agreed that the question be considered at the next location of Missionaries.

The Sub-Committee in charge of the India Missions reported the retire-

ment of the Rev. E. Champion from Jabalpur, after twenty-four years' service, he having accepted an incumbency under the Bishop of Tasmania.

Reports were presented from the Sub-Committee in charge of the Africa Missions, detailing various arrangements made by them. Several questions connected with the West Africa Mission were reported to be in suspense pending the appointment of a new Bishop of Sierra Leone. With reference to the Niger Mission, the Sub-Committee reported that Archdeacon Henry Johnson had forwarded a scheme for a Native Agents' Widow and Orphan Fund, which had been referred to the Finance Committee, to be carefully compared with the rules for similar funds in India. The Sub-Committee recommended that Bishop Crowther's Ibo Vocabulary be submitted to the Society for Promoting Christian Knowledge for publication, which was agreed to. With reference to East Africa, the Sub-Committee reported letters received from the Rev. W. S. Price, urging the importance of two additional missionaries being supplied, as well as an efficient schoolmaster and a qualified medical man; also that the Rev. T. L. N. Causton, Vicar of St. Matthew's, Croydon, had offered to guarantee the sum of 320*l.* per annum for three years for the Extension Fund, as a contribution from the Croydon Association, to maintain a Medical Missionary at Frere Town. It was agreed to send out a fully qualified Medical Missionary to Frere Town, if a suitable person could be found, in addition to the schoolmaster already sanctioned, in order that the Revs. W. E. Taylor and A. D. Shaw might be set at liberty for missionary extension in the interior.

## Contribution List.

*In the following list of receipts from Feb. 11th to March 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5*l.* and upwards, and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			
Bedfordshire: Chalgrove .....	7	7	0
Clophill .....	3	8	0
Tempstord .....	6	18	5
Woburn .....	54	5	10
Berkshire: Wallingford .....	100	0	0
Wokingham: St. Paul's .....	11	16	0
Buckinghamshire: Great Missenden .....	21	11	6
Penn Street .....	5	13	10
Upton-cum-Chalvey .....	49	16	4
Wootton .....	4	10	9
Cheshire: Baddeley .....	6	12	6
Lymm .....	7	2	1
Middlewich .....	4	18	8
Wheelock .....	4	5	0
Cornwall: Liskeard .....	4	7	2
Maker .....	6	0	0
P. datow .....	17	15	0
Perranzabuloe .....	2	8	0
Rame .....	3	18	2
St. Austell .....	27	8	6
St. Columb Minor and Cranstock .....	6	3	5
St. Ludgvan .....	10	6	
Trenglos, &c. ....	1	1	0
Cumberland: Cockermouth .....	21	8	2
Keswick .....	14	4	1
Wigton District .....	4	8	6
Workington .....	10	4	0
Derbyshire:			
Derby and South Derbyshire .....	300	0	0
Brailsford .....	2	2	0
Dove Valley, &c. ....	34	8	2
Long Eaton .....	7	14	6
Osmaston .....	51	6	5
Swadlincote .....	8	15	2
Devonshire: Devon and Exeter .....	200	0	0
Pilton .....	6	9	0
Totnes .....	40	0	0
Dorsetshire: Blandford .....	24	14	3
Buckland Newton .....	2	13	0
Haselbury Bryan .....	16	2	9
Long Bredy .....	47	0	0
Lyme Regis .....	7	15	1
Minterne Magna .....	2	3	0
Weymouth .....	180	0	0
Woolland .....	4	4	0
Durham: Gateshead .....	65	0	0
Essex: Chelmsford .....	100	0	0
Clacton-on-Sea, &c. ....	65	1	4
Forest Gate: All Saints .....	7	6	10
Grays .....	6	0	8
Lindell .....	3	7	7
Stratford .....	2	8	
Walthamstow .....	25	0	0
Woodford Wells .....	15	0	0
Gloucestershire: Forest of Dean .....	30	0	0
Meysey Hampton .....	10	0	0
Stroud .....	130	0	0
Hampshire: Botley .....	26	6	5
Bournemouth: St. Michael's .....	1	1	0
Farnborough and Cove .....	25	3	4
Lymington .....	26	18	1
Southampton, &c. ....	130	0	0
Winchester, &c. ....	150	0	0
Isle of Wight: Carisbrooke .....	8	7	0
Sandown .....	40	0	0
Hertfordshire: Herts Special Fund .....	5	0	0
East Herts .....	250	0	0
St. Alban's: St. Peter's .....	4	4	0

Watford: St. Andrew's.....	9	4	7	Old Hill.....	71	4	9
Kent: Beckenham: Christ Church.....	25	0	0	Bugeley.....	1	1	0
Bexley.....	14	0	0	Beighford.....	7	13	1
St. John's.....	36	1	4	Shareshill.....	22	2	8
Bickley.....	20	17	0	Smethwick.....	5	5	0
Gravesend: St. James'.....	20	2	8	Wolverhampton: St. Luke's.....	6	5	10
Lamorbey: Trinity Church.....	17	0	0	Suffolk: East Suffolk, &c.....	600	0	0
Northumberland Heath.....	5	13	6	Aldringham.....	48	17	2
Sevenoaks, &c.....	100	0	0	Barham.....	3	10	0
Sidcup.....	50	0	0	Mutford and Lothingland.....	100	0	0
South Kent.....	26	12	11	Surrey: Bermondsey: Bishop Sumner's			
Sydenham: Holy Trinity.....	30	0	0	Mission Church.....	2	6	0
Tunbridge Wells.....	353	12	11	Brixton: St. Matthew's.....	100	0	0
Woolwich Ladies.....	47	18	10	Brixton Rise: St. Saviour's.....	18	9	3
Lancashire: Bretherton.....	9	16	4	Camberwell.....	1	11	6
Eccleston.....	7	5	7	Clapham: St. Paul's Juvenile.....	34	7	0
Horwich.....	29	3	7	Clapham Park: All Saints'.....	36	10	4
Lancaster, &c.....	65	0	0	Conladon.....	15	9	5
Liverpool, &c.....	500	0	0	Croydon.....	249	5	3
Manchester, &c.....	1800	0	0	Ewell.....	72	2	0
Ramsbottom: St. Andrew's.....	10	0	0	Farncombe.....	7	18	1
Whittle-le-Woods.....	16	16	0	Gipsy Hill: Christ Church.....	110	9	7
Leicestershire: Bottesford.....	19	19	8	Godstone.....	7	11	5
Gaulby.....	4	13	4	Kew.....	9	6	4
Melton Mowbray.....	26	13	11	Kingston, &c.....	25	0	0
Sheepshed.....	2	9	6	Kingston Hill: St. Paul's.....	42	14	3
Lincs: Inshire:				Lambeth: St. John's, Waterloo Road.....	41	3	5
Gainsborough: Parish Church.....	10	16	2	St. Mary's.....	6	5	2
Grantham.....	25	0	0	St. Stephen's.....	50	0	2
Willoughton.....	16	0	0	Merton.....	10	12	10
Middlesex: City of London:				Mitcham: Christ Church.....	19	18	2
Holy Trinity, Gough Square.....	1	10	6	Newington: St. Andrew's.....	2	15	5
Bethnal Green: St. James the Less.....	8	4	7	St. Matthew's.....	11	18	11
Bow: Parish Church.....	20	3	8	Richmond.....	15	12	2
Brixton, North: Christ Church.....	135	11	0	St. Mary's, Clarence Street.....	2	10	10
Ealing: St. Matthew's.....	8	15	0	Shackleford: St. Mary's.....	54	9	9
Finchley: Holy Trinity.....	2	2	0	Southwark: Holy Trinity.....	1	12	0
Fulham: St. Andrew's.....	2	18	7	St. Saviour's.....	8	0	0
Harrow Weald: All Saints'.....	14	7	2	Streatham: Immanuel Church.....	30	12	9
Highgate: St. Michael's.....	67	9	8	Stockwell.....	9	15	8
Highgate Rise: St. Anne's.....	19	10	11	St. Michael's.....	94	5	7
Hornsey: Parish Church.....	22	1	9	Surbiton: St. Matthew's.....	6	1	0
Islington.....	400	0	0	Thames Diton.....	18	17	8
St. John's, Upper Holloway.....	76	13	9	Titey.....	5	16	2
Limehouse: St. Anne's.....	10	0	0	Wandsworth.....	63	3	11
Lower Edmonton.....	9	4	6	Wimbledon.....	81	0	10
Muswell Hill: St. James'.....	32	9	9	Wonsesh.....	4	18	5
New Brentford.....	9	5	4	Sussex: Brighton, &c.....	6	10	0
New Southgate: St. Paul's.....	30	0	0	Cowfold.....	15	14	9
North Bow: St. Stephen's.....	33	9	11	Eastbourne.....	225	0	0
Old Ford: St. Paul's.....	13	18	0	Hastings: St. Matthew's, Silverhill.....	56	2	9
Paddington.....	356	6	8	Lindfield.....	7	16	5
St. Marylebone: All Souls'.....	231	14	5	Mark Cross.....	36	15	9
Stepney: St. Benet's.....	12	18	9	Rye.....	18	18	9
Twickenham: Holy Trinity.....	20	6	2	Warwickshire: Atherstone.....	57	1	5
Monmouthshire: Abergavenny.....	44	8	7	Birmingham, &c.....	500	0	0
Norfolk: Banningham.....	2	9	2	Leamington.....	397	4	3
Northamptonshire: Hartwell.....	2	0	9	Wixford.....	1	6	11
Higham Ferrers.....	3	0	0	Westmoreland: Brough.....	26	8	4
Roads.....	2	16	3	Windermere.....	16	4	0
Northumberland:				Wiltshire:			
North Northumberland.....	81	13	3	Chippinham and Neighbourhood.....	3	3	0
Nottinghamshire: Mansfield.....	15	7	3	Corsham.....	44	15	0
Nottingham.....	900	0	0	Evesham.....	20	7	10
Seriby.....	7	16	9	Lyddington and Wanborough.....	17	10	8
Oxfordshire:				Worcestershire: Bewdley.....	19	7	0
Banbury and North Oxfordshire.....	48	0	0	Clent.....	29	1	1
Oxford, &c.: St. Peter-le-Bailey.....	88	2	3	Tardebidge.....	7	6	0
Shropshire: North-West Shropshire.....	7	0	0	Wolverley.....	41	0	2
Brosely.....	26	11	1	Yorkshire: Aldborough.....	1	0	0
Hinstock.....	5	2	2	Bardsey.....	40	10	0
Wem.....	102	9	4	Beverley.....	319	12	3
Somersetshire: Bath, &c.....	200	0	0	Bilton.....	4	0	9
Brent Knoll.....	2	17	7	Bingley.....	30	0	0
Bridgwater.....	61	6	8	Bradford: Parish Church.....	8	3	0
Clevedon.....	42	14	4	Earls-Heaton.....	4	5	6
Long Sutton.....	9	1	3	Harrogate.....	200	0	0
Pilton.....	30	0	0	Hollerness.....	33	10	7
Staffordshire: Alrewas.....	2	4	0	Inwrow-cum-Hainworth.....	6	17	1
Bidduloh.....	17	6	1	Killinghall.....	7	17	6
Brierley Hill.....	18	11	4	Knarborough.....	60	0	0
Chebsay.....	2	6	0	Leathley.....	3	8	10
Coven.....	9	7	5	North Cave.....	7	0	0
Darlaston: All Saints'.....	9	0	0	Tickhill.....	12	12	0

Wales.....	46 0 0	Long Ditton Sunday-school, by Miss Crowther.....	11 6
Wetherby.....	9 13 11	Lower Walmer Juvenile Association: Christmas Tree, by Miss Sharpe.....	2 2 0
<b>ASSOCIATIONS IN WALES.</b>			
Anglesey: Beaumaris.....	3 0 0	Members of Mrs. H. C. Watson's Bible-class, Croydon.....	1 0 0
Brecknockshire: Crickhowell.....	37 10 2	Sanders, Miss, Teignmouth ( <i>Miss. Box</i> )..	1 0 0
Gloucestershire: Gloucester.....	10 5 3	Sewing Society in Northumberland, by Mrs. T. R. White.....	2 0 0
Llyswen.....	1 15 0	Teachers and Scholars of the Whitecross Street Mission School, by Miss Hastings.....	3 4 1
Carmarthenshire: Carmarthen.....	20 0 0	Tower Street, Seven Dials, Mission School, by W. Frohlich, Jun., Esq.....	1 12 6
Carnarvonshire: Port Dinorwic.....	4 10 0	Vine, Miss C., Highbury Hill.....	13 0 0
Denbighshire: Ruabon.....	6 6 9	Watson, Miss L., Westbourne Park.....	5 14 0
Wrexham.....	30 8 3	Young Men's Missionary Association, Messrs. J. and R. Morley's, by Mr. T. A. Blest.....	5 0 0
Flintshire: Nannerch.....	5 10 3		
Rhyl.....	41 14 1		
Glamorganshire: Flemingstone.....	14 10 0		
Llanharan.....	1 10 0		
Montgomeryshire: Churchstoke.....	12 8 5		
Llanllwchaearn.....	2 17 0		
Pembrokeshire: Lamphey.....	1 0 0		

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Amica.....	100 0 0
An Officer's Daughter.....	5 5 0
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Butler, Henry, Esq., Chipstead.....	5 0 0
Crabtree, the Misses, Haleworth.....	50 0 0
E. S. N.....	500 0 0
Fraser.....	50 0 0
Friend.....	500 0 0
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Greville, Rev. E. S.....	50 0 0
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S. M. H., Gold Chain.....	7 5 0
Thankoffering for continued mercies.....	25 0 0
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Hodgson, late Miss Mary, Cockermouth: Exors., John Elim, Esq., and John Musgrave, Esq.....	100 0 0
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M. S., for Persia.....	5 0 0
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**VICTORIA NYANZA FUND.**

Friend.....	10 0 0
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The Secretaries thankfully acknowledge the receipt of the following Parcels for the Missions:—

- From Mrs. Cramer Roberts, Onslow Gardens, for West Africa.
- From Rev. C. Lane, Sandbach, Cheshire, for Abokuta.
- From Working Party at Grange School, per Miss Linthorne, High Hall, Wimborne, for Faji.
- From Mrs. Dixon, Frankham, Tunbridge Wells, for the Amritsar Orphanage.
- From the St. James' Working Party, Edgbaston, Birmingham, and the Misses Muspratt, Clapham, for the Agapara Orphanage.
- From Miss Gunning, South Street, Thurlow Square, for N.-W. America.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1882.

## ON THE OPIUM QUESTION.



VER since the first institution of the *Church Missionary Intelligencer*, the Society has, through its medium, continuously\* protested against the sin incurred by England in the opium traffic with China. Repeated articles have kept attention fixed upon a subject which, in the eyes of the Society, has been accounted a national sin.

Two years have now elapsed since we have directly handled the opium question in our pages. Not that we have been indifferent to it, nor that our opinion has been shaken in the formidable obstacle which it presents to the preaching of the Gospel by our missionaries in China. It is impossible to maintain that we do not come before the Chinese in a two-fold aspect. We profess to stand up in their great cities the preachers of a more exalted and ennobling religion than was ever dreamed of in their philosophy, the exponents of a morality before which that of Confucius and Mencius is weak and insignificant, as lacking the sanctions which ours possesses: we come to them as the commissioned teachers of the way of salvation, and the proclaimers of Him in whose name only men can be saved. These are high pretensions; it would hardly be possible in the light of eternity to imagine a more glorious rôle than that with which we are charged, unless Christianity is a dream and the Author of it a delusion. It would be to be expected and to be condoned, that in the case of those who are after all not angels but men, there should be symptoms of human infirmity and discrepancies between faith and practice. As all Europeans are avowedly not missionaries, so there might well be differences among them symptomatic of a lower standard and inferior aims. The heathen would be quite shrewd enough, especially a people like the Chinese, to understand and to discount all this without serious detriment to the holy cause we profess to advocate. But if ever there was a realization of the Horatian line—

*Desinit in piscem mulier formosa superne—*

it is in the presentation of England as a Christian nation to China. In the one hand we have Bibles, in the other balls of opium. For a long period the Christian smuggler was a more familiar object to the Chinaman than the Christian missionary. By dint of wars and rumours of wars, what was long his clandestine traffic has been forcibly legalized, and one offensive feature has, in a certain sense, been

\* Cf. *C. M. Intelligencer* for 1852, 1857, 1859, 1874, 1876, 1880, and *C.M. publications generally and passim.*

subdued. What used to be smuggling, not much differing from piracy, is now reputed to be legitimate commerce, and by the law of nations must, we suppose, be so esteemed. Perseverance, with the free use of arguments more powerful than words, has accomplished this transformation. There is evidently a disposition to forget that our attitude towards China in this matter has not always been what it now is. A long and uncomfortable period is very lightly passed over by opium apologists, who would fain persuade themselves that all our relations with China have ever been those of strictly honourable commerce mutually beneficial and agreeable to both parties. Warren Hastings, however, in his day, had none of the fantastic scruples which so sorely embarrass his successors. When he started the opium traffic, he set about it with the thoroughness and unscrupulousness which distinguished all his transactions. He was as careful over the formidable character of the armament of the ships carrying the drug as was ever buccaneer in the Spanish Main. His preparations show as distinctly that he anticipated opposition to his designs, as that he had not the slightest intention of being diverted from them by any opposition China could make. For very many years the example which he set was most relentlessly followed. In the remarks which we are about to offer, the writer of the article takes upon himself the responsibility of particular arguments and expressions, while at the same time he holds the conviction that the general purport is in strict accordance with the undeviating line of policy of the Society on this important topic.

It has sometimes been made a charge that Christian Missions in China have met with indifferent success. Even if we granted the proposition, which is, we think, an unfair view of the matter, yet the recent introduction of genuine Christianity must be considered, while the difficulties under which the preaching of the Gospel has laboured have been of the most extreme character; we must consider also the hybrid spectacle that we present to the Chinese, from the highest to the lowest. For years the authorities have been declaiming against our practices and fulminating edicts against them,\* still we have been persevering in our courses. Without asserting for a moment that all Chinese opposition has been sincere, and that there has not been, on the part of subordinate officials, connivance at our doings, it is most idle to say that there has not been a large amount of official protest in the highest quarters, a great deal of which has been genuine. It is again idle to assert that the Chinese authorities are not even now, in manifold ways, manifesting repugnance at our opium dealings. We may appeal, if we like, to the vast amount of the drug we manage to import into the country, but we cannot truthfully maintain that the consent given is not reluctant and extorted. No impartial person would pretend to say that without a considerable amount of strong diplomatic pressure our commercial relations with China would be on their present footing, especially as

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\* For a collection of these edicts, see *Friend of China* for October, 1881, &c. They were originally supplied to the American Minister in Peking.



regards the important item under consideration. The treaties made by China with America and Brazil, containing stipulations for the non-importation of opium by those countries, are a sufficient proof of the animus of Chinese politicians. Who will pretend to say that there would not be similar stipulations inserted in treaties with ourselves, if there was the remotest prospect of the attempt being successful? Fear of our power and of our determination to have our own way may reasonably be assumed to be the key-note of the submission yielded by China to us on this opium question.

The closer we look into the question the more apparent it is that throughout we have been the dictators of terms which have been accepted with more or less of visible reluctance by the Chinese.\* Although that empire is a vast one, it never has been able to cope with us; even therefore where there has been acquiescence the moral responsibility rests with us for the general tenour of treaties made. We would wish this to be properly understood. To a casual or superficial observer it might seem that we were doing no serious wrong to the Chinese when they themselves were consenting parties to it. In all this there is, of course, plausibility—perhaps something more; but it would be difficult to rebut the force of a Chinaman's answer if he could or would quote Shakespeare—

My poverty, but not my will, consents.

Without going back upon the history of past transactions, military and diplomatic, with which the public may be tolerably familiar, it may be convenient to bring before our readers the history of what is called the Chefoo Convention,† which has now been for some years pending

\* Sir Rutherford Alcock, in his evidence given to the House of Commons' Committee on East India Finance in 1871, replied to questions put to him as follows:—

5809. "Now is there anything in our treaties to force them to take our opium?—Yes, it is put in the tariff of articles of import.

5810. "Then they are bound to allow the forced import of opium?—That was a condition introduced into the treaty which Lord Elgin made.

5811. "Mr. Candlish.] But we do not enforce the purchase?—Not the purchase, but they cannot prohibit the import of opium; it is among the admitted articles on the tariff.

5812. "Mr. J. B. Smith.] Then, notwithstanding that the Chinese Government are so sensible of the demoralization of their people, caused by the import of opium, they cannot prevent our sending it there; we force them by treaty to take it from us?—That is so, in effect.

5813. "The Chairman.] We have forced the Government to enter into a treaty, to allow their subjects to take it?—Yes, precisely.

5814. "Mr. J. B. Smith.] Is it any wonder that the Chinese Government complain of our conduct in that respect?—No, I do not think it is any wonder.

5815. "What should we say if the Chinese imposed the like restrictions upon us?—I think that our answer to them for putting it into the treaty is, 'You cannot prevent its being smuggled, and the lesser evil is to admit it as a legitimate article of trade.'

5816. "But is it not for them to judge of that, and not for us?—No doubt, if two nations are negotiating on equal terms, each should have a voice.

5865. "But suppose the Chinese Government were to say, 'We decline to admit opium, we will not renew the treaty, except on the condition of excluding opium altogether'?—I think they could only do that on the same principle as that on which Prince Gortchakoff declared that Russia would not submit to the continued neutralization of the Black Sea; they must be prepared to fight for it."

† As a fact the Chefoo Convention of 1876 is not yet ratified. Why not? The Chinese have fulfilled their part. The opium clause is the clause unfulfilled by us. In May, 1881, the

between us and the Chinese Government. It is most instructive, as showing the determined manner in which we insist upon forcing opium upon the Chinese, and how, obstinately influenced by this consideration, we refuse to ratify our part of a contract even when the Chinese have executed their part, because we fear that it would embarrass our opium operations. We extract the account from the *Contemporary Review* for April of the present year. It will be convenient for those of our readers who are so much interested in the question to have ready access to it in our pages. It seems that according to Sir Rutherford Alcock, who has received fresh lights upon the opium question and is now speaking with the zeal of a new convert, we never forced the opium trade upon China, although formerly he argued that we had:—

The history of the last ten years, moreover, has not been without its bearing on this question. We have had another convention with China, the Chefoo Convention, also obtained not by actual war but by threats of war. The negotiations were conducted by Sir Thomas Wade, who gives the following account of the means he used to enforce the signing of the convention:—

“If my propositions were acceded to, I would telegraph that with the exception of the indemnity the Yün Nan affair was settled. If they were rejected, the note already written and read, though not forwarded, on the 29th of May, in which the production of the ex-governor Tsen and those with him was demanded, would be presented, and if this demand were then refused, I would withdraw the Legation, and would recommend her Majesty's Government, as in 1860, to demand reparation.”

The starting-point of these negotiations was also the avenging of an insult—namely, the murder of Mr. Margary on a tour of exploration in the most disturbed province of Western China. It is worth while to recall this fact in order to remind ourselves that the Chefoo Convention was one inaugurated upon our initiative, and upon which we insisted. Its provisions are threefold: first, the settlement of the Yunnan affair by a full apology and a special mission to London; a full indemnity to the families of Mr. Margary and others, and for the expenses occasioned, and for outstanding claims of British merchants; and, further, the regulation of trade on the Burmese frontier: secondly, concessions by the Chinese in the matter of

Grand Secretary Li, through the Chinese Embassy in England, forwarded a letter, from which we furnish the following extracts:—

“With motives and principles so radically opposite, it is not surprising that the discussion commenced at Chefoo in 1876 has up to the present time been fruitless of good results. The whole record of this discussion shows that inducement and persuasion have been used in behalf of England to prevent any additional taxation of opium in China, and objections made to China exercising her undoubted right to regulate her own taxes—at least, with regard to opium.

“I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly cut off all such revenue in order to stop the import of opium. My Sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects.

“In discussing opium taxation a strange concern, approaching to alarm, has been shown in behalf of China, lest she should sacrifice her revenue; and yet objection and protest are made against rates which could be fixed for collection at the ports and in the interior. The Indian Government is in the background at every official discussion of the opium traffic, and every proposed arrangement must be forced into a shape acceptable to that government and harmless to its revenues. This is not as it should be. Each government should be left free to deal with opium according to its own lights. If China, out of compassion for her people, wishes to impose heavy taxes to discountenance and repress the use of opium, the Indian Government should be equally free, if it see fit, to preserve its revenue by increasing the price of its opium as the demand for it diminishes in China.”—*Friend of China*.

official intercourse, into which it is not here necessary to enter, but which were considered of capital importance by Sir Thomas Wade: thirdly, trade concessions by the opening of four fresh ports to British trade and British consuls, namely, I-chang, Wu-hu, Wen-chow, and Pak-hoi, with other supplementary concessions. In return for this a disputed question about the area of exemption of foreign produce from *li-kin*, or local transit rates, was to be settled, and opium was made the subject of a special arrangement by which it was to be deposited in bonded warehouses, liable both to a tariff duty and to the *li-kin* of the port to be collected by the customs, while the provincial governments were left free to decide the amount of *li-kin* to be collected upon its transit through their jurisdictions. Further, a decree declaring the effect of the treaty was to be posted all over China, and the right was conceded to send British officers for two years into every part of the provinces to see that the proclamation was so posted. This convention was signed on the 13th of September, 1876. Before the end of March, 1877—that is to say, within six months after the conclusion of the convention—the Chinese had carried out in detail all that was required of them by the convention. The apology was sent, the indemnity paid, the formulas of official intercourse were improved, the four ports were opened to our trade, the supplementary concessions were carried out, and by July of that year Sir Thomas Wade was in London. Nearly six years have now elapsed since the date of the convention, yet neither of the stipulations to which we consented, and which were in great measure the consideration for the Chinese concessions, has been carried into effect. Our Government has refused to ratify so much of the convention as imposes obligations on itself, while it has rigidly enforced all that imposes obligations on the Chinese.

The responsibility rests upon the heads of the Foreign Office, the India Office, and the Government of India, in two successive Governments; yet no rational explanation is forthcoming from any one of them. So far as the official explanation is to be gathered from the Parliamentary debate in 1880, it is something of this sort. With all this array of nobility and talent to help them, the Government cannot quite understand the effect of the clause their authorized representative has agreed to: they are afraid that if they give the Chinese the power to regulate the customs duties on opium the Chinese will use the power; and, further, the negotiations backwards and forwards between the Foreign Office and China, and the India Office and India, all take time: the matter is very important, and must be fully discussed: they are doing all they can as rapidly as they can: but do what they may, they cannot quite understand it. And so the matter rests. Well, the ordinary English citizen, who is invited to stand aghast at the insincerity of the Chinese, is much puzzled at all this. And his bewilderment is not diminished when he finds that, in 1879 and before the end of January, 1880, all these points had not only been raised at home, but discussed between Sir Thomas Wade (who was again at his post) and the Prince of Kung; and that the Chinese had undertaken, in order to facilitate matters, not to raise the *li-kin* at the ports for five years, and not to erect fresh transit barriers; and that Sir Thomas Wade had not hesitated to accept this undertaking, and to impress upon the Marquis of Salisbury the duty of carrying out the convention upon these terms. But we are apparently no nearer doing so than we were in 1877. All we do is to jog comfortably along, and chuckle over the insincerity of the Chinese. Five and a half years is a long time to take in arriving at the meaning of six lines of tolerably plain English, even for noble lords who were educated before the establishment of school boards. During this period we have not been altogether inactive: we have managed to understand all the rest of the agreement—all that affected the other side—and we have done something in the way of seeing that it was carried out.

Since we last wrote, considerable and very successful efforts have been made, by those whose peculiar province it is, to urge on the removal of the evils arising out of the opium traffic. The feelings of the country have been extensively roused, and more excitement has been created than by any other philanthropical effort affecting the welfare of injured millions since the extinction of

the slave trade. When we remember that no one of these efforts for the amelioration of humanity has hitherto completely failed, while some have been singularly successful, we are not without hopes that in this case also the cause of humanity and morality will eventually triumph. Our own sympathy with the cause is ardent, because we hold this opium traffic to be one chief obstacle to missionary effort. This is no singular crotchet of an individual. The cry of Chinese missionaries has been long and sustained. They testify unreservedly to the mischief wrought by opium dealing, and the check placed upon their operations by the glaring inconsistency between English doctrine and English practice. But the Chinese missionaries do not stand alone. India also, from which the drug proceeds, has made its protest. A petition has recently been presented to the House of Commons, signed by 338 clergy, missionaries, and ministers labouring in India. It is headed by the Bishop of Bombay, and in most plain language denounces what it terms "the degrading principle that everything is legitimate which appears to promote self-interest." Probably the recent hideous revelations from Burmah may have quickened the zeal of the Indian missionaries, and have stirred them up to efforts against the destruction of a people, so to speak, at their own doors. Now it is, we hold it, preposterous to allege that these missionaries are simply fanatics, who have no concern or interest in the integrity of our Empire and the maintenance of our just sway in India. Nor again, can they be held to be ignorant of the wants and feelings of the millions amongst whom many have spent long lives. It would be more near the mark to say that on moral and social questions their opportunities for correct judgment are superior to those of other men. Their whole lives have been engaged in ascertaining the notions and necessities of the native populations; none can better gauge what are the hindrances to the entrance of the Word of Life. Their ideas on military or political matters, as being things out of their province, might be open to impeachment; but certainly it is not so upon a question of this description. We may therefore look with satisfaction to the progress which this most righteous agitation is making, both at home and abroad. Men of high Christian piety, eminent for ability and often exalted in position, have been gradually led to interest themselves in the matter. They have the power and the opportunity of making themselves heard, and are not slow to contend against the fallacies which have been profusely propounded; fallacies of the most extravagant kind.

But on the other hand, those who are the opponents of interference with the traffic have not been indifferent to the danger in which it is placed. The Romans had a saying, when a battle was desperate, "*Ad triarios ventum est.*" For the benefit of those who may not be familiar with this phrase, it may be stated to be the equivalent of Napoleon calling up his Imperial Guard when the Battle of Waterloo was going against him. For a long period persons in official positions took little or no part in ordinary discussion. It was left to anonymous writers in the Press, or to occasional utterances in Parliament, if any vindication of opium dealing was attempted. The whole force of argument

was left to those who sought the abolition of the evil, so far as the ordinary public was concerned. Recently, however, there has been a marked change of tactics. Instead of having to hunt through blue books for official opinions, there have been sundry vindications attempted, remarkable enough in their way. We cannot venture to hold them positively official, but they certainly proceed from persons in official positions. As they have challenged public opinion in the ordinary fashion, their sentiments are fairly open to criticism.

Sir George Birdwood may be said to have led the way. Are we wrong in holding that he is in the unenviable position of one who has proved too much? In his glowing eulogy upon opium, laudanum, &c., as an indulgence, as contra-distinguished from its medical use under properly qualified advice, he may be said to stand, not perhaps quite alone, but almost alone, in opposition to the overwhelming majority of his medical *confrères*. If his allegations are to be accepted, there is no conceivable reason why, with perhaps the exception of the Burmese, who by some unfavourable idiosyncrasy need to be protected from evils peculiar to them which opium produces, all the rest of mankind should not rush promiscuously to the solaces of opium. As Sir Walter Raleigh introduced tobacco to what is said to be the relief of many maladies, and also for the promotion of harmless indulgence, so Sir George Birdwood might almost claim a similar distinction. Why should not Europeans of all classes, together with Americans, as indeed seems to be the case with the latter, share in the blessings of the new nepenthe? We gather from the statements of an American doctor, that "the first white man in America began to smoke opium in 1868, the second in 1871, and now it is computed that more than six thousand American men and women smoke, and there are opium-dens in all the principal cities. These smokers are not Chinese living in America, but genuine Americans." It is recorded of Dr. Johnson that when he was busying himself in the affairs of Thrane's brewery, and was asked what he really considered the value of the property to be, he answered, "We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice." With this grand prospect from a New World it would be idle to place bounds to the resources of our Indian empire. Glowing visions must fill the minds of those who share Sir George's theories, as to the pecuniary results likely to spring from a new and vast continent taking to the practice of opium-smoking, we presume to allay the nervous irritability superinduced by the feverish habits of American life. At present, however, the American legislature is in a backward condition. Instead of recognizing the boon conferred on the population in endeavouring to secure the most superior products for pure enjoyment, it has taken up much the position of anti-opiumists in this country. It has recognized what it considers this "new vice" as something to be fought against by all the forces of the State. Penal laws have been enacted; opium-shops have been forcibly closed; and already an asylum has been erected in America for the cure of victims! Will Sir George Birdwood admit that there has been a flaw in his

reasoning, or will he brand American legislators as incapable and incompetent persons, ignorant of what is for the true good and the harmless enjoyment of their fellow-citizens? We must earnestly commend this remarkable coming home of Sir George Birdwood's theories to the attention of all interested in this important question. If his views could prevail with mankind generally, there would be next to no limits to the wealth of our Indian empire. If his views are sound we should, as the Scotch say, be "sinning our own mercies," if we did not place every acre susceptible of it under the cultivation of the poppy; thus benefiting the human race and ourselves to the very uttermost.

The next in the field was Sir Rutherford Alcock. We do not care to dwell upon his statements, as his chief business was to confute himself and to blunt the force of his own previous arguments. The position of such an advocate is not an enviable one. It is no business of ours to cast a doubt upon the genuineness of the convictions which have animated him throughout his eccentric course upon this question. But it is obvious that there must be so much glamour of uncertainty resting upon his recent utterances that they cannot be expected to carry much weight with the public: an annotated version of Sir Rutherford Alcock, with a suitable selection at the bottom of each page from his previously recorded sentiments, would be a curious literary production.

The remaining advocates, such as Sir Alexander Arbuthnot in the *Nineteenth Century*, who come before the public with official prestige, are those who, we think far more prudently, rest their defence upon the probable loss to the Indian revenue. In Sir Alexander's contribution there is not much stress laid upon the morality of the question, or the benefit resulting to mankind from opium-smoking. There is of course an allusion to it by way of flourish at the end, or for the sake of appearances, but the real gist of the article is to prove how lucrative the opium trade is to India and England, and how the revenue thence derived has enabled England to execute certain beneficial improvements and reforms in India, which could not otherwise have been attempted. These Sir Alexander enumerates. It may possibly be that the opium revenue has been applied mainly or exclusively to them; but we could not help thinking, when reading his statements, whether the various wars in which we have been engaged with very doubtful success during the period in question, should not also have found a place in his bead roll. The handy resource of opium may have made many military operations more feasible; but possibly this was a point on which, although speech might have been silver, silence was golden. Nothing is therefore urged upon this head as a justifying cause for the maintenance of the opium traffic. So far as it appears from Sir A. Arbuthnot's statement, although, in the opinion of some persons, the source from which the revenue proceeds may be questionable, yet the excellent ends to which it is devoted justify the pains and labour taken by the Indian Government in thus raising a very large income. Our readers will judge for themselves as to the correctness of these views. In a certain sense there is great force in Sir Alexander Arbuthnot's argument; it is in reality the only plea of any value upon which the

retention of opium revenue can be urged. No one, from any foolish or fantastic crotchet, would, with a light heart, set about depriving the people of India of an estate worth from 7,000,000*l.* to 8,000,000*l.* per annum. Nothing but the conviction that intolerable wrong and very serious injury are inextricably bound up with this estate, which is also by no means without being of somewhat hazardous tenure, would have led to the crusade which has been set on foot against it. There is a fallacy in the statement that the people of India would be the people deprived. Opium growing has been stimulated by us English people. Without our active intervention and our energetic and unscrupulous exertions in disposing of the produce, the people of India would have derived little advantage from this estate which we have procured for them by the expenditure of our own blood and treasure. If we had devoted equal energy to developing other sources of Indian wealth, not impossibly even the Hindus would hardly have missed this singular estate which we have endowed them with. As a matter of fact, the most steady and systematic pains have unceasingly been bestowed upon the cultivation of this estate, even when other important interests have been neglected. It is curious, however, while reading Sir Alexander's statements, to notice in other quarters some anxiety about the security of it in the future, and the fresh efforts which are being inaugurated to develop new markets in case the old fail us. The Indian Archipelago, with the vantage-ground of Borneo,\* is apparently to be the theatre for our future operations. If the Chinese markets should, by untoward misadventure, be closed, still some other races appear to be coming forward as hopeful customers. We cannot say whether any experiments have been made to ascertain whether opium would produce upon these races the beneficial effects stated to be the result of the consumption of opium among the Rajputs, or whether the effects would be noxious, as is the case with the Burmese. This is, however, a point to which the attention of Sir George Birdwood might be advantageously directed. At the present moment it is not, perhaps, easy to say whether this proposed new company for the government and exploitation of North Borneo, which has already secured the right to "a monopoly in opium," is meant to take the place of our imperilled intercourse with China. Evidently, however, opium extension enters largely into the counsels of the projectors. We think it important, although no Missions are menaced in which the Church Missionary Society is immediately concerned, that a watchful eye should be kept upon this new development. With this alternative prospect, it is not marvellous that there should be no disposition on the part of Indian financiers to restrict, within diminishing limits, the area of opium cultivation. But when England is proceeding from bad to worse, it is high time to awake out of sleep. Will our intercourse with Borneo

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\* We recommend to the earnest attention of all interested in the opium traffic, a remarkable article, in the *Contemporary Review* for April, by Mr. Fosset Lock. It is not written in missionary interests, or with sympathy for missionary effort. Its line of argument is therefore wholly different from ours; but it discloses ugly facts which will have to be met and answered.

prove a blessing or a curse to the native races there, when we shall have flooded their country with opium?

In the interests then of the Gospel of our Lord Jesus Christ, so far as we are able to discover them, we once again, at a very critical period, record our protest against the active demoralization of Oriental races by our opium traffic. Bibles saturated with laudanum must be doubtful instruments of conversion. We must not be misunderstood. Missionary societies have kept themselves well aloof from connivance at this odious blemish upon our Christian consistency; but it is hardly to be expected that those to whom they address themselves should uniformly make the necessary distinction. In their eyes we are the importers of both. The handle thus afforded to the enemies of the Gospel, who abound everywhere, is only too conspicuous. The most superficial observer can grasp the character of the additional stumbling-block thus placed in the way of the reception of Christianity. We do hope that those who have undertaken the great responsibility of procuring the cessation of this evil will not faint by the way, for most assuredly their cause is a righteous one. Of one thing they ought to be well assured, that they have the hearty and active sympathy of those to whom the extension of the Gospel is dear. Nor is there reason to believe that they will fail in the long run. It would be a disastrous thing for England if, upon the flimsy pleas that have been urged, there should be persistence in a wrong which the whole civilized world exclaims against. We stand alone in this infamy, furnishing to the nations by our conduct only too plausible a motive for asserting that all our endeavours after righteousness are but a mockery, and that our zeal for religion is only a cloak for our covetousness. Who is the lover of his country, who is the Christian Englishman, who would not wish to see the reproach against us once and for ever blotted out? We may not be able to undo or repair the past; but even the Chinese, when they behold us ceasing from sinning against them, might be led to imagine that after all there was some truth and reality in our profession of Christianity, and might be led to inquire what could be the principle leading us to forego unhallowed gains for the desire of commending our faith by our practice. May the time of this not be one of a distant future!

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NOTE.

The following is from the recent Charge of the Bishop of Madras:—

“The mind of England has at last awoken up to the shameful wrong which our Christian nation has for forty years past been inflicting upon China. Protectors of opium-smugglers, we forced the rulers of China, against their earnest protests, and with the powerful argument of our cannon, to open their ports for the admission of the drug, which was to beset and ruin the inhabitants of that vast empire by thousands, but would enrich the Indian exchequer. Missionary and plenipotentiary have hitherto expostulated against the iniquity in vain. . . . But now the public conscience is awake, and we may reasonably expect that China's wrongs at our hands will undergo full investigation; and that, if it should be found needful for righteousness' sake to sacrifice even the whole (which will however probably not be the case) of the opium revenue, our rulers will not hesitate to follow the dictates of justice and humanity, and suffer some inconvenience as retribution for the past injustice.



# THE FUTURE TRIUMPH OF THE GLORY OF GOD.

*An Address delivered at the Nottingham C.M.S. Conference.*

BY THE REV. A. C. GARBETT, M.A.,

*Vicar of Holy Trinity, Southwell.*

"And one cried unto another, and said, Holy ! holy ! holy ! is the Lord of Hosts : the whole earth is full of His glory."—*Isaiah vi. 3.*



**S**MALL, doubtless, is the sphere in which the mass of Christians are called from day to day to move. Almost trivial are or seem to be many of the duties which it falls to their lot to fulfil. To a chosen few only is influence on a large scale commonly given, and even in the case of these much of littleness seems to belong to many of the acts which together make up the sum total of their lives. Acts which to the outward eye are really great and full of results important to their fellows are but few in number. The nearness, moreover, of these little details of the work in which they are engaged tends to give to them such a prominence that they may easily shut out from view objects much larger than themselves—exactly as a little hill which is close before our eyes may easily conceal a lofty mountain. It is no wonder therefore that Christians should oftentimes lose sight in its completeness of that vast sphere of thought and action of which they themselves are only a part, and with which for good or evil the thoughts and acts of every day are inseparably bound. Full of the small but always pressing claims of the duties to which God has called them, they fail to grasp in all its meaning their relation to that amazing plan of redeeming grace and mercy which embraces the world in its circuit, and is as eternal in its origin and in its results as the God from whose fathomless counsels it has sprung. The Divine scheme of Redemption as one magnificent whole is lost to sight in that comparatively little part which in its nearness and absorbing interest presses immediately on our view. It is well therefore at times to stand upon some eminence of the Word of God and to gaze on the past and on the future from a vantage-ground more lofty and more secure than that which our personal experience is able to provide. Such for instance is the close of that Angelic Song which Isaiah in vision was long ago permitted to hear. "I saw the Lord sitting on a throne, high and lifted up, and His train filled the temple. Above it stood the Seraphim . . . and one cried unto another, and said, Holy, holy, holy is the Lord of Hosts : the whole earth is full of His glory." However briefly, it will be well to note that—

1. *The Seraphs sing of the glory of God.* This is what we should expect. The glory of their Creator is the first thought in the heart and mind of such of God's creatures as are at once unfallen and fitted to recognize the perfections of Him who has called them into being. For the creature to seek in itself the objects of its admiration is a sure sign of its mental and moral degradation. As all of grace or power that the creature has comes to it from the exhaustless fountain of its Creator, so, where sin has not entered, to its Creator all returns in a natural and ceaseless flow of praise and adoration. Hence it is therefore that when,

long after the days of Isaiah, a multitude of the heavenly host appear as visitants of our earth, the first accents of the song which reaches the ears of the attentive shepherds are those of praise of God—"Glory to God in the highest." So too the first request in order which the Saviour at once teaches and enables His disciples to pray, and the basis of all the rest, is that their Father's name may be hallowed or adored. Nay, He Himself, in the days of His flesh, speaks after the same manner—"Father, glorify Thy name." A little later He prays for His own glory, but that thereby He may glorify His Father. In proportion, therefore, as the Spirit of Christ reigns in the Christian's soul, does he look out of himself for that on which to fix the eye and heart of love and praise—even to that God the wondrous glory of Whose character is announced in the pages of His Word and displayed in the Mediatorial Person and atoning work of His Eternal Son. This doubtless is the very glory of which the Seraphs' Song is full. It is in no loose and general sense that they use the term. Deep indeed is the wisdom of the mind of God, and marvellous is that creative power by which He carries into act at once the counsels of His will; but it is not in His wisdom nor in His power that His special glory should be sought or found. Far more striking is that spiritual beauty of pardoning mercy and of grace—the beauty of a spotless holiness—which in reply to Moses He declares to be His glory, which gives its brightness to all the provisions of the method of Redemption, and which the wisdom to devise and the power to execute serve only to obey. It is of this that the Seraphs sing. Of this in ages past, so far as we may guess, they had never known—unless indeed the consciousness of their own spiritual nature gave them an indirect yet living proof that such must be, in part at least, the character of their Creator and their God. In any case the Fall of Man gave the occasion for a display of this Divine glory which far exceeded in its splendour aught that they could have known or even guessed before. Age after age has passed, and the display has only grown to them in brightness as it has grown in brightness to those who are the immediate subjects of its action; and as far down the tide of time as the inspired teaching carries us, their adoring gaze is still found to be fixed on that which chiefly riveted it when Isaiah saw his vision. Into the mysteries of Redemption, as an unexhausted spring of holy meditation, St. Peter tells us that the angels stoop down to look. By the Church, says another apostle, in its call into grace and glory, and we may well believe in its missionary enterprise in the world, is made known to the principalities and powers in heavenly places the manifold wisdom of God. And so deeply have they drunk of the very spirit of their Lord and Creator that a Greater than an apostle has told us that a thrill of conscious joy is felt amid the heavenly hosts over one sinner that repenteth. But—

2. *The Song of the Seraphs is prophetic.* This seems to be plain—at least if we have rightly viewed the nature of that glory of which they speak in praise. As Creator, indeed, the glory of God, both then and now and ever since the creative word went forth, has filled the heavens and the earth which He has made. But save to faith it is not so with

respect to that spiritual glory which marks Him as the world's Redeemer in Christ. Even now vast numbers of the human race are in the darkest ignorance on those central truths which are the sum and substance of His written Revelation to man. The truths in their verbal statement only, far more in their saving power, are as yet hidden from the minds and hearts of nearly countless multitudes of those for whom the atoning blood of Christ was shed. To such as yet no display of this glory of God has been actually made. But if this be true now, of course in Isaiah's days it was true with a yet greater emphasis. One nation alone was then possessed of the oracles of God, to one nation alone was the mystery of redeeming love in any way made known, on one nation alone moved the Spirit of redeeming grace. Everywhere else Satan reigned, and even in the chosen race nothing could be farther from the truth which the Seraphs announced than the picture which was almost everywhere presented to the prophet's view. To Israel indeed the glory of God had been declared, but to the lives and character of the nation as a whole the declaration had brought but little change. Save in its records of the past, in the letter of its Scriptures, and in the types of its temple services the land of Israel was far from being full of the glory of the Lord. Yet as such, not that land only but the whole earth is by the Seraphs proclaimed. By way of prophecy therefore with respect to the future, and not by way of statement of a present fact, both Isaiah and his readers must have understood the song. Either by a direct inspiration at the moment, or by an earlier revelation, or by some secret method through which unfallen creatures divine something of the counsels of their Creator, the Seraphs are sure of the future result. The work which God had clearly commenced He would in due course bring to a perfect close. Already, with somewhat of the glance which belongs in its fulness to Him alone, to Whom all things past and future are ever present, a period yet unended of many hundred years, a period which to our ardent faith or it may be hasty impatience seems long, is seen as past, and that for which we all still eagerly look appears to them as though it were actually present. Thus viewed, however, the truth itself is not new to us nor could it be new to Isaiah. It is implied in the first promise of the victory of the Woman's Seed. Far later, in a most noteworthy connexion, God had in words proclaimed by oath that the earth should be full of His glory—an announcement to which Isaiah himself and all the prophets, as Peter long after preached, only added a greater fulness of detail. Of the fact that these times of refreshing are yet in store for the nations, and with them that universal spread or the knowledge of the Lord from which in part they flow, no Christian needs to doubt. All that can be in question is the precise time of their arrival and the special means by which the glorious change will be wrought. A great step was indeed taken when the Son of God descended from His Father's throne, and in the nature which had sinned accomplished His atoning death for human sin, and when on the completion of His work He returned and sent down the Spirit, in Whose strength the first disciples and their successors went forth to preach to the nations

repentance and remission of sins in the name of Him who had been crucified. But far more must be effected before the glory of the Lord has been literally everywhere revealed and all flesh have really seen the salvation of God.

3. *The prophecy of the Seraphs gives strength to faith and hope.* Of all prophecy, whether fulfilled or unfulfilled, this is in great part true. Of prophecy unfulfilled, that is markedly true which St. Paul declares to be one of the purposes for which all Old Testament Scriptures were written, that Christian believers should hold fast their hope—the hope, that is, of the completion in due time of the redeeming counsels of God. It will be found however that here, as in the other means of grace, there is a Divine economy in the popular sense of the term. God gives nothing wastefully. No more is bestowed on us or on our fathers than He judges to be needful. A striking adaptation will therefore often be found between great prophetic announcements and the times when they were made. So it is here. Isaiah himself and the few men of faith who lived in his time must have had before their eyes evils so great that faith might well be feeble and hope well-nigh despair. The record of his own prophecy alone enables us to judge of the degraded state of that chosen people on whose spiritual welfare, nevertheless, the counsels of God had made the religious knowledge of the world at large to hang. Nay, just before and at the time of this very vision the prophet had heard that sentence of banishment which God proposed to carry out on the people whose forefathers He had Himself directly planted in the Promised Land. For a time, at least, the people were to be all removed with all the marks of the divine displeasure. Nothing therefore could seem more hopeless than the prospects of Redemption for Israel and the world. God Himself seemed to be raising a barrier in the way of His own promises—a barrier flowing from His people's want of faith, but a barrier still. The faith of Isaiah might well need some special aids to sustain it under the crushing obstacles to which it seemed exposed. Hence doubtless, in part, the reason of the vision. The prophet should draw faith from the air of certainty which breathed in the Seraphs' Song, and with eyes turned from the desolations of earth to the counsels of heaven, he might await with calm assurance the final triumph of the glory of God. Hence doubtless, in part, the announcement that in the midst of and in spite of the general woe a remnant should be preserved, the holy seed should not completely perish, the slender line of the true children of God should be still maintained in whose certain growth hereafter all the promises of God should be made good. The sap of the tree might be hidden in the hewn-down stump, but the sap was left still. So long ago, as we have seen, at a time of similar hopelessness, as things would seem to the natural eye, God had sworn to Moses, "As I live, the earth shall be filled with My glory." Sentence of death had been passed on the generation He had brought out of Egypt. For forty years at least the entrance into Canaan was delayed. The unbelief of Israel had stayed the counsels of God. Yet for all this, to unbelief should not be given the final triumph. God, in the depth of His wisdom and in the sublime

consciousness of His resistless might, could well afford to wait. The victory should still be His. To the Christian Church of to-day the lesson is not less clear than it was to Moses and Isaiah of old. Great, doubtless, are the evils which we are called to face. In countries nominally Christian, hardly less than in countries avowedly heathen, the sight is such as may well enfeeble all but Christian faith and smite with languor all but Christian hope. Yet in fact there is much to encourage. The counsels of God, since the days of Moses and Isaiah, have not only been revealed more fully but have also been more largely carried into act. Advance has certainly been made. Though the Seraphs' Song is still prophetic, yet under our very eyes God's prophecy has ripened into history. Though at present they are far from that general knowledge and acceptance of the Messiah which is everywhere in the Prophets foretold, yet out of all the civilized and out of many of the heathen nations large numbers have been called from darkness into light—the first-fruits to the glory of God's grace of the harvest which is yet to follow. To us of these latter days have been given not merely the promises and oath of God, but visible seals of both which should be more than enough to kindle hope and nourish faith.

Finally, if this be so, it is easy to see the added zeal and courage which every Christian should derive in the missionary work of the Church. To work we are led at once by an ardent faith and buoyant hope, and to work we are all called. As instruments in God's hands He has assigned us our place in the carrying out those counsels, which in the times of their gradual execution and the results of their gradual fulfilment are all foreknown and fore-arranged for the highest glory of His Name and the greatest blessing of His creatures. More than instruments we cannot be, unless we cease to be men; less than instruments we need not be, unless we cease to be Christians. Such was Enoch in the earliest period of man's history, such Abraham at a later date, such was Isaiah and the company of prophets, such was Paul and the college of apostles, and such may be every man and woman who is in Christ. Not insensibly, as the brute materials which God creates and moulds as He pleases—not reluctantly, as in spite of themselves He bends the impenitent and unbelieving into the channel He marks out for them; but consciously, as those who have the mind and Spirit of Christ, will Christian believers by prayer, by conference and by self-denial strive to the utmost in their several spheres to hallow their Father's name, to advance the coming of His Kingdom, and to do His will on earth as it is done in heaven. Small may be the sphere, trivial the single acts of many a Christian life, yet the sphere and the acts which are wrought in it are a part of the pre-destined plan of God—by subtle links which only the eye of the Allseeing can trace they are bound up with His present glory and the future triumph of His Gospel—they contribute sometimes much, but always something, which in the freeness of His grace it has pleased Him to make essential to the inbringing of the blessed time when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

## THROUGH THE BOLAN PASS TO QUETTA.



THE journey described in the following narrative was taken by our devoted missionary at Hydrabad in Sindh, the Rev. George Shirt, at the request of the Bishop of Lahore. "The request," he writes, "was so opportune, yet so unexpected, and so much in accordance with a longing desire of my own for some time past, that I could not but regard it as from the Lord. I may mention in passing that I had been very much out of health for about six weeks, and was quite unable to continue my work with any satisfaction to myself, and was moreover contemplating an application for two months' leave. In going I considered that I had four duties manifestly laid before me. To minister to the garrison at Quetta, which at that time was in a somewhat sickly condition; to use all the means in my power to regain health and strength; to speak to the Natives, as opportunities should arise, of Christ and His kingdom; and lastly, to gather such information of a missionary character as should be of use to the Society."

Mr. Shirt's route was in part that described by Mr. Gordon in the journal printed in the *Intelligencer* of Jan. 1881; but it will be seen that he was able to cross the desert lying between the Indus and the Bolan Pass by Sir R. Temple's railway to Sibi, which was not open when Mr. Gordon went.

*Journal of Rev. George Shirt.*

Oct. 10th, 1881.—I left Hydrabad at sunset, having Salah, a Native Christian, and Ramla, my servant, with me. We took leave of Mr. and Mrs. Redman, and of our Native Christian friends and others, who had come to see us off, on the banks of the Indus, and crossed the river in time to catch the mail-train at Kotri for Ruk.

Oct. 11th.—I reached Jacobabad at mid-day, and was greatly astonished to find that I could not proceed to Sibi direct, but had to wait until 10 p.m. I went to see an old friend, with whom I walked through the town almost lost in trees, and paid a visit to the burial-ground. An Englishman told me there was no church or clergyman at Jacobabad, and he did not believe anybody said his prayers. The case is sad enough, but on the last point I had testimony that he was mistaken.

A few old pupils of the Hydrabad Mission School got to know that I was there, and they came to pay their respects. It is a cheering thing to find a lot of these boys doing *well* in life, yet it is necessary to often remind them that they have been taught to do *better*.

The train was punctual, so on a delightfully clear moonlight night we took our seats to travel over the desert—a distance of 100 miles, over a flat, uninteresting tract of land. For a great distance there is no fresh water, this having to be supplied to two or three stations by water-trains.

Oct. 12th.—We arrived at Sibi at 5 in the morning, and to save time I at once set out to see Colonel Fellowes, who commands the station. He was extremely kind, and settled all my arrangements for going up the Pass in person. He objected to my starting by day, and well he might, for by 8 o'clock the heat was great even to me, who have been fairly tempered by this time. I had three mules and a pony formally made over to me by the

Transport Department—not that I had baggage for all these, but, as the kind-hearted colonel said, to save the feet of my men somewhat.

During the day the ragged steep hills of conglomerate, &c., seemed to pour nothing but heat upon Sibi and its surroundings. Formerly there was nothing but an old fort here, but a small town is now rapidly springing up, and the people most to be seen are Hindustanis, Panjabis, Sindhi traders, Afghans, and Beluchis. The prevailing element, however, is Hindustani and Panjabi; and I am told a school is to be opened, of which the vernacular is to be Hindustani. I found two Native Christians here, and heard of two others, both non-commissioned officers in the 8th Bombay Native Infantry. I sent a notice round to the few Christians, European, Eurasian, and Native, to say I would hold a service in the evening in the railway waiting-room. A more unfavourable evening for gathering the people together could hardly have been, for a hot dust-storm began to blow at 3 p.m., and continued until nearly midnight; notwithstanding this there were altogether eleven people at the service, one or two of whom seemed very reluctant to say “good-bye.”

I do not remember ever exercising my ministry under much greater external difficulties, for, apart from this dust-storm, I had to assist in loading my mules just before the service began. The society of mules at any time is none of the best, but to have to load them in a dust-storm, just when one's thoughts should be on more serious things, is decidedly unpleasant. Of the muleteers one was a Sindhi, and from hearing him very frequently spoken to I soon learnt that amongst muleteers “Sindhi” was regarded as synonymous with donkey. This specimen was not less stupid than the rest, but he was at least patient and good-humoured, for he did nothing but smile whether men reviled him or his mules kicked at him. The road is still considered unsafe, so my baggage was to be escorted to Pir Chowky by two Native cavalry men.

*Oct. 13th.*—I rose with the moon and started for Pir Chowky at 2 a.m. by trolly. This was a very easy and pleasant way of getting over the first stage of my journey. The line is laid over a perfect desert for about eight miles, after which I could spot fields of bairi here and there. Two or three villages also lay near the line. We passed a few travellers here and there, but they were all armed. Pir Chowky was reached at daylight, where we rested during the day. There is no town, or village here, only a commissariat station and about twenty sipáhis, and half-a-dozen sawars, i.e. Native cavalry. Being situated close to the entrance of the Bolan Pass, and having an abundant supply of pure fresh water from one of the branches of the Bolan River, which flows close by, it is a convenient resting-place for troops, as well as travellers. To the right of the stream there is a small strip of plain lying immediately under the hills covered over with boulders, but the left bank was gratefully green with grain fields. I sat on the banks of the stream, after having had a good wash in it, for nearly an hour in silent enjoyment. It is nearly seven years since I saw a stream of *clear* water. In Sindh our streams are as muddy as the astmosphere is dusty.

The Natives who came into the camp were all Birohis, there being no Beluchis near here, and they all seemed very poor. One old man asked me a rupee for a fowl, and laughed good-humouredly when I told him the price was beyond my reach. He sold his fowl immediately to a Native for 12 annas. In my last preaching tour in Sindh I bought a much bigger one for 3 annas.

At 11 p.m. we started for Kirta, escorted by two sawars of the Sindh

Horse. Up to Kundiláni (the halting-place in a corner) we had to cross the Bolan eight or nine times; generally it was wide and not more than two feet deep. On this part of the journey the road rises so gently as to be almost imperceptible. The frequent crossing of the stream is not necessitated by the winding of the valley, but from the stream so frequently rushing from one side to the other. In this stage we passed in the clear moonlight a great number of Birohis, on their way from the uplands to winter in the lowlands of Katch Gandava. Their appearance was such as at once to remind me of the gipsy bands whom I remember to have seen in my own country in my early life. Most of the men wear a sword, and carry a shield at their backs, slung so as to be easily called into use; and some few of the better-to-do carry a gun. At Kundiláni there is no village; it is only a convenient halting-place. After passing this corner the pass narrows a great deal, the road rises considerably, the stream is more rapid as well as narrower and deeper, and the hills become almost perpendicular on each side of the road. In two or three places there were unmistakable signs of the streams sometimes sweeping the whole breadth of the pass with great violence. I cannot say how often these violent floods occur, but of the fact of their occurring there can be no doubt whatever, as the boulders most readily testify. Our progress between Kundiláni and South Kirta was very slow, being greatly impeded by the hundreds of Birohis, who with their flocks, herds, and tents were again and again bringing us to a standstill, because they took up the whole path.

*Oct. 14th.*—South Kirta was reached just as day began to dawn on the mountains. Here we parted with our mounted escort, and rested until 2 o'clock in the afternoon. South Kirta is at one end of a large plain bestrewn with boulders, some of them being dolomite, and cut up by numerous watercourses from two to six feet deep. These only contain water during the rains. At other times the weary traveller must not count on getting any during his whole journey over some fifteen miles, except at North Kirta.

At South Kirta the jamadar in command of the station told me the road was very unsafe, and he did not wish me to proceed without an escort, nor with his consent should I go forward in the dark. It was accordingly arranged that we should proceed to North Kirta in the afternoon. This we did, having two foot soldiers to guard and protect us. After rounding the hill about a mile from South Kirta we came upon a Birohi encampment, near which was a poor pony that had been hacked to pieces by some Birohi's sword not long before. We reached North Kirta by 4 o'clock in the afternoon, very thirsty after riding only four miles in the burning sun. Here there are two very small villages, each of which seems to possess a very rude fort. They are reported not to be on very neighbourly terms, so they have some difficulty in arranging for the cultivation of the little alluvial soil to be found in this corner. We reached Bibi Náni, nine miles from North Kirta, about 8 p.m., and I at once occupied a tent pitched on the edge of a little prattling stream. I had to spread my bed on the hard pebbles, but these even may be soft to tired bones. I slept like a top until disturbed by some rats, upon whose holes I had become, for the time being, a trespasser.

*Oct. 15th.*—It was a picturesque sight to see the Birohi women bring their donkeys and water-skins to the stream early in the morning. The former were watered and the latter were filled; but I saw none of these stern specimens of the gentler sex make the least attempt to wash themselves. With them washing or bathing is neither a necessity nor a luxury; and why should



it be? The scales of the epiderm fall off as they cease to have life in them, and in so doing they ought to carry away the dirt that may be piled upon them. Any one looking at these people might well fancy that washing was an invention found out for the benefit of civilized and artificial folks, whose sebaceous glands are probably too highly developed to enable them to get on without dirtying clean water and wasting perfumery on the pure atmosphere.

The clerk in charge of the commissariat was a Beni Israeli. I had some conversation with him on the "Hope of Israel." He asked me for a Bible.

Animal and bird life is not very abundant in these parts, but I have seen some very fine ravens, a few larks, and a solitary wagtail at Bibi Náni, and one gazelle on the Kirta Plain.

We left Bibi Náni at 3.30 p.m., and reached Mach, sixteen miles distant, at 9.30 p.m. It was dark for most of the journey, so I could not see anything beyond the road. We passed a Birohi encampment in one place, and here one of our muleteers vainly attempted to get water to drink. He was a Mohammedan, but still he preferred thirst to drinking our water. At Mach we were conscious of being on higher ground and in a cooler atmosphere than at Bibi Náni. We had some difficulty in finding the place where travellers usually alight, and when we did find it rats were so freely disporting themselves that it seemed better to spread our beds under the canopy of heaven than to be company to a troop of rats. We had to cross the river once on nearing Mach, not having seen it since leaving South Kirta. The descent to its bed before the road was made must have been a fearful one.

*Oct. 16th.*—As it was Sunday I determined not to march, but to spend the day quietly. In the morning I and Salah had the service to ourselves, and in the evening we had the transport officer to join us. He expressed himself delighted with the privilege of kneeling down with others in prayer. I found two Sindhi traders here who had been drawn by prospects of great gain in supplying wayfarers with their needs. With one of them I had a long religious conversation. He professed not to be an idolater, but was looking to his merits as the ground of the pardon of his sins. One or two Europeans dropped in during the day and passed on again. Later in the evening another gentleman came, who took care to travel with a well-provided commissariat, as much for those he might fall in with as for himself. I fear I did not rise in his estimation when he found that I had not a glass to drink out of, only a native brass drinking-vessel.

I learnt from the transport officer that coal was found in the neighbourhood of Mach, and that it was in use in their workshops.

*Oct. 17th.*—We left Mach at 3.30 a.m. It was cool for us, who had come from Sindh, but we got comfortably along. The road rises very perceptibly in the next two stages, though it is now so good that no one can feel it wearisome. Before reaching Dozán (thieves), nine miles from Mach, we became sensible of improved scenery. The hills rose perpendicularly on each side of our path, and in some places the strata were fine illustrations of crumpling. Here and there a solitary pistachio-tree was holding on to the sides of the hills, sending its roots in all directions in search of moisture. Of one tree I noticed two roots nearly the thickness of the trunk, extending about twenty yards laterally from the tree. We reached Dozán at 7 a.m. Here I found a Native Christian havildar (sergeant) of the 8th Bombay Infantry; he accompanied us about two miles, but he took care to arm him-

self well before starting. When our escort thought he had gone as far as was safe, they asked him to return in the most affectionate manner. It was pleasing to see a Native Christian in authority, and thus able to secure the hearts of Hindus under him. Salah had met him once before in Karachi, and at once addressed him in a most brotherly spirit.

At 9 a.m. we reached the smaller Dasht (wilderness), and now our climbing came to an end, there being no other hill between us and Quetta. We put up for the day at Darwāza (the door). Here I was overtaken by Colonel Lang, of the Royal Engineers, and a subaltern of the same corps. They were both very kind and made me their guest at breakfast. The commissariat clerk proved to be an old Native acquaintance; he sent me a glass of milk and two eggs; so though I was in the wilderness I was well off for food. Here I met the brother of Sirdar Allah-ud-din, the chief sirdar of the Birohis. I had a good deal of conversation with him in Persian, for he knew that language better than either Sindhi or Hindustani. He is a man about forty years old, with a very simple mind and a good-natured face. He is the nearest relation to a robber chief whose acquaintance I have ever made, and I must confess that my heart was drawn towards him. Had the sirdar been at home I certainly should have tried to see him. These few stages among these barren and rugged mountains have taught me to think charitably of the thievish propensities of the Birohi race, for it seems almost a moral certainty that they must sometimes rob to live, which is a very different thing from living to rob. I can see no reason why the whole Birohi race should not be a law-abiding people, like those Beluchis who are domiciled in Sindh, if only they had the assistance of a strong and paternal government, and means of obtaining a honest livelihood.

*Oct. 18th.*—We left Darwaza before daylight, as we had a march of twenty-four miles before us. For the first seventeen miles I had the company of Mr. Coxen of the trigonometrical survey. He has been surveying for the last two years beyond the reach of civilization, and bears cheerful testimony to the safety of life for Europeans among the Birohis, so long as you are away from any of the main routes through their country. He has more than once seen murders committed among them, but then this arose chiefly from their having to take the law into their own hands, there being no one to deal out justice. From Darwaza to Sir i Ab (the head of water) is seventeen miles over uncultivated and uninhabited ground. It is called "Dasht i bi doulat," but it is not nearly so bare as some of the barren parts of Sindh. At 11 o'clock we reached Sir i Ab, where we rested for two hours. Here that peculiar kind of irrigation known as "akarez" begins. A spring is tapped in the hills, and the water is conveyed underground to the place where it is required to irrigate fields and gardens.

From this place to Quetta there are apricot orchards skirting the road to the left, and a few Birohi villages (the villages to the north of Quetta all being peopled by Afghans). I saw a few of the villagers ploughing their fields with that kind of plough which seems so general in the East. After their seed is sown they will at once desert their fields, orchards, and villages for the winter, to go and spend winter in the plains, whence they will return in the spring. In this last stage of seven miles there is an aromatic plant growing wild which gives off the same pleasant scent which is so agreeable in the tulsi plant. We reached Quetta at sunset, where I found a small tent and the kind hospitality of an old friend.

Quetta, as its name indicates, is a fort. There is no town, except a small bazaar, called into existence by the presence of our troops, and which is

occupied by people who are one and all foreign to the country. At present these are chiefly Panjabis and Sindhis, the latter being mostly from Shikarpur. A few Shikarpuri Brahmins have also found their way here, to look after their share of the large profits made by their followers during the last two years. One merchant told me that he had brought his idols with him too, for as he had himself seen them come out of the Himalaya Mountains ready formed he considered them very precious!

In a later communication, Mr. Shirt briefly reviews his work while at Quetta, and discusses the possibilities of missionary work there:—

1. By the troops I was well received, and have experienced no little kindness from one and another of the people of the station. I wish I could report that my message had been as well received. On Sundays I had three services—one for the troops in a body on the plain, the second for the patients in hospital, and the third for the general inhabitants of the plain and for those officers and men who had heart enough for their Master to render Him a voluntary service. Besides this I regularly visited the hospital, and had classes for the soldiers on four evenings a week, and during Advent I have had a service on Thursdays in the church tent. I am sure I should have had a better attendance at the voluntary services if I could have had more comfortable accommodation. A tent without fireplace is rather cold, especially when the heart is not over warm, if the thermometer shows eight or nine degrees of frost. I am pleased to think that a more convenient arrangement for the rest of the cold weather is being made, and that prayers will be regularly read by a layman so long as the station is without a chaplain. It grieves one's heart to leave nearly 1000 men like sheep without a shepherd, while the Church of Rome has provided two priests to hear the confessions of about fifty sinners. An appeal which was sent round for the Panjab Religious Book Society has been liberally responded to.

2. It is a matter for deep gratitude to my Heavenly Father to be able to record a great improvement in my health. Instead of being able to walk half a mile with some difficulty I now enjoy a walk of six or eight miles.

3. The first two objects which brought me up here did not leave me much time for missionary work, and my efforts too were more crippled than they need be if it were possible for one to be a universal linguist. The majority of the shopkeepers are Hindus from Sindh, the Panjab, and North India. With these I had frequent conversations, and have left among them about one hundred silent witnesses for Christ to speak after my departure. I have also had conversations with Farsiwars from Kandahar, and Brahuins from Mastung and Kelat. Before the Pushtu-speaking people I was dumb, and that is the mother tongue of all the villages at the north end of the Quetta Valley, as well as of 90 per cent. of the workmen employed by the Public Works Department.

4. Is it desirable for the Church Missionary Society to found a Mission at Quetta? To answer this question properly two facts must be established. Firstly, that the occupation of Quetta by the Government of India is intended to be permanent; and secondly, that the Society can send two men into this part of Southern Afghanistan without weakening any of its older Missions.

In the event of the English occupation being permanent, which surely it ought to be, the way would be open for two men occupying Quetta—one to learn Pushtu and minister to the troops, as he would always have his headquarters here, and the other to learn Brahui and work among that

ancient nation. He, the Brahui missionary, would only have to be in Quetta for a few months in the year. The Pushtu-speaking missionary might be a married man or not, as his own inclination led him, provided he married in the Lord, as his work would not require him to absent himself very much from his headquarters; but it would lie chiefly among Afghans in the town and neighbouring villages, and especially among passing Afghan traders. The Brahui missionary should combine the medical and preaching missionary in one; and unless his wife were a very masculine lady indeed, I should recommend his keeping free of family cares, for his work would require him to be on the move for a great part of the year. Quetta might be his headquarters for the hot season, and Sibi for the cold; but even then he ought seldom to be in his headquarters. The Brahuīs, as a nation, have not a good name. To many their name is synonymous with robber; and though as a nation they are, doubtless, far from honest, I am firmly convinced that in this, as in so many other cases, a noisy and ill-behaved small minority gets the whole body ill spoken of. That there are professional highwaymen among them is beyond a doubt, but these chiefly ply their trade on the great highways, and have no more partiality for the lives of their own countrymen than for those of foreigners. The great question they have to settle is, whether the man they attack is worth powder and shot. A gentleman who has lived among them for two years with only one armed attendant, and he often away on errands, has never been molested, nor has he had a single article stolen. Surely this is a good certificate against the bad name that has often been given them. As a nation the Brahuīs are either purely nomadic, or half-nomadic and half-agricultural; but whichever they are they nearly all spend the hot months on the highlands, and are then, I believe, to be found in large numbers in the direction of Mastung and Kelat; but in October or the beginning of November they all, or nearly so, go down to the plains of Katch Gandava. On my way up I met thousands of them going down, and now (December) I am told there is not a single Brahui to be found at Mastung. Those who are agricultural sow their barley and wheat before going down, and return in spring, before their crops are so far advanced as to have been injured by any intruders.

The Brahui language is quite distinct from its neighbours, being neither Aryan nor Semitic; whoever, therefore, worked among them would have to learn their tongue. It is not a written language, and its theological terms are all Mohammedan; the verb, though regular in its terminations, is difficult, but on the whole it is a language easily acquired. I have materials at my command to sketch a grammar, more accurate than the two which have already appeared, and have collected a vocabulary of more than a thousand words.

In case of our Society not being able to occupy Quetta, the next best thing would be to appoint another missionary to Sindh, on the condition that one of our staff should devote the cold season to the Brahuīs on the Katchi Plain. But I must say I greatly long to see a man wholly devoted to them; then the three great mountain nations from Peshawar to Karachi would all have the Gospel of Christ preached to them. Peshawar, Bannu, Tank, Dera Ismail Khan, for the Afghans; Dera Ghazi Khan for the Beluchis; and where for the Brahuīs? God seems to be opening the way for work among these. May our Society be able to respond!

*Quetta, Dec. 20th, 1881.*

GEO. SHIRT.

## TINNEVELLY: REPORTS OF THE NATIVE PASTORS.

**T**INNEVELLY continues to be conspicuously "a field which the Lord has blessed." The Society has this year received an unusual number of Reports from the Native clergy, many of them written in Tamil, and kindly translated in this country by the Rev. R. R. Meadows. From among these we have selected seven for publication, as specimens, and they will together afford a very pleasant glimpse of the actual life and work of the pastorates. It may be mentioned that the writer of the *first*, the Rev. Jesudasen John, is a son of the well-known Rev. John Devasagayam (who was the first ordained clergyman in Tinnevely), and a brother of Mrs. Saththianadhan; and that the *seventh*, the Rev. V. Vedhanayagam, is in a different position from the rest, being not connected with the Native Church Councils of South Tinnevely under Bishop Sargent's chairmanship, but himself chairman of the two Councils in North Tinnevely. It will be noticed that one, Mr. Cooksley, is both a pastor and a medical missionary.

Some most interesting journals of Bishop Sargent's are in type for the *C. M. Gleaner*, and will appear there shortly. They fully confirm the impression given us by these Native Pastors' Reports of the good work done in the various "circles." Within the six months that elapsed between the good Bishop's return after his serious illness and the close of the year 1881, he confirmed at different centres no less than 2565 Native Christians. The baptized Christians in the C.M.S. districts now number 40,634, and the catechumens 14,676; total adherents, 55,310. There were last year 936 adult baptisms, 1919 infant baptisms, 713 burials, and 415 marriages, performed by the 57 Native (C.M.S.) clergymen in the 1027 (C.M.S.) villages in which there are Christians.

*From the Rev. Jesudasen John, Palamcottah.*

*Palamcottah, Nov. 30th, 1881.*

I have the honour to embrace with great pleasure the opportunity of writing my Annual Letter, with a deep sense of my obligations as a servant of God and a steward of His household. It is my earnest prayer that it may please God to enlighten the minds of our people by His Holy Spirit, and bless our instructions, that they may become partakers with us of the inestimable benefits of the Gospel.

I am thankful to state that the important duties of my pastorate have been performed with very little interruption from sickness during the beginning of the year under review. I have to record my heartfelt gratitude to the Lord Almighty for the blessing of health and other graces vouchsafed to me and my assistants throughout the year. This year, I have to say, was mingled with its joys and sorrows, its hopes and disappointments. Here I cannot omit to mention that our much-beloved Bishop Sargent was very dan-

gerously ill in the month of February, and all our minds were filled with deep sorrow, fear, and anxiety; but God very graciously heard the earnest prayers offered up on his behalf from every part of the Tinnevely zillah, and restored him to his usual health and strength, and his change to Coonoor, we are happy to say, wrought a wonderful change in his constitution; and he and Mrs. Sargent, our worthy mother, returned to Palamcottah in the midst of this year. May God grant that Bishop Sargent may live many years in Tinnevely, for the temporal and spiritual benefits of the pastors and people under their charge!

*Congregations.*—There are ten large and small congregations in my pastorate, containing 1215 souls, of whom 1124 are baptized, 367 communicants, and 91 catechumens. Among ninety-one catechumens there are twenty-seven children not baptized, being the children of the said catechumens. It is my important duty to teach them their

lost state in the sight of God, and of the only Name under heaven whereby men may be saved. I frequently converse with each individual on his reasons for renouncing heathenism and embracing Christianity, and their obligations as Christians. It is true that there is not that anxious care, like the Philippian gaoler, for their own salvation among some of the catechumens. But I think they will be utterly ignorant until their understandings are enlightened by the Word of God. More Christian knowledge is greatly wanted. When these are well instructed from the Word of God, and the work of the Holy Spirit secretly carrying on His work in their hearts, we may witness the happy change. I am thankful to say they all sincerely learn the Word of God, and are punctual in attending the means of grace. In this year thirteen adults and forty-seven children were baptized. The adults are well instructed, and after well testing their sincerity and good character we baptized them before the congregation. The average number attending the morning divine service is 1003, and evening service 683; week-day service 195, at Palamcottah Church on every Tuesday evening.

I have to say a few words with regard to the progress of the congregations in general. In the houses of many Christians they have Scripture reading and family prayers every day. In former days many, especially women, were found illiterate, but now, through God's blessing, that obstacle is in a great measure surmounted, and we can meet with devout people who are able to read in their houses. I find that inability to read the Word of God, however, is still a hindrance to progress, especially in the case of new-comers, and we, through God's blessing, strive to remove it as soon as possible. It is my delight to see that many grow in grace and in the knowledge of our Lord Jesus Christ. The faith and zeal for the religion they profess are daily progressing. They really love their Saviour, and adorn their Christian profession, and walk as the children of light; but at the same time we have to mourn over many nominal Christians, who have nothing beyond the form of godliness, who are actually dead, whilst they have a name to live. Their attendance on the means of grace on Sundays and week-days

appears to do them no good. It is very painful to my mind that they live in the neglect of the eternal welfare of their immortal souls. We continue to persevere in our efforts for their improvement, praying that God of His infinite mercy may work in them by His Holy Spirit.

*Confirmation.*—I have been engaged in preparing the candidates for confirmation in and out of Palamcottah in the middle of this year. The number confirmed was seventy-three; some of them were of advanced years. Our kind Bishop gave them a very solemn and stirring address, which I doubt not through God's grace will be imprinted in their hearts.

*Communicants.*—In reference to attendance at the Lord's Supper, they are on the whole regular. I have known individual cases of Christian character that have greatly encouraged me in my work. I trust they are influenced by the love of God their Saviour. The communicants in my congregation at Palamcottah are conducting prayer-meetings on every Sunday evening.

I shall briefly record a few facts connected with the happy deaths of three persons:—

1. Anna James, the wife of a teacher in the day-school here, departed this life on July 3rd. I am happy to say she has adorned the character of the children of God. She was suffering from fever more than a fortnight after childbirth, and that brought on convulsions suddenly; and thus she finished her course with joy. I went to see her on three occasions, and found her always calm and cheerful in her afflictions. I asked, "Anna, do you feel the presence of God in your sickness?" She replied, "Yes, sir; my dear Saviour, who shed His precious blood for me, is always with me, and if He pleases to call me I am ready to go to Him as a redeemed child. I know very well that He is so gracious and willing, even to chief of sinners." "Would you give me any passage of Scripture which supports your sickness?" said I. She replied, "I recollect two passages, and I say now, 'To me to live is Christ, and to die is gain.' 'Come unto me, all ye that are weary, &c.'" Though she was separated from her husband and seven children, yet she now lives in a happy state in the mansion above. Many Christian friends

bear strong testimony that Anna James walked in the ways of God all the days of her life. "How precious in the sight of God is the death of His saints."

2. Massillamany Pilley was for many years a Native doctor in this place. He was loved both by the Christians and heathens, as a well-known and experienced physician. This good man was suddenly attacked with some disorder in the brain. English medicines and Native medicines were given him in his sickness, but he was only getting worse, and he was in a very poor state. While he was conscious I had a short conversation with him. "Well, Doctor Pilley, suppose the Lord is willing to call you to Himself, are you ready to go?" "Sir, I am ready to go to Him. Although I am a great sinner, God has pardoned all my sins through His beloved Son Jesus, who shed His blood for me." Another Christian brother asked him, "Don't you know that your death will be a great loss to your dear wife and children?" He said, "No, no; don't you know that Jesus Christ conquered death, and thus opened everlasting life to all believers?" At his earnest request I administered to him the Lord's Supper four days before his death; then he seemed to submit to God's will. He could not speak, as he had an impediment in his tongue. When I was absent at the villages to visit my congregations, I heard that this Christian brother had departed this life. I trust he is now resting in heaven with the children of God made perfect by the blood of the Lamb.

3. Dhurmavadiwo was the wife of a Christian employed as a clerk in a collector's cutchery. Her complaint was consumption, with which she was suffering nearly a year. The medicines prescribed by the doctors, I am sorry to say, did not do her any good at all, and she was getting worse and worse. She showed great patience in her sickness. She was, while in health, very diligent and sound in piety, and grace-adorning in all her actions. She was an excellent mother to her three children, bringing them up in the nurture and admonition of the Lord. I had the happiness of visiting her very often. Once she said, "Sir, I am a poor wretched sinner, but I look to Jesus to save me." Her sister, a pupil-teacher in the Sarah Tucker Institution, was a

great help to her in reading in the Word of God such passages as she told her to read. She has been reading to her Psalms xxxii., li., and also from the sufferings of Christ. I have known Dhurmavadiwo for nearly three years. Her example was always one of meekness and love. Cough troubled her very much and reduced her strength. Once she spoke of her sins with great feeling, and the texts most frequently on her lips were, "Come unto Me, all ye that are weary and heavy laden, &c." "I am not come to call the righteous, but sinners to repentance." At her earnest request I administered to her the Lord's Supper about ten days before her death. She then told me, "Sir, my beloved Jesus has truly shed His precious blood for me, and it gives me much comfort and joy on my sick bed. I doubt not that I shall hereafter sup with Him in my Father's kingdom." Once her husband was much grieved and cast down on account of her approaching death. She said, "My dear husband, don't be sorry for my loss; you know I am going to be happy for ever with my beloved Saviour. If you put your trust in God He will guide you in His ways." Dhurmavadiwo fell asleep in Jesus four days after I saw her.

*Preaching to the Heathen.*—Three days in every week I devote to preaching to the heathen, Mohammedans, &c. Generally speaking, the heathen have a tolerable knowledge of what Christianity is. They, I have seen, speak disparagingly of the folly of heathenism. It is always my chief work to make known to them Jesus Christ, and His free and full salvation to perishing sinners. By a short comparison between their Puranas and the Holy Bible, the Hindu gods and Jesus Christ, the transmigration of souls and the Scripture doctrine of a future state, I tried to show them the superiority of Christianity over Hinduism. At a place called Kottoor I met with an intelligent heathen, who had read much and knew a great deal of our Holy Scripture. He told me that he was educated in our English school at Palamcottah. He vainly hopes by certain self-imposed observations, which he regularly performs every day, to obtain the favour of God and the pardon of his sins. I corrected his awful mistake and set before him the

truth as it is in Jesus. May the Spirit of God breathe life into his soul and lead him to the fountain opened for sin and uncleanness! In my conversation with the heathens I often question with each, so as to ascertain what they know of Christianity, and to convince them by their own answers that they do possess some little knowledge of the truth, and to show them that they are willingly neglecting the salvation of their immortal souls. Sometimes I meet with

men whose hearts are as hard as stone. On one occasion I met with a Naick, and spoke to him about man's sinfulness and Christ's finished work of salvation, when he declared that he was not a sinner; he had never done anything wrong, and if he had he had sufficient merit to cover all his sins. I told him that we cannot merit heaven by our good works, &c., but through the only merits of Jesus, the Saviour of the world.

*From the Rev. Aaron Vethamutthu, Arumuganeri, Mengnanapuram District.*

*Arumuganeri, Nov. 23rd, 1881.*

God, by His grace, has granted that in the Arumuganeri circle His work should prosper this year also as in former years. To His glorious name be praise! This year twelve adults and fifty-three children have received baptism and have been united to the fold of God. Thirteen persons have become communicants, and fifty-nine have been confirmed. Many of the Christians of this circle are truly progressing in godliness. They come to morning and evening prayers; they diligently learn Scripture texts and worship God. In their daily walk they hold fast Christ as their Saviour. They come to church regularly on Sundays; they come to the Lord's Supper regularly, and thoughtfully partake of it. Many, in their own houses, read the Word and have family prayer. They do cheerfully, according to their ability, what good works they can. Many abound in Christian unity. They comfort and pray with the sick. To Christians in trouble they render assistance both in kind and in prayer. Many young men earnestly set forth the Gospel to the heathen; but while God's Holy Spirit is mightily working and ruling in the Church, Satan also, I grieve to say, is doing his injurious works among them. Some being still only Christians in name practice evil deeds in secret. Some, although they in word preach the Truth to the heathen clearly and well, like true Christians, and teach good doctrine to make them believe in Christ, yet by their inconsistent walk, although they put on the form of godliness, deny the power of it. Some despise the Lord's Day, and others have no mind to do good works. Such persons are strongly warned to improve.

Knowing the Saviour's parable of

the weeds and the wheat being in the Church until the Lord's coming, we continue with boldness to minister in the congregations, and we anxiously pray the Lord that the evil workers may improve. May God's Holy Spirit Himself enlighten the servants of Christ, make them abide in the truth, and remove hindrances.

About *David Nadan* of *Rasamanniya-puram*. He is a true Christian. He is in high esteem in the Christian religion. He has given Rs. 1000 to build a strong stone church in his village. Not only has he given this great sum, but in the actual building of it he takes great pains in supplying tools and in superintending the work. He receives no salary and does the work willingly. He has also lovingly persuaded his own congregation to give Rs. 700, and so, with great zeal, he is building a temple to the glory of God. The walls are already built. It is 54 ft. long, 27 ft. broad, and will hold 700 persons. He is seventy-three years old. He is hastening on the work that his eyes may see the church finished and dedicated, and that he may partake, in that church, of the divine ordinances. He has given over to his son Solomon's superintendence his rice and other lands, in order that he may give his whole attention to this work. Formerly, as a heathen, he was a very zealous man; but having forsaken heathenism and joined the Christian faith, he trusts Christ alone as his Saviour, and with Christian knowledge he is very zealous. He has bought for his church a three-branched lamp for Rs. 35, and given it over. He supplies the necessary oil for the light, and pays the church sexton a yearly salary. He subscribes more than Rs. 32 to the common fund. Thus he is spending his money for the glory of God. He is



very diligent in moving his fellow-Christians to godliness and good works. May God give abundant grace, and bless him, and enable him to finish the church, about which he is so anxious ! May God increase the number of such godly patrons of His Church, and strengthen them towards self-support, and be glorified !

About *Gnanavadevu*, a young woman. When she was ten years old her parents became Christians. Being anxious to be able to read the Bible she used to go, with great delight, all alone, to a school three-quarters of a mile south of her own home, and there she learnt to read the Scriptures. All the people of *Arumuganeri*, where she lives, are heathens. All the families close to her house are heathens. So, being anxious to learn in the *Elliot Tuxford School*, established by *Mrs. Thomas* at *Mengnanapuram*, she was received by *Mrs. Thomas*, and improved in godliness and good habits. Her elder sister suddenly dying in her parents' house, they asked leave to have her come home. She loved the Sunday and other day services, the Sunday-school, and the mothers' prayer-meeting. With great delight and much reverence she would take in her hand the Bible, the Prayer-book, and Hymn-book, and joyfully go to the church, three-quarters of a mile off. She would join the rest of the congregation in singing psalms and hymns and spiritual songs, and in praising God. She would frequently pray alone in her house. She would take her mother and her younger sister and sing hymns and read the Bible, and conduct family prayers at noonday. She would read the Bible to her female heathen relations, and to other women who came to her house, and would urge them to believe on Christ and join the Church. She enjoyed greatly the Holy Communion ; she prepared herself well for it, and received it with becoming thought and knowledge. She shone like a light in the midst of the heathen, and walked in so consistent a manner that the congregation and the ministers were able to bear good testimony of her. Falsehood was what she hated. Bad words hardly ever proceeded from her mouth. The good habits which she learnt in *Mrs. Thomas's* boarding-school she never relinquished ; on the contrary, she grew in godliness and in good con-

duct. When she was twenty-two years old fever and diarrhoea suddenly came upon her. The medicines which her parents gave her had no effect whatever. She suffered much distress and trouble, and became weaker day by day. Pastors, catechists, schoolmasters, and some of the congregation often went to her house, spoke to her, and prayed to God ; all which helped to strengthen her faith and trust in God. Being steadfast in the knowledge of Christ, and in excellent faith, she made an open profession of her Saviour Christ. To her parents she said, "Be firm in the Christian religion, and believe in Christ ; I am ready to die. I shall see Christ ; I shall fully enjoy His blessings. Christ is to me life ; death is to me gain ; but you, take heed that you leave not Christ, but be firm in Him." Her parents, being rich, and having made all preparations for her marriage, were in great distress, weeping and wailing. She encouraged them and said, "My leaving you is a great trouble indeed ; but, although I leave you, it is only to go to Christ before you. When you die and come to Christ we shall see each other and be happy there. Therefore stop your grief, believe in Christ, and be of good courage." Thus saying, she gave up her spirit to Christ, and slept in Him. This is a very edifying history. The Lord makes His children stand firm in death, takes them to His Kingdom, and receives the glory. To His good name be the praise !

The school work of this circle goes on orderly. The children improve in Scripture knowledge. Preaching to the heathen is carried on regularly and cheerfully by the congregation and by the servants of God. The heathen, and persons of other religions, receive the Gospel teaching. Many of the heathen seem to be impressed. They offer no opposition ; they buy books and read them. But the enemies of the Gospel speak evil of it and persecute the Christians who join it. The Almighty God takes care of His children and keeps them from harm.

In a village called *Sonakanvilei*, three years ago, thirty families, containing ninety-five souls, became Christians. To make them leave their religion an opponent, *Molappuli Sivanadiyan Nadan*, and his party brought a false charge, in the police court, against

some of the principal Christians, and made a petition in the court to pull down their church; but the Christians were wonderfully kept by the Lord and were not injured by this false charge. While they were proclaiming that they would burn down the church and destroy the Christians of Sonakanvilei, having obtained an unjust decision in their favour in the district moonsif's court, the Christians made an appeal to the zillah court, by which it was decided that the church of God should not be pulled down. The children of God rejoiced in the Lord, and praised His name. Our opponent, being furious at the decision of the zillah court, spent more money and appealed to the high court of Madras, praying that the house of the Lord in that village should be

removed. The congregation looked to God, and earnestly prayed Him in behalf of His temple. Accordingly, as it is written in Isaiah xlii. 13, "The Lord went forth as a valiant man, and as a mighty warrior He burned with zeal; He thundered, He roared, and subdued His enemy." He saved His congregation, and made strong His temple. September 28th, 1881, the God of gods, by means of the high court, sent forth the decree for the glory of His name. For the Saviour's sake He heard the prayer of His people; He strengthened His Church, and preserved it. The congregation saw the wonderful salvation of the Lord, and joyfully praised Him. To the Lord God of Israel, always, and by all congregations, be praise and thanksgiving!

*From the Rev. Manuel Henry Cooksley, Native Medical Missionary,  
Mengnanapuram.*

*Mengnanapuram, 30th Nov. 1881.*

My work divides itself into two branches, medical and pastoral.

1. *Medical Work.*—The work in the dispensary is commenced at 7.30 a.m., and continued till 10, and resumed at 4 and closed at 5.30 p.m. every day, with the exception of Sundays; a portion of God's Word is read and prayers offered before we commence giving prescriptions. I talk to the patients about Christ's incarnation, &c., individually to Hindus and Moors; Christians too are not neglected, memoriter lessons or Scripture texts are often asked, with advices and counsels, according to their reply. I remind them also of the blessings and benefit of attending the church prayer-meetings and divine means of grace.

The number of in-door patients being 35, they have had prayers every day with them, with short addresses. It is very pleasing to see the Hindus, many of them men and women, kneeling down with us for prayer, and to hear from their lips the loud "Amen." One day on hearing Amen from the lips of a Hindu woman, an in-patient, I asked her whether she understood the meaning of the term. She gave me a negative answer, and added, "As all of you say, so I imitated you, because you offered prayer for all our bodily wants, and for the remission of sins." I told her the meaning of the term, and the proper usage of it after prayers.

The total number of patients treated in out-door till November, 1881, was 2776. Since the dispensary was aided by the Local Fund Board in 1878, I have furnished the Board with monthly and annual returns. The boarding-school children, the Mission agents, and the people have for the most part enjoyed good health. Vaccination is also involved upon medical subordinates as a part of their duty. The number of children vaccinated during the year was 120. The Government order issued to the effect "that no school will be examined for their payments by results unless they produce vaccination certificates," has tended to clear the way to a certain extent in that department.

2. *Spiritual Work.*—I take part in the week-day services and prayers. The following table shows the sacred offices performed by me in the station and in the pastorates during the year:—Services, 74; sermons, 63; marriages, 9; infant baptisms, 31; and funerals, 5. Of the 74 services, 45 were conducted in the station and 29 in out-villages; of the 63 sermons, 35 were preached in the station and 28 in out-villages; of the 9 marriages, 6 were performed in the station and 3 in the other pastorates. The funeral services were all conducted in the station. I have conducted Sunday-schools and prayer-meetings, and visited the sick and others in their houses, and have offered up prayers with them.

The Lord's Supper has been administered once every month and twice on special occasions. The church services are conducted in all simplicity which becometh a Christian worship, which our people mostly like and speak praiseworthy of, and which is according to the Scripture, "worshipping God in truth and in spirit." The hymns and chants sung in the Tamil churches one would think would be different to those sung in English chapels. I agree with it; it is the case in many of our churches, but in the church at Mengnapuram, Miss Thomas takes particular care and pains in instructing the children, and conducting that part of the service to the better taste of the audience. Our hearty thanks are due to her valuable services.

*From the Rev. G. Yesudian, Svalasamuttram, Nallur District.*

*Svalasamuttram, Nallur,*

*November, 1881.*

With gratitude to our Heavenly Father for the mercies that we have received at His hands during the year, I commence this Annual Letter. In the first place I shall give a brief account of the state of the congregations, and then proceed to notice other particulars.

Though very many joined our religion in former years from worldly motives, some among them gradually learned the principles of the religion, felt its saving power, and became ornaments to Christianity. But there are others who are not making any progress, and these are certainly a stumble to some, and they cause disgrace to religion by their inconsistent conduct. In the midst of such discouragements we are happy to state that several of those who lately joined us give us real satisfaction. A large number of them have already received the rite of baptism, and their conduct as Christians is very pleasing. These people are exposed to troubles by their heathen neighbours and village officials, though not to the extent as in former days.

Contributions to religious purposes are given systematically by the old Christians, excepting of course those who are not really converted. The newcomers are now being accustomed to this good work. We teach them the object and benefit of the collections

Spiritual growth among the people I am glad to say is on the increase; family worship and the reading of God's Word are seen and heard in most of the houses, and others are daily enforced upon this work of personal and family piety. One instance of this, which occurred a few years ago, will not be out of place to be mentioned here. A little girl of seven years old was heard by her mother praying for her parents, brothers, and pastors, and asking with all her petitions to bless the efforts of the medical pastor in his work of curing the body and give him long life. I tried to impress upon her young mind that rich outpouring of the Holy Spirit is much needed on our efforts in the cure of souls.

made, and they give according to their means; but as the majority of the people are poor, the contributions do not increase as largely as we could wish.

As our people belong for the most part to the working-class, their attendance at week-day services is not generally good, but on Sundays they generally attend regularly. On Sunday evenings there is a prayer-meeting conducted in one of the houses, which is also attended fairly.

It is pleasing to notice the interest shown by some of our people in converting the heathen. As opportunity affords, they preach to them, and in some cases have met with success. In each of the villages of Kapali-parai, Servakarankudiruppu, and Thaluthu, two heathen families have embraced the Christian religion by their preaching. If all our people follow their working example, they will be real helpers in our work, and our success will be abundant.

The agents of the Jones Fund\* are sowing the good seed of the Word of God in all the villages and towns allotted to them, and there is not a hamlet even where the Gospel is not made known. They also sell tracts and Scripture portions in large numbers and may be styled the messengers for

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\* The William Charles Jones Fund, which is now supporting many Native evangelists in Tinnevely.

preparing the way for the reception of the Gospel.

The heathen generally welcome these messengers with pleasure and listen to their teaching. They believe in one God and in the folly of idolatry and devil worship; but the incarnation of Christ, His sufferings, death, and resurrection, His mediation and His forgiveness of sins, are topics in which they stumble, and they regard them in the same light as the ancient Jews and Greeks.

The influence of religion is felt in the minds of the young as well as the old. It operates as the leaven, and we have instances verifying the words of our Saviour: "Out of the mouths of babes and sucklings thou hast perfected praise." A child named Marial once happened to go to her heathen grandmother's village, where she was attacked with fever. The old woman, according to her custom, took the sick child to a magician, who immediately fetched some ashes in order to throw it on her. The child at once cried, and said, "I am a Christian child; don't throw ashes on my body." Both the magician and the grandmother were struck with the words of the child, and were somewhat ashamed. Nothing of the kind was done. Thus the Lord testifies to the truth by means of a young child.

Our school work, too, has not been without fruit. There are no high schools in our midst, but elementary schools, and the children who receive instruction in them have become converts several years after they have left school. The late accessions from Papa-

kudy and Mukudal contain several youths of this description.

Sunday-schools are regularly conducted at noon, after the midday service, when portions of Scripture are read and expounded, and questions asked on Bible History. People also repeat memoriter lessons on these occasions. It is pleasing to notice, that some of the old Christians take part in the instruction at Sunday-schools.

I now notice the wants of the pastorate. It seems desirable that suitable Christian women should be employed in large congregations to visit the females in their houses and teach the Word of God, and also to preach to their heathen neighbours. If the female population increase in knowledge and piety, they will be able to bring up their children in the fear of the Lord.

It is also desirable that suitable books, such as Commentaries, History of the Church in different parts of the world, and other useful works should be published for the use of pastors and others engaged in the Lord's work. The Native Church is too poor to undertake expenses connected with such publications, and therefore the Society should kindly bear such expenses, at least for a time. These will no doubt be a great help to our work. As a mother takes care to feed her little child who is not in a position to take food itself, so it is the duty of the Society to do all in their power for the spiritual growth of the Native Church. May the Great Head of the Church, who gave His life as a ransom for our souls, be pleased to prosper our efforts for His glory!

*From the Rev. S. Samuel, Nallur.*

*Nallur, Dec. 3rd, 1881.*

Before proceeding to give a Report of this pastorate for the year, I desire to acknowledge the goodness of our Heavenly Father, to myself and family, in sparing us to see the close of another year. This, His mercy, is greatly enhanced when I call to remembrance my manifold shortcomings, my feeble efforts in His service, and want of implicit confidence in Him. When we look at the instrument God is pleased to employ to effect His purposes respecting the salvation of mankind, we are compelled to exclaim, "Lord, what is man?" But when we contemplate the hand by which they are wielded, we

can, with the Apostle, rejoice and say, "I can do all things through Christ which strengtheneth me." May the Lord enable us in all circumstances, be they joyous or troublous, to keep our eyes fixed on Him who is the author and finisher of faith!

I shall now proceed to give a short account of the following heads:—

1. *New-comers.*—This year we have had a large accession of about thirty families of the shepherd class, from the village of Sivalar Rulam, close to Nallur, and these have increased the total number of Christians in this pastorate. In this village there were already three families of Christians

who had embraced the faith on conviction. The consistent conduct of these people, combined with the preaching of God's Word by the agents, led others to embrace Christianity. The knowledge of the Gospel attained by these new-comers is scanty, but they are convinced that Christianity is an excellent religion—superior to idolatry, and that its recipients derive both spiritual and temporal benefits. The village moonsiff, seeing that the accession of so large a number was prejudicial to his interests, tried various means to lead them to renounce Christianity. Some of them were even prosecuted on false charges of “mis-chief” and “theft,” but the charges not being proved, were dismissed in their favour. In defending the charges brought against them, they had to spend large sums of money; but with all this, they have stood firm until now.

A prayer-house is lately built in their midst at a cost of Rs. 65, of which Rs. 30 was subscribed by the people; and a catechist is placed among them to teach them the Word of God. There is also a school in which twenty-six children are daily receiving instruction. From the first, they have been taught to be punctual in the observance of the Lord's Day. Some of them seem intelligent. Their baptism, however, is reserved for further test. May the Lord pour down His Spirit upon them and preserve them to the end!

2. *State of the Congregations.*—There has not been apparent increase in the other congregations. In Nallur, Bible reading and family worship have become an established thing in several families. Many are also improving in religion. But I cannot say the same respecting Alankulam and Kuruvankotta. These congregations are very backward in the right observance of the Lord's Day. Inter-marriages with heathen are very common with them. If they fail to get suitable bride or bridegroom among Christians, they at once select them among the heathen, and in some instances marriages are solemnized according to the heathen custom. Various means have been used to check this state of things, but with little result. I believe these people have not had a proper foundation on Christian principles, and this is the chief cause of their backwardness. Sunday noon ser-

vices are generally well attended, but not week-day services. The number of communicants is comparatively small and they have no earnest wish for this sacred rite. As a rule these people will neither backslide nor improve in vital religion. The chief defect of these congregations is, that they have no proper leading members. They, in particular, need the prayers of God's people. As nothing is impossible with God, I am determined to labour among them in faith.

3. *Contributions.*—The people in general feel that it is their bounden duty to support their teachers and pastors; but those who do give, according to their means, are but few. As they do not keep by a portion of their income as the God's portion, they feel it difficult to subscribe liberally when the collection meeting is held. I am glad to say that in some congregations the females are beginning to take an interest in the Church Fund. They put a portion of their savings in the collection pots, independently of the subscription of their husbands.

4. *Schools.*—The number of schools, including the two boarding-schools, is eight. The total of pupils 81 more than the preceding year; and this increase is owing chiefly to the opening of new schools.

5. *Sunday-schools.*—These are held immediately after the morning service. The children attend them most joyfully, and we believe that the instructions imparted to them will, in God's own time, produce much good. Special services were held on their behalf on the 16th and 17th October last, and the prayers offered on those occasions will, we believe, be heard. The tracts published by the (Madras) Tract Society for the benefit of the Sunday-school children are being judiciously distributed. May they be the means of leading many to the truth as it is in Jesus!

6. *Mothers' Meeting.*—This is held on Wednesday immediately after the morning prayers are over, and is fairly attended, though many women are hindered by household work from attending it as regularly as they wish. On these occasions a portion of the Bible is read, and exhortations suitable for mothers are offered. The females take part in these prayers. The advancement of females is very important

for the prosperity of the Native Church, as they are in a position to exercise much influence in the family. They can train their children in the fear of the Lord, and also do much good to their heathen sisters by bringing them to Christ, like the Samaritan woman.

7. *Heathen Preaching.*—The agents and myself set apart a day in a month for preaching the Word of God to the heathen in the neighbouring villages. There is a Jones Fund agent in this pastorate, who also preaches daily and sells tracts and Scripture portions. Besides these, I go to the adjacent villages and speak to the heathen whom I meet with. Two days in a week are set apart by me for this duty. The Word of God is listened to attentively by the heathen, whose faith in the creed of their fathers is much shaken. They buy our books most willingly, and read them at home. Some of the heathens who are Vedantists, deny the Mediatorship of Christ. Others are unwilling to renounce the religion of their fathers.

*From the Rev. V. Abraham, Santhapuram, Surandai District.*

*Santhapuram, Nov. 30th, 1881.*

I render my hearty thanks to the Almighty, who bestowed His blessing both upon me and my work, and over the little flock under my charge.

It is nearly six years since I took charge of this circle, when I was a stranger to the place, and a new hand in the ministry. I was brought up in the Mission district of Dhonavur, which is at a distance of fifty miles south of this. It was the good pleasure of our Heavenly Father to send me to such a distance as this, that I should work in His vineyard, since February, 1876. I pray to Him earnestly to bestow His blessing on all my works.

*Description of the Circle.*—This circle is 12 miles from north to south, and 10 miles from east to west. Courtallam, the sanitarium of Tinnevely district, is in the southern extremity of the circle, and the Western Ghats are along the western side. Almost all the villages of the circle belong to the Travancore Government. Santhapuram, where I am located, is one of them. This, and Ilangei, a village within my circle, belong to Tamil Dharma-sangham.

*Statistics:*— 1876. 1881.  
 Congregations . . . 416 581  
 Communicants . . . 84 102

Some again are stumbling, owing to the inconsistent conduct of some who are already Christians. However it seems evident that the stronghold of heathenism is gradually giving way. As the shining sun expels darkness, we trust the spread of the Gospel light will extinguish the darkness of heathenism. May the Lord hasten it according to His gracious promise!

8. *Pastoral Duties.*—The daily morning and evening prayers and Sunday services are regularly conducted. Classes for catechumens and communicants are also held, and once a month the Lord's Supper is administered. I visit the sick on all occasions, and minister to the wants of each patient. Prayer-meetings are regularly held and efforts made for the spiritual good of the people. Twice a month the agents receive instruction from me in the appointed lessons. May all our efforts tend to the good of the Church and the glory of God!

Baptized . . . . .	319	445
Schools . . . . .	3	5
Pupils, boys and girls	88	192
Agents . . . . .	3	5

*Services.*—The number of people who attend the church services is not always the same, for most of the congregations are coolies, who obtain their livelihood by working in the coffee estates of the adjacent hills. Two services, morning and evening, are held daily; but on Sundays, in addition to those, prayer-meetings are held in the houses of the congregation. The average church attendance on Sundays is 300. The members attend the services regularly and devotionally. On week-days, morning prayer is held in all places but few; but the evening service is conducted everywhere. The average attendance, both for the morning and evening prayer, is 70. The school-children, Christian and heathen, are instructed in Bible, especially at the morning prayers.

*Prayer-meeting.*—On Sunday nights this is held in turns in one of the houses of the congregations, when the people themselves cordially invite each other. The meeting is generally attended by 30 to 60 people, when, after singing a Tamil lyric, one reads a portion of God's Word, and another offers prayer.

*Bible-classes, and Classes for Communicants and Catechumens.*—The candidates for baptism and confirmation, and the communicants, are taught now and then on week-days during the evening prayers; and on Sundays, just before the evening service, I teach a Bible-class, and they are taught to read a chapter from the Bible, are questioned on the subject-matter, and are taught to commit to memory three Scripture texts.

*Lord's Supper.*—This was administered in the four following villages, viz., Santhapuram, Ilangei, Puliarei, and Courtallam, twelve times during the year. I should regret for the number of communicants being small, but should be glad for the communicants to attend the table penitently and worthily.

A young man, who had a slight disagreement with his wife, once came to me before the Lord's Supper, and said, "Sir, there is some disagreement between my wife and myself, and we cannot partake of the Lord's Supper before we are reconciled. You will, therefore, send for her, and give your advice." I was pleased with his request, and did as he had desired. They, being reconciled with each other, came and partook of the Lord's Supper. The average attendance of communicants has been from 50 to 70.

*Contributions.*—The congregation of this circle are generally poor, working in the coffee estates. The aggregate contribution of the congregations for the year 1880 is Rs. 289 : 7 : 2; out of which Rs. 131 : 4 : 0 was paid to the Native Church Fund, Rs. 20 for communion plate, and Rs. 137 : 8 : 0 for miscellaneous purposes. Though the kar crop of this year has failed, and many houses of the congregation at Puliarei were destroyed by fire, the contribution for the current year has not been less than the previous year. We much regret the loss of one Swamiyadyal, of Puliarei, who had given to the Mission half the share of a coffee estate, measuring an area of forty acres. She departed this world at the beginning of this year.

*Sunday-schools.*—These have been

conducted regularly, and attended fairly by Christian and heathen children. The average attendance of scholars is 50. The boys are instructed in Scripture. There has been some fruit in the conversion of two boys at Puliarei. Those two being baptized, are now reading in the Surandai Boys' Boarding-school. I had been once to Santhapuram school, to teach Bible lessons, as usual. After the lesson was over, two heathen boys, of twelve years old, came before and said to me, "Sir, we are willing to learn Veda" (Bible). I asked them, "Why are you willing to learn Veda?" One of them replied, "To obtain salvation;" and I asked, "How can you obtain salvation?" "By Saviour, Jesus Christ," answered the boy. After a little more conversation I advised them to attend their church regularly. Their parents being heathen, they are prevented from attending our services.

*Churches.*—After I took charge of this circle, a substantial church was built at Santhapuram, at a cost of about Rs. 1000. Owing to the deficit of funds there is some work still to be done. My congregation and myself are greatly indebted to the Right Rev. Bishop Sargent for the warm interest he took towards this congregation, and visited this thrice to hold confirmation and church councils since 1877; and had helped us in money matters towards the completion of the church.

*Church Committee.*—This has been held four times this year.

*Out-door Preaching.*—There are in this circle some large villages, containing many heathens. A Jones Fund catechist is located at Shencotta, the southern end of the circle. 1942 tracts, 1 Bible, and 70 Bible portions have been distributed in the circle during the year.

*Christians on Hills.*—Many Christians work in the coffee estates. The conductors of some estates are good Christians, who hold prayer-meetings daily in evenings, and services on Sundays.

May the God, the author of all gifts, shower down His blessings upon my work, and send down the Holy Ghost upon the congregation of my pastorate!

*From the Rev. V. Vedhanayagam, Vageikulam, Chairman of the North Tinnevely Church Councils.*

*Vageikulam, December 21, 1881.*

Our work is, through God's mercy, progressing in all its branches.

The number of Christians has increased. In the Vageikulam district alone it has come to more than 2000,

whereas we had but 1900 in the previous year; and the increase has been mostly from the middle class of people. I confine myself to my own part of the district as my other brethren are preparing separate Annual Letters to give the particulars of their own respective pastorates.

I have baptized during the year 110; of whom fifty-one have been adults.

Mention was made in my last Annual Letter of an intelligent Vellalar, forty-five years of age, living at Periur, near Sangaranainarcoil, who expressed a wish to come forward for baptism. He was true to his word, and came here two months since and was baptized by me in my church at this place. His father, grandfather, and his great-grandfather have all been in the military, occupying somewhat important posts. He has been the only one in the family who chose a different profession, as a schoolmaster. He was a teacher under the American missionaries for a period of ten or twelve years in Madras. It is nearly twenty years since he came to this place, and all this time he has been and still is an independent schoolmaster. He seems to have known the way of salvation while under the American missionaries, but never yielded to their entreaties to become a Christian, nor ever intended to become such. He, however, for some years back, after he came from Madras, held himself back from idol-worship and lived like a Christian, walking consistently in all he did and said, though persistently refusing to come forward for baptism, which he thought and said was not necessary for salvation. I have known him but for the last four years. Each time I saw him I discussed the point with him, setting before him the absolute necessity of his being baptized. He was after all led, through the wonderful providence of God, to see for himself how baptism was necessary for him to be a true disciple of Christ; and he came forward and received it most cheerfully in the presence of a large gathering. His wife and family would not follow him. He is a clever man, being well versed in Hindu Shastras, and his knowledge of the Bible is very fair. His preaching to the Hindus is so acceptable, and he is looked up to by all classes of people in the neighbourhood with respect and esteem, as an honest man in all his dealings. Nor is

he careless about the salvation of his own family circle. He has ever been trying to win their souls for Christ, and his efforts have not been fruitless.

Only on the 12th instant I had the happiness of baptizing, at Sangaranainarcoil, his only son of thirteen years, and his sister's son of almost the same age, in the presence of nearly 500 Hindus. The occasion was an important one. The Christian police inspector, who is now located there, had a wedding that day in his house. It was previously arranged by the parties themselves that both the ceremonies should take place together in the Anglo-Vernacular School building, which is also used for divine services, and it is well that they so managed the matter, as it gave such a capital opportunity for the Hindus of that bigoted town to witness these Christian ceremonies—this being the first time that Christian marriage and baptism have ever taken place in this town—and I believe they were all impressed with a favourable opinion of them. There were also most of the Taluq officials present on the occasion. There was a time when the townspeople boasted of their not having any Christian at all in the town. Now, through God's mercy, we have ten families of Christians there. To God alone be all the praise! Devasagayam Pillei (for that is the Christian name of the new convert) has his sister at Sangaranainarcoil married to an influential Taluq pleader. It was this sister's son that was baptized that day, together with his own son, with the full consent of his parents. This youth is a student of our Anglo-Vernacular School in the town.

The establishment of the district has been increased in proportion to the extension and development of the district. Our perplexity in the matter of pecuniary difficulty was very great. But God in His great mercy has proved better than our fears. He has stirred up the hearts of some of His children to come forward and relieve us of this secular anxiety. Our excellent Bishop of Madras has so nobly undertaken to support five of our catechists who are now being trained in Palamcottah with a view to be ordained.\* Mr. Puckle, now

\* These were duly ordained by Bishop Sargent in February last.



in England, has sent Rs. 250 towards the support of a Native pastor; a Mr. Macartney, in Australia, has undertaken to support a Native pastor, promising to send Rs. 300 per annum; and Rev. H. Brass, and Miss Roberts, in Red Hill, have nobly undertaken to support two of our catechists to be trained in Palamcottah with a view to be ordained. God has, in answer to our wrestling prayers, stirred up the hearts of all those ladies who used to be Miss Owen's co-workers for North Tinnevely to continue their help.

This district has during the year been divided into two distinct Church Councils, under one chairman, being called the Vageikulam Church Council and the Strivilliputtur Church Council. The former having the Paneiadipatti and Vageikulam districts under its control, and the latter the Sachiapuram and Strivilliputtur districts. Their respective functions have been performed with so much harmony and comfort, and we have made it a point that all the Mission agents and Church Council members of both the councils meet together once in three months, alternately both at Vageikulam and Strivilliputtur. The first of the kind was held here on the 7th and 8th instant, when the Vageikulam Church Council

was held (but with its own members), services held, exhortations given by the three Native clergy, the Holy Communion administered, the reports of the Jones Fund catechists read, and the most important and encouraging accounts which occurred within the experience of each of the Mission agents given. We all so thoroughly enjoyed the meeting, and believe we all felt the presence of our dear Saviour, which has been conducive to comfort, and strengthens and refreshes us all.

Before I conclude, I have to thank, in the name of all my fellow-labourers and the members of both Church Councils, the Church of England Zenana Missionary Society for sending to North Tinnevely a zenana lady in the person of Mrs. Kearns, who is qualified in every way for that most important work in this district. They could not have made a better selection. A senior Native clergyman in the south, having heard of her appointment to North Tinnevely wrote and congratulated me, saying, "Be sure that in Mrs. Kearns you have a sister of the sainted Ragland to work in the field started by him."

May the great Head of the Church ever continue to bless our feeble work for the extension of His dear Son's kingdom in this heathen land!

## EXTRACTS FROM THE ANNUAL LETTERS.

### CHINA.

#### *From Bishop Moule, Mid-China.*

*Hang-chow, Dec. 8th, 1881.*

**I** F the year ending 30th ult. I spent a little more than eleven months out of England—nearly ten on the soil of China.

(1) My outward voyage, of which I wrote you an account soon after my arrival, was a period of some considerable trial, from the sickness—reputed scarlatina—of three of my children, but, on the other hand, of much interest and some special mercies. My services were cheerfully accepted by my fellow-passengers and the captains and officers of the two steamers for daily as well as Sunday worship; and I had one opportunity of administering the Lord's Supper on one of the Sundays.

(2) Towards the close of the voyage I

was much refreshed by a couple of days spent with my dear friend Bishop Burdon, and his wife, who would have entertained our whole party at St. Paul's College, but for the hindrance of the fever I have mentioned.

(3) The same cause detained us, in a sort of quarantine, more than a month at Shanghai. I found there Mr. Hoare and Mr. and Mrs. Shann, taking temporary charge of the cathedral services. They welcomed us most kindly, giving up the deanery for our accommodation, and staying with friends in the neighbourhood, until towards the end of Feb. school duties called first the Shanns and then Mr. Hoare back to Ningpo, after which I took sole charge of the Church. The spiritual need of Shang-

hae became very evident to me during my stay; but I was precluded, in a great measure, from getting anything like a wide acquaintance with the community by the general fear of infection. With Mr. Krauss, Mr. Lemarchand, and one or two other regular members of the congregation, I had, indeed, several conversations on the subject of the above-named need, and on the kindred subject of the duty and policy of the C.M.S. at Shanghai. I was confirmed in my impressions regarding the extreme difficulty and delicacy—not to say laboriousness—of a chaplain's duties at such a place; and likewise regarding the importance of the C.M.S. Mission, if retained, being efficiently and judiciously manned. I would fain see an assistant chaplain appointed; and at the same time an experienced missionary who might, in addition to looking after the Society's affairs generally in Mid-China, superintend and develop Canon McClatchie's Native Christian flock, and help the brethren at Ningpo by occasional visits in the intervals of my own. If it pleases God to permit my brother to undertake the part, I have a good hope that an interest in the Society and in Missions generally may be stirred up amongst the small minority to whom religion is at least a serious interest. At present even they look upon our work with complete indifference, and with, I fear, no little scepticism; though something I hope has been done to change this by Mr. Hoare's intercourse with a few of the persons I have spoken of.

(4) Towards the close of March I left Shanghai for Ningpo, having arranged that the cathedral service till May should be taken by the Ningpo missionaries in turn. I found at Ningpo my dear friend Gough, still lingering, but, as it proved, on the eve of returning home with his daughters. I had the comfort, however, of assisting at one service in the Jing-eng-dong, at which he was present. There, at the new church built by Bishop Russell, and also at Tsong-gyao, I held confirmations—(I had confirmed three candidates at Shanghai, at Canon McClatchie's request)—47 being the whole number presented. The larger number of these were presented by my old pupils, the Rev. Wong Sinsang and the Rev.

Dzing Sinsang. I was particularly pleased with Dzing's devout and intelligent reading of the service.

(5) I felt obliged to hasten as much as possible my arrival at Hang-chow, where Mr. Elwin—lately bereaved of his youngest child, and much oppressed with the *pepiuvas* of his multifarious charge—was calling me. We left Ningpo, therefore, on the Thursday following the Ningpo Sunday (March 20th), and, spending the following Sunday with the Valentines and the Christians at Shaou-hing, reached Hang-chow on Tuesday, 29th March.

Here, going into a house temporarily hired of the American Mission, I was soon involved in the twofold engrossment of domestic architecture and consultation with my colleagues (Elwin and Sedgwick, especially the former) regarding Church organization. I found the Christian community in the city but little enlarged in five years; and the rate of contributions for Church purposes materially diminished. Meantime a new out-station of the ordinary kind had been commenced at Fu-yang; and the extraordinary movement in Chuki Hien seemed enough, alone, to engross all Mr. Elwin's strength and attention. The interest of eager inquiry, and sometimes patient endurance of wrong for the Gospel's sake, was balanced by the vexation of discovering in many quarters an eager and sometimes grotesquely undisguised desire for pecuniary gain.

In April I met many of the Chuki Christians, including Luke and others of the first converts in the so-called Church Council. It was, and is, merely the name of a council. We are aiming at a real organization: but as yet it is not.

I began at once to preach regularly once each Sunday, leaving, however, the partial charge of the Mission church in Mr. Elwin's hands. Mr. Sedgwick, living in the medical missionary's house, had carried on to a certain extent, with the Native dispenser's help, the charity of the opium cure; admitting every month from two or three to a dozen in-patients, to whom he ministered in spiritual things during their stay in the hospital.

More local duty I feel unable to undertake, a large part of every day being spent in planning or overlooking the repairs and enlargement of my old and white-ant undermined house.

(6) In May the Conference was held at Shaou-hing, of which you heard from me not long after its close.

(7) At the close of that month I went with Mr. Elwin to Chuki, and, in a rapid circuit, visited about ten different centres of interest, giving the Lord's Supper at six of them. The beautiful scenery and often very interesting specimens of missionary work, intelligent and eager Christians, were balanced by the squalid untidiness of most of the places in which we held our services and passed our nights, and by the sad tales of persecution, and sadder inability to face it in a Christian spirit, which met us in some parts of our excursion.\*

(8) After this excursion I left the city but twice or thrice, and then only for a few hours' walk, until the visitation tour just finished. The summer was a trying one; but with the exception of three or four days when fever and rheumatism laid me by, I was mercifully kept in health; my dear wife and children also being free from any serious illness. From the end of June till the end of October we had the advantage of Dr. McFarlane's presence, and under him the general hospital was for a short time once more opened. On the distinct announcement of Dr. Main's appointment, he left; and we have this week the great satisfaction of welcoming Dr. and Mrs. Main, for whose selection and designation to Hang-chow, I and my brethren here have great cause to thank you, under God's providence.

The visitation tour just completed embraced the two cities of Shanghai and Ningpo. I visited seven centres of Christian teaching round the latter, confirming in six of them, besides the city (Ningpo) itself. I was thankful to find myself still equal to a good deal of exertion. My journey to Shanghai, 146 miles, was performed, the greater part of it, in a "fast boat," a kind of skiff

roofed over; on the deck, or rather bottom, of which I sat or lay at full length, during the continuous run of 34 hours, with only one opportunity of stepping ashore. At the end of 34 hours I was still 10 miles from Shanghai, and it was nightfall. I started, however—my servant, baggage, and myself on wheelbarrows—to reach, if possible, my goal in time to secure a night's rest. Heavy rain compelled me to stop at a cottage, where friendly peasants gave me shelter for the night. To Ningpo I went by steamer. Round Ningpo the shorter trips were usually made in the comfortable mission-boat. But it was no small fatigue to be thus on the move some 14 days and nights out of 25. And often to that was added the incessant occupation of mind and sympathy, culminating in the hard work of the Conference. I felt thankful that God still gave me sufficient vigour to get through the task. Since my return hither, I have been much occupied in translating into Chinese, for Ningpo, the Regulations for Church Councils.

The statistics below are gathered from the returns to me of five English and four Chinese clergymen. They are remarkable, especially the relation of the number of communicants to that of Christians, but they do not show any considerable advance. Pray for us, brethren!

#### STATISTICS—MID-CHINA.

(*Chu-Kiang.*)

Clergymen: European, 7; Native, 4. Lay Teachers: European, Female, 3; Native Christian, Male, 44; Female, 5. Non-Christian Teachers, 3. Native Communicants, 445. Native Baptized Christians, 890. Native Unbaptized Adherents, 47. Baptisms during the Year: Adults, 49; Children, 40. Seminaries and Schools, 19. Scholars: Boys, 187; Girls, 69; Seminarists, 30.

(*Shanghai.*)

Clergyman, European, 1. Native Christian Lay Teacher: Male, 1. Native Communicants, 13. Native Baptized Christians, 71. Native Unbaptized Adherents, 3. Baptisms during the Year: Adults, 4. Schools, 2. Scholars: Boys, 43.

#### CENTRAL INDIA.

*From the Rev. T. B. Hodgson, Jabalpur.†*

*Jabalpur, Dec. 29th, 1881.*

The year now closing, of which I am to give a brief review, has not been, I

trust, without tokens of God's continued goodness to us; and I desire, first of all, to record with deep thankfulness His

\* The Bishop's account of this tour appeared in the *Intelligencer* of October last. We have accounts of more recent visits to the Chu-ki district from both him and Mr. Elwin, and shall print them in full in an early number.

† We would especially commend this most interesting and encouraging report to the attention of our readers.

care and watchful providence who is the great Head of His Church, the only Saviour of a lost world, who more than fulfils to us in all times of our need the word of His promise, "Lo, I am with you always." Whatever I have to tell of the progress of His kingdom for which we labour in Jabalpur, I am fain that the tale might only be of the triumphs of His grace, and, perhaps, could we see the end from the beginning, there is no smallest detail, and no apparent discouragement, but what serves for that end. Engrossed as we are by the labours of our own little sphere, we are apt to take a disproportionate view of things, and judge of success or failure by the variable moods of our own feelings. I will endeavour, however, in this annual account of my stewardship, to be as impartial as I can in a matter where I am so nearly concerned, and in which I am so deeply interested, so that you may be able to judge of the work that has been done as little unbiassed as possible by any views of my own regarding it. I will just add now, as entirely personal and regarding myself, that for a great part of the year I had to contend with great bodily weakness which in God's goodness has now happily passed away, as well as the results of an accident, the safe delivery from which will be a cause of thankfulness to me as long as I live.

As usual the work will fall under three heads, which are,—(1) Educational; (2) Evangelistic Efforts; and (3) Native Church, under one or other of which will be comprehended all the multifarious details which make the days (and often the nights) of a missionary in sole charge of a station such varied and busy ones.

*Educational.*—The number of schools in connexion with the Church Missionary Society in Jabalpur is fourteen, being an increase of six during the year. This extension of our educational work has been necessary in order to keep pace with the growing population of Jabalpur; as well as to bring as many of the youths of the place as possible under Christian and religious instruction, there being otherwise no provision for this unless we are ready and watchful to supply the need. The total number of scholars now under instruction in our schools is 803, showing an increase of 200 during the year. The

educational progress made throughout the year may be briefly summed up in the words of the Chief Commissioner of the Central Provinces, who says, in his Annual Review on Education for 1880-81, "Mr. Morris is glad to perceive that the reports on all these institutions are satisfactory. The Church Mission schools at Jabalpur showed better general management, a remarkably good daily attendance in the High School, and an advance in scholarship." The Chief Commissioner was good enough to visit our schools and examine some of the advanced classes, and he expressed himself much pleased with all he saw. The Commissioner of Jabalpur (who is a member of our Local Committee) presided at the annual distribution of prizes, and we have had visits from time to time from influential Native gentlemen, who have been good enough to express their interest in our work: some of them have given us donations, and others have contributed scholarships. The Local Municipal Committee has continued to aid us by a monthly grant-in-aid.

A night-school for adults is a new feature in our work which promises to be very successful. It is located in a suitable house in the very centre of the town, which has been presented to us for a lease of ten years by a friend of the Mission who is a member of our Local Committee. The liberality of the same friend enabled us to furnish and fit the house up in a very attractive manner, and we use it also as a preaching-station and as a dépôt for books. This latter department being an educational agency, I may briefly mention that it is in connexion with this dépôt that we supply nearly the whole of the schools in Jabalpur with books, and are able to circulate a wholesome and religious literature, both English and vernacular, for which there is much need in India. The book-depôt pays its own expenses and leaves us a margin of profit for Mission purposes.

This branch of our work is to me most deeply interesting, and presents (I firmly believe) most hopeful features for the future advance of Christ's kingdom in this country. We have not the difficulties to contend with which are concerned in what is called the higher education given in colleges; on the contrary, we (in these provinces at least)

are left entirely unfettered with respect to religious and Christian instruction; and the fact of 800 youths (in Jabalpur alone) receiving daily instruction out of the true and living Word of God cannot but deeply concern the religious future of this town and district. Much that has come to my own knowledge is conclusive in this respect. To take one instance out of several. A Brahman boy, reading in our High School was engaged to be married to a girl of his own caste, and when the time came for the marriage to take place, the father of the girl refused to allow the ceremony to proceed, alleging as his reason, that the lad was already a Christian in heart and would be certain to become one openly before long. This was known to the whole of Jabalpur, and the fact that the lad allowed a wealthy bride to slip through his fingers when he might have secured her by a denial of the accusation, was much commented upon. The lad took the matter very quietly, made no complaint, and continues reading in our school. An amount of opposition is occasionally aroused in this way among the more zealous (and bigoted) Mussulmans and Hindus of the town; but this does not materially affect the well-being, or impair the popularity of our schools. A more serious matter is the strenuous effort being made by a wealthy section of the community to maintain a purely Hindu school in opposition to ours, and this is one of the reasons which have led me on my part to make an effort to extend our educational work: as, by opening new schools there will be less occasion for parents to send their children to the Hindu school. I have done so, I confess, with much fear and trembling, and with not a little exercise of faith: that most terrible 'Damocles' sword' of "reduction" having been held threateningly over my head throughout the year, and although I do not ask for larger aid, I most earnestly trust the Committee will spare to me the already existing grant. Educational work such as ours cannot and ought not to stand still in a growing town: we are bound to lengthen our cords and strengthen our stakes,—to *trade* with the talent we have received, or we are in danger of losing it altogether.

The City Sunday-school, being purely evangelistic work, will be mentioned under the next head.

*Evangelistic.*—This, perhaps the most important of all our operations, presents few features that are new. It is the old story of the seed that is scattered broadcast over the wide fields, I trust with no sparing hand: or rather (as I often think), we are labourers with plough and spade to break up the fallow, to remove the stone, to prepare the soil, and we should be faithless indeed did we not believe in the promise of an abundant harvest to follow in due season, "if we faint not." I should despair of giving you anything but the barest outlines of a work so varied in its incidents, so absorbing in its interest, as this. In crowded streets and secluded villages, amid the turmoil and chaffering of noisy bazaars, in the quiet courtyard of some village land holder, by lonely jungle tracks, and where the sacred river flows silently along, all unconscious of the sorrowful tale of guilt and unworthiness poured into its hurrying stream by myriads of strange and dusky pilgrims; wherever, in fact, men do congregate or frequent, we have gone forth to them with the message of eternal life through Him who is the Way, the Truth, and the Life. Our catechists have laboured faithfully and well amid much obloquy and reproach; but have not failed to win for themselves a good name and respect wherever they are known. In and about Jabalpur, the work has been carried on as systematically as possible, and we have worked round the circle of villages so thickly surrounding the town in every direction. Itinerating tours have been made in this district, and in the district of Damoh (an out-station) during this year, and most of the local fairs have been visited, sometimes by the catechists alone, and sometimes in company with myself.

In my last Annual Letter I mentioned the high hopes raised in us by a very decided movement towards Christianity on the part of the basket-weavers of Jabalpur. Hopes, alas! not yet fulfilled, and we have been doomed to observe a gradually decreasing interest where at first the promise was so cheering; but we have not ceased our efforts to win over this low and despised race to the high dignity of believers in Christ.

The house mentioned above as having been presented to us by a member of the Local Committee is used two-nights in the week for preaching. Brilliantly

lighted, with coloured prints and appropriate texts adorning the walls, it was hoped it would prove attractive enough to draw together on these occasions a large number of hearers. The attendance, however, of those who willingly come of their own accord to hear the preaching of the Gospel has not been so large as our expectations, or, as the opening services gave us reason to hope for, but it is a useful place for quiet discussion and conversation, and affords a welcome relief to the somewhat fatiguing, and often disputatious, bazaar-preaching of other days. Opposition in the bazaars, when it occurs, is almost invariably led by a mob of students from the Government college, anxious to make a display of themselves and of the profound learning they believe themselves to possess, and who, unfortunately, are always ready to quote the theological, or anti-theological, opinions of this or that Englishman who, as professor, has apparently not regulated his teaching by the religious neutrality supposed to be observed in Government institutions.

Besides the religious instruction imparted daily in our schools, we have made a special effort this year to reach the hearts of the young by means of a Sunday-school for heathen and non-Christian boys. It is held in our City High School, and as far as attendance is concerned, the experiment has proved entirely satisfactory; from 100 to 150 boys being present every Sunday afternoon. The whole staff of our Christian teachers, in fact, the whole of our agents, with volunteers unconnected with the Mission, have entered very heartily into this work. A feature to be noticed in connexion with this school is the singing of Christian "bhajans," which the boys very heartily enjoy.

The present of a magic lantern and slides from kind friends in England has made a most welcome and valuable addition to our stock of missionary "apparatus." I took it with me on my last tour, and it was a sight to remember, the hushed and wondering faces of crowds of honest rustics, as gorgeous visions of far-off cities passed across their astonished gaze, more especially when the sun, moon, and stars were brought by some mysterious magic within their very reach. Then, afterwards, when with vivid illustrations

before their eyes of the human life of Him who is the "True Avatar," for whom blindly they seek, we told them of His love, His sacrifice of Himself, His power to save, we could not but feel an impression had been made on their hearts which would not quickly pass away. I mention this particularly, as I am anxious that the friends to whom I am indebted for this valuable gift should know how we prize it.

We are indebted to the Frances Ridley Havergal Memorial Fund for the means of supporting a Bible-woman in Jabalpur. The need was great, and, fortunately, we had the very person to our hands, exactly fitted for the post. "Jane" has been connected with the Mission from its very commencement, and has always shown a special aptitude for the work of a teacher. She has now a number of pupils whom she daily visits in their own homes, to whom with her kind and motherly ways she especially commends herself as a teacher of the love of Christ.

Baptisms during the year have been eighteen. Six adults have been baptized, three men and three women, who may be briefly classified thus: of the men, one convert from Islam, and two from Hinduism; of the women, two are converts from Mohammedanism, and one from Hinduism. It is about three years ago since one of the men, a Mohammedan, came to me as an inquirer and was put under instruction; but in the meantime, not being received into the Church quite so readily as he wished, he left Jabalpur. This year he returned with a more earnest desire than ever to be admitted into the fold of Christ's Church. Happy as he was, the poor fellow, perhaps, did not realize the full measure of the love that had sought him, a wandering sheep: he was gathered into the eternal fold only a week after his baptism, and we could not but feel that perseverance such as his had met its full reward. The other converts remain with us as members of our little Church, and the case of none of them calls for much comment. One of them, a respectable man from a neighbouring village, may be said to have left all to follow Christ, and amid many trials and after much vacillation, stood forth boldly to confess his Lord and Master. And with all it was the gradual constraining power of the Spirit,

leading them by many influences, outward and inward, to obey the call that had come to them as to those of old,—“Follow thou Me.”

*Native Church.*—I pass on briefly now to review the position of our Native Church at the close of this year of grace 1881. As mentioned above, admissions by baptism during the year, have been eighteen: and our present number of adherents is 112 as against 91 at the close of last year.

Our connexion with the Native Church Council, North-West Provinces, may now be said to be firmly established. We in Jabalpur are ambitious enough to consider ourselves as the nucleus of the future Church Council of the Central Provinces. Our Church Committee shows a praiseworthy zeal in administering the secular matters of the Church, and deserves a word of praise for its financial abilities, which have given us such a prosperous balance sheet. Contributions raised for Church and religious purposes during the year have come to Rs. 400, which is an advance of Rs. 100 on last year. This includes Rs. 200 contributed towards the stipend of the Native pastor. Our Native Christians give “not grudgingly or of necessity,” but with a ready mind and willing heart.

The year, if not fruitful in great events, has passed away in undisturbed peace, strengthening in our little community, I trust, the bonds of Christian fellowship that bind each to each, and all to the great Head of the Church. The Rev. Madho Ram, our first Native pastor, has striven to be an example in word and deed, faithfully and zealously discharging the duties of his office, and ministering to the souls entrusted to his charge. In addition to the usual services, a monthly missionary meeting was commenced and carried on with much interest. Papers on various subjects connected with Missions have been read by many of our Native brethren. An English translation of one appeared in the *Gleaner* for November, 1881.

Valuable and timely help from friends in England, and others, has enabled the work of the charitable dispensary carried on by a Native Christian brother to be extended this year, to the great benefit of many sick and needy applicants for relief. Chiefly in connexion with this dispensary a weekly service is conducted by a little band of volunteers: and the Gospel is preached daily to from twenty to forty patients. Application has been made to the “Henry Venn Fund” for a grant in aid of this very important work, which I sincerely hope will be successful.

The usual Christmas “love-feast” has just been celebrated amid many rejoicings, and with much thankfulness to the Giver of all good.

Our Church is certainly small: but it is a growing, living Church, and not a dead organism. It is this thought which, slow as the progress is, gives us hope for the future. It obeys the law of all progress, natural and spiritual. The germ of life will develop and spread,—“first the blade, then the ear, after that the full corn in the ear.” It is the Kingdom of God which cometh not with observation.

Our Local Association Committee has been re-organized during the year. It is an influential one and able to give us much aid. It includes the Commissioner of Jabalpur, the Deputy-Commissioner, the Superintendent of Government Telegraphs, the civil surgeon of Damoh, the chaplain of the station, and an influential and leading barrister of Jabalpur.

I may venture to hope that our work in Jabalpur may claim an interest in your prayers, and that in the multitude of the claims upon you and the Committee, you will not forget or overlook us who are “holding the fort” for the Master in the very centre of this great continent. May “God, even our own God, give us His blessing”! Yes, surely we can say, “God shall bless us: and all the ends of the earth shall fear Him.”

## USAGARA, EAST AFRICA.

*From the Rev. J. C. Price, Mpwapwa.*

*Mpwapwa, November 23rd, 1881.*

My work amongst the Wagogo and Wasagara Natives of Mpwapwa has hitherto been only of the simplest

character, viz., going about amongst the various scattered tembès (or as some have improperly called them, villages), and talking to the little knots of people

which may be found sitting about gossiping, or making their hoes and other implements. My knowledge of their language is still too imperfect to enable me to say all I would, yet I think they are beginning to see that what we have come to tell them is really "good news," and that they have hitherto been living in the dark. That great, glorious fact which was the centre of the apostles' teaching—the Resurrection, I find always secures their attention if nothing else will. It is just the kind of thing to interest these wonder-loving people, with their ideas of magic, witchcraft, and rain-making. It seems to me that we must begin with them in this way, the other blessed truths will then follow in their place. They can scarcely be said to have any idea of one great Maker and Possessor of all things. He is to them indeed an unknown God. The spirits of the dead are all *milungu* (gods) with them, and if any trouble comes upon them, such as lack of the precious rain, which the *mganga* (medicine-man) cannot attribute to any living evil-disposed person, these spirits of the dead have to be propitiated. The dead are very often buried inside the huge hollow baobab-tree, and thither the chief brings a goat or other animal and, having slaughtered it, sprinkles flour over the liver, repeating meanwhile the one word "*zagonè*"—may he go to sleep, i.e. not trouble us. The remainder of the animal is then taken away and eaten by the people. This, then, as far as I am able to gather, is the extent of their religious worship and their idea of prayer to the Unseen One. Such being the case, one must expect to find it far more difficult to teach them the Gospel than a little child; for whilst both have not the knowledge of divine things, the mind of the one is already firmly held by superstitious prejudices.

I have tried several times to get a regular school for the Wagogo children, but have not been able to keep them together long enough to do more than begin with them. Most of them are engaged for the greater part of the day herding the cattle and goats, which are the riches, and, I may say, the gods of the Wagogo.

It was not till recently that I have been able to get hold of any one from whom I could get any reliable systematic knowledge of the language, but now,

with his assistance, I have been able to compile a grammar and enlarge my vocabulary considerably. He is a lad who, although not a native of Mpwapwa, or indeed an Mgogo, but who has lived in Ugogo for some time, and has also been to the coast, and being very sharp and intelligent, has got hold of both Kigogo and Kiswahili in a remarkable manner.

Less time than one could wish has been given to work amongst the Natives of the place, owing to our having the slave refugees and others connected with the Mission, who, in one sense of course, claim our first attention. Although such a collection of representatives of so many tribes, most of them know more or less of Kiswahili, and in this language we convey our instruction. This consists of two services on Sundays, when I use Bishop Steere's translation of the Prayer-book and Scriptures, and give them a simple address, generally on the Gospel for the day, in the morning, and in the afternoon questioning them on it or other subjects. Of course most of them are very dull; but I have often been led to hope that others remember and think a little about what they have heard, and have sometimes fancied that two or three really wish to follow the Lord Jesus, and then afterwards have had to undergo the disappointment, which all missionaries share in, of finding them prefer their old sinful ways after all. They are such complete slaves to a worse master than the Arabs; fornication, adultery, stealing, and lying are the chains with which he securely binds them, and nothing but the grace of God can set them free. As well as the Sunday services we have had school for these people three afternoons in the week. Some cannot learn to read, others with patience may soon be able. I have a short service every morning at six a.m., before they go to work, as being more profitable than trying to teach those to read who cannot learn. Those who cannot remember three letters of the alphabet, often do remember something which they hear me read, or tell them, about Jesus.

Brethren and fathers in Christ, pray on for these poor sin-bound slaves of Satan, and for me, an unworthy messenger of the Gospel of "deliverance to the captives."



## THE MONTH.

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IN addition to the speakers announced last month for the Annual Meetings on May 2nd, Bishop Crowther has been requested to speak in the morning, and Bishop Suter, of Nelson, N.Z., in the evening. The evening meeting will also be addressed by Mr. Sydney Gedge. The extracts to be read in the morning from the Annual Report will not take up so much time as last year; but those who desire to know what the Society has been doing, and do not come merely to hear speeches, will not grudge a reasonable time for reporting on a work carried on in all parts of the world. We refrain, as usual, from anticipating the Financial Statement; but we may intimate this much—that notwithstanding a heavy fall in Legacies, and a smaller contribution from Ireland (which however is a noble one considering the state of that unhappy country), the account is satisfactory, and there is abundant cause for thanksgiving and for hope.

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MOST of our readers are aware that the recent Resolutions of the Committee on the proposed Japan Bishopric have been adversely criticized by some honoured friends of the Society. Difference of opinion on questions of the kind is always a matter of sincere regret; but the Committee are thankful to know that the course they have adopted has met with the hearty approval of many of their oldest and most trusted supporters—indeed we believe a great majority throughout the country. One of these, in token of his approval, has spontaneously offered to cover the grant of 500*l.* a year for five years at least—possibly longer, thus relieving the General Fund of the charge during that period. This generous gift will, we trust, help to allay the difficulties some have felt, although of course it does not in any way affect the principle of the grant.

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UNDER the sanction of the Bishop of London, a special ordination will be held early in May by Bishop Perry for the admission to holy orders of eleven C.M.S. Islington men. Some of them, who are appointed to Africa and N.-W. America, have to sail before Trinity Sunday; hence this special arrangement. The ten who went in for the Oxford and Cambridge Preliminary Examination all passed, two in the 1st class, six in the 2nd, and two in the 3rd.

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THE annual Day of Intercession, on May 16th, will be observed in a specially interesting manner by the C.M.S. Committee. The usual Communion Service will be held at St. Dunstan's, at which the Rev. H. W. Webb Peplow will preach; and in the afternoon there will be a Valedictory Dismissal of the missionaries just appointed for East and Central Africa and North-West America, some of whom will be sailing the very next day. This meeting will be held at St. James's Lecture Hall, Gloucester Place, Paddington; and the special address to them will be given by Bishop Horden of Moosonee.

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Six further offers for missionary service from men ready to go out into the field at once have thankfully to be recorded:—(1) the Rev. J. Hanington, M.A., of St. Mary Hall, Oxford, Minister of St. George's Chapel, Hurstpierpoint, who has responded to an invitation from the Society to join

the Nyanza Mission; (2) the Rev. T. L. Bluett, B.A., of St. John's College, Cambridge, Curate of Holy Trinity, Exeter; (3) the Rev. Henry Nevitt, of St. Aidan's College, Curate of Heigham, Norwich; (4) Mr. Ernest W. Elliott, B.A., of St. Catharine's College, and Ridley Hall, Cambridge; (5) Mr. H. W. Lane, a gentleman of Bristol, son of a former Mayor of that city, and captain of a Volunteer Engineer corps; (6) Mr. Charles Wise, an artisan from Eastbourne. This makes thirteen independent offers of service accepted in four months, nine of them from University men; and there are two or three others which we hope to be able to report very soon. Of course these are in addition to the eleven Islington men now ready for ordination. To Him be the praise who is thus thrusting forth more labourers into His harvest!

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MR. H. W. LANE, mentioned above, has offered for, and been appointed to, the important post of Lay Superintendent of Frere Town. Mr. Menzies, we regret to say, is returning to England immediately in a very weak state of health; and Mr. Price also will be coming back, his special commission being now fulfilled. The return of Mrs. Menzies would leave the Mission without a lady—a very serious drawback; and the Committee have accordingly, at Mr. Price's request, arranged to send out Miss Amy Havergal (niece of Frances Ridley Havergal), who is engaged to be married to one of the younger missionaries there, the Rev. A. D. Shaw. Mrs. Binns also was desirous of rejoining her husband ere this, but the medical men required that she should remain in England over the summer.

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ANOTHER missionary party is preparing to start for Central Africa. It will consist of the Rev. J. Hannington, M.A., mentioned above; the Rev. R. P. Ashe, B.A., of St. John's College, Cambridge, late Curate of St. Michael's, Liverpool; three of the Islington men now ready for ordination, Mr. J. Blackburn, Mr. Cyril E. Gordon, and Mr. W. J. Edmonds; Mr. C. Wise, the artisan mentioned above; and, it is hoped, a medical man. The party are to sail on May 17th for Zanzibar, where Mr. Stokes is already preparing the caravan for the expedition. Mr. Hannington, taking advantage of a very favourable notice in the *Times* of Messrs. Wilson and Felkin's book on Uganda, wrote to that paper appealing for funds for a boat to be placed on the Victoria Nyanza, to replace the once useful but ill-fated *Daisy*; and we are glad to say that he has already received some contributions; but more are required, to cover the heavy cost of carrying the boat up country. We ask the special prayers of our friends for this party, the most important reinforcement sent out since the original expedition six years ago.

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THE Bishops of Moosonee and Saskatchewan have earnestly appealed to the Society for additional missionaries: the former for the Esquimaux of the western side of Hudson's Bay, who can be reached from Fort Churchill; and the latter for the Blood Indians of the Western plains, among one section of whom the Rev. S. Trivett is already labouring near Fort Macleod. The Committee have responded to both these appeals, feeling warranted in doing so by the state of the Extension Fund; and they have appointed Mr. J. Loffhouse, an Islington student in the second year of his course, to go out unordained to Churchill, and the Rev. David J. S. Hunt, B.A., Curate of West Ham, son of the Society's old N.-W. America missionary of that name, to the Saskatchewan Mission. Further, the place of the Rev. J. H.

Keen, of Moose Factory, who has returned home, is filled up by the appointment to that station of the Rev. Henry Nevitt, Curate of Heigham, Norwich.

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We must not pass without one word of notice the death of Bishop Barker, of Sydney, who was a most hearty friend of the Church Missionary Society, although none of its work came under his episcopal supervision in his purely colonial diocese. His benign presence will be remembered by many of our readers at the Anniversary in 1878, when he moved the first resolution, and spoke with such singular good taste of the relations between the Society and his old friend Bishop Selwyn, then recently dead.

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BISHOP CROWTHER arrived in England on March 27th. The great importance at the present time of strengthening and developing the Niger Mission, and of further maturing the plans formed last year in connexion with the Madeira Conference, led the Committee to invite the Bishop to this country for personal conference, as the surest and speediest way of settling all necessary arrangements. The Rev. J. B. Wood has also been invited home from Lagos, and his experience too will be valuable in assisting the Committee's deliberations. We are thankful to say that an appointment has now been made to the proposed English Secretaryship of the Niger Mission, Mr. Thomas Phillips, B.A. of Dublin University, who has been taking the theological course at Islington, and is now ready for ordination, having been selected for that important post. Mr. Phillips is a gentleman in middle life, and has been engaged some years in secular pursuits in this country.

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On February 15th a new church for the Native congregation at Lahore connected with the C.M.S. was dedicated by Bishop French. It bears the name of Holy Trinity Church, and has been erected mainly by the efforts of the Rev. H. U. Weitbrecht, of the Lahore Divinity College. The Rev. Yakub Ali is the pastor.

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THE C.M.S. Theological College for the North-West Provinces of India was opened at Allahabad on February 2nd, with the name of St. Paul's Divinity School. The Rev. W. Hooper, M.A., of Wadham College, Oxford (1st Class Lit. Hum., 1859), is the Principal; and the Rev. H. M. M. Hackett, M.A., of Trinity College, Dublin, the Vice-Principal. A very interesting statement by Mr. Hooper will appear in an early number of the *Intelligencer*.

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FULL information from Metlakahtla regarding the difficulties there is still anxiously waited for; but it may now be stated that they have arisen mainly out of the Committee's desire for the admission of the converts to full Christian privileges. For many years, owing to a variety of circumstances, successive plans for providing Metlakahtla with a clergyman in full orders came to naught; but latterly it became apparent that, even had there been one, Mr. Duncan would not have consented to the admission of the Indians to the Lord's Supper. Rather than cause a breach of harmony in such a Mission, Bishop Bompas, when he visited it in 1877-8, refrained from pressing the point; and Bishop Ridley, although his arrival in 1879 had been anxiously looked forward to as an opportunity for inviting the converts to "draw near with faith and take this holy sacrament to their comfort," saw the risk of precipitating a crisis, and also reluctantly refrained. The

Committee could not for one moment admit that any man—not even Mr. Duncan—could have the right to stand between Christians of fifteen and twenty years' standing and the observance of the Saviour's dying command; and their wide experience of the mission-field enabled them to assure him of the blessed results of a believing participation of the Lord's Supper to converts of other races not less "babes in Christ" than the Tsimsheans. Still, honouring, as the whole Church does, Mr. Duncan's past work, they were content to reason, and pray, and wait, until, in the autumn of last year, they were plainly challenged by Mr. Duncan himself to a decision on the future of Metlakahla; and then, being challenged, they could not hesitate to send out final and explicit instructions. These instructions, we deeply regret to say, have been as explicitly repudiated and disobeyed; and at present our much-loved brother, and the Indians of the settlement, who naturally cling to their benefactor, stand aloof from the Society.

The issue of events must be left in His hands who doeth all things well. We earnestly trust that Mr. Duncan may even now be led to see his error; but if not, the Committee feel that they cannot divest themselves of their responsibility to these Indian members of the Church of England, and must seek to keep them under her true and Scriptural teaching, and to train them to a full enjoyment of her ordinances.

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THE Bishop of Madras, in his recent charge, takes a very encouraging review of the progress of Missions in his diocese. Since his last visitation four years ago the number of baptized Native Christians connected with the Church of England has risen from 79,917 to 101,246, an increase of 21,329, or 27 per cent. Just one-half of this increase belongs to the C.M.S. There are, further, 38,000 catechumens. No less than 8722 Natives have been confirmed in the four years. In the twenty years to which Bishop Gell's faithful and happy episcopate now extends, 120 Native clergymen have been ordained, 75 of them in connexion with the C.M.S. "If," says the Bishop, "the greater number of these clergy are sincerely endeavouring to fulfil their Christian ministry faithfully, and if a proportion of the laity not less than that in the English portion of our Church are real as well as nominal Christians—and I fully believe that this is so,—we may thank God for the victories of His Gospel in South India, and think lightly of the scorn with which so many who profess to be believers in Christ, but cannot be, regard our efforts to bring all India into subjection to the cross of the Lord Jesus Christ."

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THE Bishop of Colombo last year visited almost all the C.M.S. Missions in Ceylon, inspecting, confirming, and preaching in the churches and chapels and in the open air. No less than 520 Native Christians connected with the Society were confirmed within thirteen months. Of these, 174 were in the Tamil Cooly Mission, to visit which the Bishop spent three weeks riding and driving with Mr. Rowlands, and holding confirmations at fourteen different centres. "There was much," writes the latter, "that was gratifying in the earnest, devout spirit in which the majority of the candidates entered upon the service; and the Bishop expressed himself much pleased with what he saw. I trust and believe that it was an occasion when real spiritual life was deepened in the hearts of very many." The coolies also supplied 56 out of the whole number of adults baptized (139); and of them Mr. Rowlands says, that having examined every one of the 56 himself, he "can state positively that none of them were received without due pre-

paration, nor without its being manifest that so far as their knowledge extended they were really desirous to become faithful followers of Christ; in many instances manifesting a clear grasp of saving truth and a simplicity of faith in Christ which could only have resulted from the work of the Holy Spirit in the heart." Such tidings as these are the greater cause for thankfulness, in view of the difficulties which two or three years ago beset the Tamil Cooly Mission; and we rejoice to observe the continued confidence in the work shown by the planters, nearly one hundred new subscribers having been added to the list, and the total sum being Rs. 10,782; while the Christian coolies themselves have contributed no less than Rs. 2424. We hope shortly to print Mr. Rowlands' Report in full.

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The death of Mr. Vaughan left a vacancy in more than one important missionary post, and has involved some new appointments. The Rev. W. R. Blckett, Principal of the Divinity School, undertakes the Chairmanship of the Bengal Native Church Council; and the Rev. A. Clifford removes to Krishnagar, to take the superintendence of that district. Mr. Clifford's charge of Christ Church, Calcutta, falls again to Native agents under Dr. Baumann's guidance; and Agarpâra is allotted to the Rev. F. Gmelin, who has lately rejoined the Mission.

In February, the Bishop of Calcutta visited Krishnagar, and held conferences. He was also to ordain one of Mr. Vaughan's best catechists, Koylash Chander Bishwas, who has laboured with much earnestness and success at Bollobpore.

The itinerating work of this Mission is being very energetically done by the Rev. H. Williams. During the cold season last year he was three months and a half visiting thoroughly one hundred villages on a line of fifty miles, preaching to both Hindus and Mussulmans. He met with great encouragement, especially among the latter class, who proved intelligent and teachable. The poor Mohammedans of Bengal are very different in character from their fanatic co-religionists in Upper India. Mr. Williams has been joined by the Rev. J. W. Hall, who went out last autumn; but on the other hand, Krishnagar loses the services of the Rev. G. Parsons, whose health has failed to stand the climate of the district.

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Among Mr. Vaughan's latest trials in the Krishnagar district were "raids" from two opposite quarters, the Baptists and the Romanists. The former—Native ministers—were promptly disavowed by the Baptist Society, whose loyalty to the great missionary principle of non-interference is above suspicion. The Romish priests were more persistent. "Why," asked the C.M.S. Christians, "do you never go to the perishing heathen? Why come to disturb the peace of our Christian community?" "I admit," replied one priest, "we do not go to the heathen, for we think they may possibly be saved by the light of reason; but we are sure that you, as Protestants, must perish, and so we come to you."

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In November last an outrage was committed upon a Chinese Christian catechist connected with the Society's Mission at Shaou-hing. The Rev. J. D. Valentine writer, "He was dragged by his pigtail along the street and severely beaten and kicked about by the mob, and I myself was roughly seized by the collar and most uncomfortably shaken and abused." The catechist was laid by for a fortnight by the injuries he received; but on his

recovery, he at once went spontaneously and resumed his work at the preaching-room. It is satisfactory to hear that the Chinese magistrate acted with much courtesy to the Mission, and vigour in arresting and punishing the offenders.

ANOTHER Native clergyman has been added to the staff in Mauritius, under interesting circumstances. John Ernest came as a heathen Tamil boy into Archdeacon Hobbs's school at Crève Cœur in 1868, and while there received the truth of God into his heart. He has latterly spent some time in Mr. Kember's Training Institution in Tinnevely; and on March 19th he was ordained by Bishop Royston. He will work under the recently established Native Church Council. He is the first pastor to receive his title to orders from them, and the first Mauritius-born Indian ordained.

DR. DOWNES' Report of the Kashmir Medical Mission gives the following figures :—"New patients seen, 8755: total number of visits received, 24,197; number of major and minor operations performed, 1138; in-patients discharged, left, or died, 855; total days in hospital of all who left or were discharged during this time, 14,369. This last figure represents 28,738 meals to the patients, not including food given to friends of patients or extras, which have occasionally to be supplied." The direct missionary work done has been but small, the Native assistants in the Hospital not being Christians; "but," says Dr. Downes, "a work has been done in God's name by Christian charity—a work such as Christ delighted to do. If we can only succeed in showing people that religion is goodness and not bitterness, that God is love and not Moloch, we shall soon succeed in gaining attention to our blessed Lord, who alone is perfect goodness and perfect love."

THE Divine blessing is very manifestly resting upon the labours of the C.M.S. agents in Japan. The number of baptisms in the past year was 99. Of these, 44 were of children, which in a young Mission is a noteworthy sign of progress, as indicating an increasing number of Christian families. Among the 55 adult converts were some men of position and influence, including a Shinto priest and a leading ex-official, well-known for his scholarship, in the Island of Yezo; and two gentlemen Samurai, father and son, with their respective families, at Kagoshima. This historic port, the chief city of the great Satsuma clan which has played so conspicuous a part in the national history, is occupied only by Native teachers and visited by Mr. Maundrell from Nagasaki; and it bids fair to be one of the most promising centres of evangelization. Within three years, nearly one hundred persons have attached themselves to the Church there, and if Christianity takes root among the vigorous Satsuma men, they will, by the grace of God, wield no small influence upon their countrymen.

IN the Selections from the Minutes last month, a resolution was recorded sanctioning the purchase of 120 copies of the Arabic edition of the *Apology of Al Kindy*, which Sir W. Muir has lately introduced to the public in the book reviewed in our March number. We now find that Sir William has kindly presented these copies to the Society. Some copies of his own English work were sent out a month or two ago to the missionaries of the Society labouring among Mohammedans, and letters are now coming in from them expressing their sense of the great interest and value of the *Apology*.

# HOME WORK OF THE SOCIETY.



THE Gloucester Anniversary Meeting took place on March 20th. The Bishop of the diocese presided, and delivered a speech of much interest, and after warmly referring to the great work done by Bishop Horden, who was present and had just given them an interesting account of his labours, said they had heard much to encourage them as to what was being done in the broad mission-field. There were times when the best of them felt a kind of doubt as to Christianity completing its ultimate victories. But who, after hearing such a life-like account as that which the good Bishop of Moosonee had brought before them, could feel any anxiety or doubt, if wonders so great by the energies of one faithful servant of Christ could be done in that Great Lone Land, that the day of such was very far off? He always comforted himself on the subject of Christian Missions with remembering one great and vital text—words that fell from our blessed Lord as he sat on the Mount of Olives gazing at the city of Jerusalem beneath him. He told the four anxious and listening disciples near him that before the end should come the Gospel should be first preached as “a witness to all nations, and then shall the end come.” These words seemed plainly to tell us that when the message had been carried all over the globe, when the most distant tribe had heard the message—then the blessed words would be fulfilled. They need not anxiously count up whether there would be a total conversion of the whole of the race, but whether the message had been carried everywhere; and when it had been carried to the last spot, and the last tribe had heard the saving words, then descending clouds would bring down our King. Might God hasten that day!

The Mayor of Gloucester also spoke. The meeting, he said, was a most encouraging one to the missionary cause, which he trusted would be promoted to a greater extent than hitherto in the city. It reminded him of the time when he was a little boy, when good Bishop Ryder presided at missionary meetings. The inhabitants of Gloucester then only numbered about 10,000, and the Church Missionary Society was in its infancy, but owing to the zeal he inspired the missionary cause succeeded in a very great degree. At that time Mission work was confined to a narrow field, but now missionaries were at work throughout the world, and surely the cause was a great call upon all who had the love of their Saviour at heart. He trusted they would all feel the obligation which was laid upon them.

The Rev. J. H. Gray (Assoc. Sec.), who attended as the deputation, stated that they were all delighted to hear that nearly 400l. had been subscribed during the past year by Gloucester and the associations connected with it. He also alluded to a statement which has since appeared in the *Intelligencer*, showing the proportion of contributions in the various counties, from which it is seen that Gloucestershire stands fourth in the amount of its subscriptions. The Rev. W. Bulmer (the secretary) gave an encouraging report of the amount raised during the year. Among the clergy present were the Revs. G. James, E. T. W. Thomas, C. E. Scobell, M. Trotter, J. J. Luce, J. Mayne, E. Evans, G. Mallett, and F. F. Lewin.

Sermons were preached in nine churches in the city on the previous day (Sunday) by the Bishop of Moosonee, Rev. G. Ensor (Japan), and the local clergy.

**Maidstone.**—On Wednesday afternoon and evening, February 15, two very interesting missionary meetings were held, one in the Vicarage drawing-room, the other in the Town Hall. The former was chiefly intended to enable persons residing at a distance and unable therefore to be present at the evening meeting, to hear the Bishop of Moosonee give an account of his labours in his distant diocese. The meeting in the Town Hall was very largely attended; a very earnest spirit and a deep interest was manifested. The chair was occupied by Dr. Monckton. It was not a little striking to hear the Bishop of Moosonee, from the ice-bound regions of the high latitudes of North America, and Mr. Macdonald, from the tropical plains of South India, bearing similar testimony to the blessed effects of preaching the Gospel to the heathen. Wherever it is faithfully set forth it is now, as truly as it was of old, the power of God unto salvation to every one that believes. The addresses came home to the hearts of all who listened to them. After the addresses, it was proposed by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, and

seconded by the Vicar (Archdeacon Dealtry), that a local committee should be formed with a view of promoting more effectually the interests of the Church Missionary Society in the neighbourhood. There are many parishes in this district which contribute annually to the funds of the Society, and it seems desirable, and at the same time in harmony with the organization that exists in other towns of circumstances similar to Maidstone, that a Committee should be formed for the purpose of gathering up and concentrating the interest which already exists in the work of the Society, and of extending it still further. Mr. Whiting made an admirable speech, eliciting the hearty sympathy of the meeting. Collections were made at the drawing-room meeting in behalf of the Special Mission of the Bishop of Moosonee, amounting to 14*l.* 11*s.* 3*d.* (including a cheque for 5*l.* from Mr. Rugg), and at the meeting in the Town Hall, in behalf of the funds of the Church Missionary Society, amounting to 18*l.* 4*s.* 0*d.* (including 10*l.* from Miss Sweetlove). Moreover 20*l.* were offered by some one present on condition that nine others would give a similar sum.

The second meeting of the *Hampshire Church Missionary Prayer Union*, of which the Rev. A. B. Burton, Rector of West Meon, is the Hon. Secretary, was held in Southampton on March 17, under the presidency of R. C. Hankinson, Esq., J.P., President of the Union. There were about forty members present. Several more would have attended, but for parochial engagements. Eight new members were elected. After a telling address by the President, and the transaction of business, an interesting paper was read by the Rev. H. R. Fleming on "the reflex results of missionary enterprise," followed by a discussion in which the following friends took part: Rev. A. Baring-Gould, Major-General Lewis, Rev. F. O. Giffard, Rev. M. C. Proby, Rev. C. T. Wilson (Nyanza Mission), and Rev. J. Hamilton (Association Secretary). At the second session, the Rev. R. Bruce (Persia) gave an address on "Islam and Persia," which was listened to with rapt attention. It was followed by discussion, in which Lieut.-Colonel Rowlandson (Bournemouth), Major-Gen. Lewis, and Rev. C. T. Wilson, took part. Meetings of the Union were arranged to take place in July at Sandown, and in November at Winchester. The meeting was attended by a large number of friends, in addition to the members. Before the meeting there was service in Holy Rood Church, with a sermon by Rev. R. Bruce, and the administration of the Holy Communion.

On March 19th, thirty-two sermons were preached in behalf of the Society in several of the churches of *Bath and vicinity*, viz., at the Abbey Church, St. Michael's, St. James's, Walcot, St. Andrew's, St. Stephen's, Trinity, St. Paul's, St. Saviour's; Widcombe (Parish Church and St. Matthew's), Coombe Down, Weston, and Octagon, Laura and Conn Street Chapels. The preachers being the Revs. Canon Brooke, Canon Bernard, Prebendary Anderson, A. G. Gristock, J. C. Burnett, R. Washer, V. Young, A. Washington, J. Buttonshaw, W. Bury, H. Bothamley, J. M. Dixon, A. Hort, F. A. Morgan, C. B. Carlon, C. G. Ackworth, E. J. Harford, C. J. Hort, J. S. Moore, C. Watling, E. Cowan, N. Nürnberg, A. Arrowsmith, A. H. Arden (South India), and R. Bruce (Persia). The collections amounted to more than 255*l.*

The sixty-fourth Anniversary of the Association took place on the 20th in the Assembly Rooms, the Rev. Canon Brooke presiding, who together with the Revs. Canon Bernard, A. H. Arden (South India), and R. Bruce (Persia) addressed the meeting. Major-Gen. Walker (Treasurer) read the Report. The collection at the meeting amounted to over 51*l.* A second meeting was held in the Banqueting Room at the Guildhall, in the evening, J. S. Bartium, Esq., the Mayor, presiding; the Revs. A. H. Arden and R. Bruce were the deputation. The attendance was large, many of the clergy who were present at the afternoon meeting attending. The collection amounted to over 14*l.*

The *Bristol Anniversary* was held on Sunday, March 26th, and Monday the 27th. There was a meeting for prayer on the Thursday preceding. On Sunday the Bishop of Caledonia preached in the cathedral and at two other churches. The Rev. R. Bruce preached at Clifton Parish Church and Christ Church.



Altogether on that day sermons were preached for the Society in twenty-five churches. At the annual meetings in the Victoria Rooms the High Sheriff of Bristol presided in the morning, and the Bishop of Caledonia, the Rev. H. Meyer, and the Rev. R. Bruce addressed the meeting. The Report spoke hopefully of the progress of the Association, though the receipts were a little less than those of the preceding year. In the evening the Rev. Talbot Greaves, Vicar of Clifton, presided over a large meeting, and the Rev. R. Bruce and Rev. W. Clayton gave very interesting addresses on the work of the Society in Persia and in India. The collections during the day were over 52*l.*, and two gifts followed, one of 50*l.* and the other of 200*l.* Seven other meetings were held during the week in parochial schoolrooms. It may be added that a sermon for the Disabled Missionaries' Fund was preached at Christ Church, Clifton, on March 22nd, by the Rev. Canon Brooke, Rector of Bath, and that two sermons for the Society were preached at Clifton Parish Church on the 29th by Dr. Flavel Cook.

The 18th Anniversary of the C.M.S. *Coventry Auxiliary* took place on March 13th. The Hon. Secretary, T. W. Crofts, Esq., read the Report. The meeting was well attended; amongst those present were the Revs. F. M. Beaumont, G. C. Vecqueray, E. K. Graham, G. Cuffe, C. R. Shaw-Stewart, G. F. Smith, J. B. Whiting, and D. Brodie; Messrs. J. Bill and W. S. Escott, and a large number of ladies. G. Skey, Esq., of Leamington, presided, and warmly advocated the cause of the Society for its foundation, work, and principles, and stated that he had loved the Society from his youth, and strongly pressed upon those present a more liberal and intelligent support. The other speakers were the Revs. D. Brodie, J. B. Whiting, G. F. Smith, G. C. Vecqueray, C. R. Shaw-Stewart, and Mr. J. Bill.

Sermons were preached at St. Michael's, Holy Trinity, St. John's, St. Thomas's, All Saints', St. Mark's, and Radford (St. Nicholas'), by the Revs. C. Hopkins (Oundle), R. J. Knight (Derby), G. Cuffe, E. A. Kempson (Claverdon), G. C. Vecqueray, F. M. Beaumont, H. Sutton (Central Secretary), and G. F. Smith (Association Secretary).

The *Manchester Anniversary* took place on March 26 and 27; on the Sunday simultaneous sermons were preached by the Revs. C. F. Childe (Holbrook), D. Brodie (North India), and the Association Secretary. On the following day (Monday, 27th), a luncheon was provided for the clergy at St. Simon's School, Chorlton-on-Medlock, Manchester. There was a very large gathering of clergy. A Paper was read on that occasion by the Rev. C. F. Childe, late Principal of the Islington College. The annual meeting was held in the Manchester Town Hall, the Bishop presiding, and the speakers being the Revs. C. F. Childe and D. Brodie, and S. Gedge, Esq., member of the Parent Committee. [We regret having received no fuller account of this important gathering.]

The Rev. J. M. West announces sermons and meetings having taken place in the *Metropolitan District*, between March 19th and April 12th, at Selhurst, Camden Church, Hornsey (Christ Church), Mortlake (Parish Church and Christ Church), Southall and District Church, Acton (St. Dunstan's), Portman Chapel, Isleworth, Wood Green, St. Pancras, Lee (Holy Trinity), Peckham (All Saints'), and Bloomsbury (St. George's); and meetings at Southall, Acton (St. Dunstan's), Belvidere, Newington (St. Matthew's) with Walworth (St. Mark's), Hornsey Rise, Penge (Holy Trinity), Marylebone (Holy Trinity, drawing-room), Camberwell (drawing-room), Brockley (St. Peter's, juvenile), South Norwood, Penge (St. John's), Portman Chapel, St. Pancras Bloomsbury (St. George's), Kilburn, St. Mary's (juvenile), Westminster (St. Matthew's), Kilburn (Holy Trinity, juvenile), Onslow Square (St. Paul's, juvenile), Stepney (St. Thomas's, juvenile), Kew, and Upper Chelsea (Holy Trinity, juvenile).

In *Essex* sermons and meetings at Broomfield, Theydon Bois, and Bradwell-on-Sea: also a meeting of the Chelmsford C.M.S. Union.

From that portion of the *Southern District* comprising the counties of *Berkshire, Buckinghamshire, Oxfordshire, Hampshire*, and the *Isle of Wight*, the Association Secretary, the Rev. J. Hamilton, states that between March 5 and 27, the

Society's cause has been advocated in *Berkshire* by meetings at Katisgrove and Grey Friar's (quarterly), Reading, by himself. In *Buckinghamshire* by sermons at Chesham, Latimer, Little Horwood, Thornborough, Shabbington, and Worminghall, by the Rev. W. Clayton, the Rector of Latimer, the Vicar of Chesham, the Rev. R. Pargiter, and himself; and by meetings at Chesham, Chesham Bois, Little Horwood, Thornborough, and Wendover, by the Revs. W. Clayton, W. E. Malaher (Hon. District Secretary), and himself. In *Oxfordshire*, sermons at Eynsham by Rev. E. A. Knox (Hon. District Secretary), and at Waterferry by Rev. R. Pargiter and the Vicar. In *Hampshire* by sermons at Aldershot (Holy Trinity), Medstead, Gosport (St. Matthew's), Littleton, Corhampton, Overton, Newtown, Meonstoke, and West Meon, the preachers being the Revs. J. Hamilton, H. D. Hubbard, W. G. Baker, A. J. Begbie, A. B. Burton, A. G. Garland, A. Baring-Gould (Hon. Dist. Sec.), H. R. Fleming (Hon. Dist. Sec.), W. S. Dumergue (Hon. Dist. Sec.), W. Allen, and J. O. Giffard (Hon. Dist. Sec.). There were also meetings at Aldershot (Holy Trinity), North Waltham, Fleet, Cove, Medstead, Gosport (St. Matthew's), Druxford, Soberton, Littleton, Selborne, West Meon, Exton, and Stockbridge, the following being amongst the speakers: Revs. C. T. Wilson, (Uganda), A. Lockwood (formerly North India), H. D. Hubbard, W. G. Baker (Telugu Mission), A. G. Garland, A. Baring-Gould (Hon. Dist. Sec.), and J. Hamilton (Association Secretary). The sum raised at West Meon during the year is 60*l.* 11*s.* 11*d.* One (servants') box contained 5*l.* 5*s.*

*Isle of Wight*.—A meeting at Sandown on March 13, at which the Revs. W. T. Storrs, A. W. Poole, and W. S. Dumergue (Hon. District Secretary) were the speakers; and a drawing-room meeting on March 22 at Bonchurch, addressed by the Rev. W. T. Storrs.

The returns from *Kent*, between March 19 and April 9, are sermons at Crowhurst, Dymchurch, Stradoxhurst, Rainham, Fairlight, Stockbury, and Tonbridge (for children); preachers, Revs. H. D. Hubbard (Association Secretary), Dr. Gritton and W. H. Duke. Meetings at Chobham, Rainham, Bapchild, Stonegate, Fairlight, and Stockbury; speakers, Revs. A. E. Moule, Dr. Gritton, Canon Scott Robertson, and H. D. Hubbard (Assoc. Sec.). There were also sermons and meetings at Ewell and Winchelsea in *Surrey*, which were taken by Revs. T. Bliss (formerly Association Secretary), J. Piper (Japan), and H. D. Hubbard (Assoc. Sec.).

The Rev. R. Pargiter (formerly missionary in Ceylon, but now Association Secretary for the counties of *Shropshire*, *Worcestershire*, and *Herefordshire*) supplies the following returns from his district of places where the Society's cause had been advocated from March 19 to April 9: In *Worcestershire* sermons at King's Norton (new place), Evesham, Bengeworth, Hampton, Cleeve Prior, and Stourport; the preachers being the Revs. A. H. Lash, J. R. Barker, W. De B. Corry, B. Davis, F. W. Davenport (of Malvern), and himself. Meetings had been held at Evesham (the new Vicar presiding), Cleeve Prior, Fladbury, and Stourport, the various speakers being Revs. J. R. Barker, B. Davis, W. P. A. Campbell, and B. Gibbons. In *Herefordshire* there were two sermons and a meeting at Hay, the Rev. J. Hamilton, the deputation, and the Rector presiding at the meeting. In *Shropshire*, the Rev. R. Pargiter preached at Donington and Shawbury, and at the latter place delivered a lecture. It is interesting to remark that the first contributions from *Shawbury* were in 1816, and that *two* of the early missionaries of the Society went forth from this parish—the Rev. R. Mayor to Ceylon in 1817, returning in 1829, and the Rev. T. Morris to India in 1819, labouring until 1829; the interest then awakened has continued to this time. The meeting at *Stourport* was presided over by the Rev. B. Gibbons, the Vicar, who had lately returned from a voyage round the world, and who gave very interesting accounts of the Society's Missions and the work that was being done in several places which he visited. The amount from this Association is considerably larger than last year.

In *Northumberland*, during March, sermons were preached and an address given at Longhirst by the Rev. Canon Tristram. He also spoke at the meetings at Longhirst, Byker, Jesmond, and Cullercoats. Captain Chapman was the speaker at Corbridge, and the Rev. Canon Martin at Killingworth. The Rev. Canon Tristram and the Rev. H. Plummer addressed the meetings at St. Stephen's and St. John's, Newcastle, respectively.

The Rev. H. Fuller, the Association Secretary for *Lincolnshire, Nottinghamshire, and Rutlandshire*, announces that sermons have been preached and meetings held in the following places during the month of March. In *Lincolnshire*, sermons at Billingborough, Alford, Bilsby, Bonby, and Osbournby; preachers, Revs. W. J. Green, J. Watney, Ven. Archdeacon Kaye, and the Association Secretary. The meetings were addressed by Revs. A. Hardy, A. Johnson (formerly of Travancore), W. J. Green, J. Watney, G. Ensor (formerly of Japan), A. H. Lash (South India), and the Association Secretary; the Ven. Archdeacon Kaye also spoke at the meeting at Alford. A meeting of Hon. District Secretaries for the county was held at the Bank, *Lincoln*, by the kindness of A. S. Leslie Melville, Esq., when the several districts were gone through, and the work arranged for the ensuing year. The meeting was attended by Eugene Stock, Esq., Editorial Secretary, who gave an interesting address on the home work of the Society. In *Nottinghamshire*, sermons have been preached at Rampton, Babworth, Ranby, Elkesley, Bawtry (Trinity Church), Austerfield, Edwinstowe, Ollerton, and Carburton. Meetings were held in the three latter places. There were also addresses to friends and collectors at St. Saviour's, Retford, and Christ Church, Newark. The deputation was the Revs. A. Hardy, W. Tyrrell, R. Pargiter, and the Association Secretary. In *Rutlandshire* the Society's cause was advocated at Langham and Knossington, the Rev. H. Fuller being the preacher at each place.

In *Devonshire* there have been sermons during March at Bradstone, Tawstock, Harricott, Topsham, Bishop's Teignton, Powderham, and Hele; and meetings at Bradstone, Teignmouth (juvenile), Barnstaple, Tawstock, and Tavistock (also a drawing-room). Preachers and speakers: Revs. Dr. Gibbes, W. Symons, W. G. Mallett, D. Brodie, C. J. Down, W. R. Ogle, J. Field, and T. Y. Darling (Association Secretary). In *Dorsetshire*, sermons at Okeford Fitzpaine, Allington, Salway Ash; and meetings at Woodsford, Alton Pancras, Osborne, Okeford Fitzpaine, and Allington (also juvenile). Preachers and speakers: Revs. H. Townsend, Septimus Hobbs, and the Association Secretary.

*Suffolk*.—The returns of this county show that the Society's cause has been advocated by sermons and meetings at Wrentham, Clopton, Wetherden, Bures, Weybread, and Wortham. The deputation being the Revs. T. K. Weatherhead, F. E. Newton, J. W. D. Brown, W. H. Collins, G. Ensor, and E. D. Stead.

*Somersetshire and South Wilts*.—Sermons, meetings, and addresses to Sunday-schools have taken place during the past few weeks at Bath, Bishop's Fonthill, Pertwood, Warminster (Christ Church), Bishopstrow, Burcombe, Cheddar, and Heywood. A meeting of the Standing Committee of the Somersetshire C.M.S. Union, was held at Highbridge on March 21st. W. Budgett, Esq., presided; speakers, the Revs. P. V. M. Filleul (Hon. District Secretary) and H. H. Streeten (Association Secretary).

The Association Secretary for *Derbyshire, Cheshire, and Staffordshire* reports sermons at Trent College, Runcorn (Parish Church), Neston, Woodford, Brookmoor (new parish), Perry Barr, Newcastle-under-Lyme (St. George's), Leek, and Meerbrook; and meetings at Abbeydale (St. John's), Knutsford, Neston, Woodford, Perry Barr, Newcastle-under-Lyme, Leek. Preachers, the Revs. A. S. Grenfall, R. Ward, E. C. Rees, W. G. Baker, and R. Palmer (Association Secretary); speakers, the Right Rev. Bishop Kelly (late of Newfoundland), Revs. Dr. Potter (of Hollis-croft, Sheffield), W. G. Baker, and R. Palmer.

On March 21st a meeting of the clergy of Stockport and neighbourhood was held in the vestry of the Parish Church, Rev. Canon Brown presiding; and at the meeting at Newcastle-under-Lyme H. Coghill, Esq., sent a cheque for 100l.

During the month of March sermons have been preached in *Leicestershire* at Danton Bassett (the first support for many years), Leire, Norton-by-Twycross, Melton Mowbray, Burton Lazars, Stony Stanton, Ibstock, and Shackerstone; preachers, the Revs. J. E. Fell (Sheepy), J. Martin, J. Bennett, R. E. Hall, and G. F. Smith (the Association Secretary); and meetings at Ibstock, Hose, Melton Mowbray (also a juvenile), and Nether Broughton.—In *Northamptonshire*, sermon at Church Brampton by Rev. J. C. Beasley, of Dallington; meetings at Orton Waterville (one the first juvenile); Peterborough (juvenile), 400 present,

Rev. H. S. Syers, the vicar, presided. On these three occasions the Rev. G. F. Smith (Association Secretary) gave magic lantern lectures.—In *Warwickshire*, sermons at All Saints', St. Mary's, St. Paul's, St John Baptist, Holy Trinity, at St. Mark's, Milverton, Kenilworth, and Shustoke; preachers, the Revs. W. Eliot (Aston), F. Bromley, J. P. Driver, H. C. W. Phillips, W. Eardley-Wilmot, S. E. Pennefather, J. C. Pinney (Coleshill), J. B. Whiting, D. Brodie, and G. F. Smith. There were also meetings at Leamington (also juvenile with magic lantern), Birmingham (St. Paul's and St Andrew's) Kenilworth, Norton Lindsey (with magic lantern), and Rugby (St. Matthew's); speakers, Revs. Canon Dixon and D. Brodie, and the Association Secretary.

From the *Yorkshire District*, of which the Rev. C. L. Williams is the Association Secretary, we have the following announcements from Feb. 5th to April 12th, viz., sermons at Skipton (Christ Church, and address to children), Knottingley (Parish Church and Christ Church), Oakenshaw (Bradford), Newsome, Yaforth and Danby Wiske, Roecliffe, Whitwood-Mere, Normanton (also to young), Altofts, Heckmondwike, Tankersley, Pilley, Guiseley, Monk Fryston, Lindley, Lipton, Golcar, Kirkheaton (also to young), Woodhouse, Wighill, Cowthorpe, Wetherby, Nunnington, Purston (also to young), Beeston (also to young), St. Maurice's, Monk-gate (York); and meetings at Greenfield, Ripon (quarterly), Mickley, Great Horton (and tea), Killinghall, Normanton, Whitwood-Mere, Sharlston, Finningley, Awkley, Brafferton (quarterly), Tankersley, Heckmondwike, Swillington (Sir C. Lowther in the chair), York (St. Paul's), Guisely, St. Mark's, Dewsbury (also drawing-room and juvenile), Egton, Grosmont, St. Simon's, Leeds (juvenile), Clayton (Bradford), Kirkheaton (also to young), Bampton, Speeton, Snaith, Laister Dyke, Armitage Bridge, Harrogate (tea and sale of work), Nunnington, St. Stephen's, Burmantofts (Leeds), Mythomroyd and Barkisland (tea and annual). Speakers, the Revs. J. P. Ellwood (North India), R. Collins (Hunslet), V. J. Ryan, W. Lane, J. McCarthy, R. Maddox, E. G. Ingham, F. B. Plummer, H. Robinson, W. P. Schaffter, T. Campbell, T. Spratt, T. S. Fleming, and W. F. Peart. The Association Secretary, Rev. C. L. Williams, spoke at most of the meetings. At Harrogate Bishop Ridley gave a most interesting account of his work; and at Nunnington A. Rutzen, Esq., presided and gave an able address on missionary efforts generally.

From the *North-Western District*, the following returns of sermons and meetings between March 14 and April 9 have been sent in by the Association Secretary:—In *Lancashire*, on March 19, sermons at Barlow Moor, Aughton, St. Simon's, Salford, and several churches in Manchester; also at Clifton (near Manchester) and Clitheroe; and at Hindley on the 26th; and addresses to children at St. Catherine's, Manchester, on April 9th. The Oldham Anniversary took place on March 20th, when there was a larger gathering than usual. The Vicar of Oldham presided, and the speakers were the Bishop of Manchester, Sir W. Hill, V.P., and member of the Parent Committee, and Rev. Dr. Gardiner (Bishop Ryder's Church, Birmingham, and formerly in North-West America).

In *Westmoreland and Cumberland* there have been meetings at Appleby, Brathay, Bampton, and Penrith (Christ Church); the Revs. J. P. Ellwood and N. Vickers were the deputation.

*Hibernian Auxiliary*.—The Rev. J. Stokoe, the Association Secretary for the *Southern District*, reports that, from Jan. 29 to March 19, sermons have been preached in the *county of Cork* at Fermoy, by the Rev. Canon Hill; at St. Stephen's, Cork; St. Ann's, Shandon, Blackrock, Clonakilty, Aghadown, and Murragh by himself; that at the Free Church, Cork, the Venerable the Archdeacon preached, and the Rev. Canon Harley at Queenstown. That lectures, with pictorial illustrations, were delivered by himself in Newnam School (the Cathedral), at the request of the Dean of Cork; at Kilnagross, Caheragh, Bantry, Drimoleague, St. Edmund's, Dumanway, Ballymoney, and St. Ann's, Shandon. In the *County of Wexford* sermons were preached at Kilnamanagh, Kilmuckridge, Killena, Carnew, and Shillelagh; and lectures, illustrated by diagrams, delivered at Leskinferre, Monart, Newtownbarry, Monamolinn, Ardamine, Gorey, Kilteneal, Kilpipe, Crosspatrick, Tinahely, and Rathdrum.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, March 13th, 1882.*—The Secretaries reported the death of the Rev. John Deck, Vicar of St. Stephen's, Hull, and an Honorary Life Governor of the Society. The Committee adopted a minute commemorating Mr. Deck's lengthened ministerial career and labours on behalf of the Society in Hull, and directed that the expression of their deep sympathy be forwarded to Mrs. Deck.

The Secretaries reported the death of the Venerable Archdeacon Hunter, on the 12th February last. The Committee adopted a minute commemorating his labours as a Missionary of the Society in North-West America, especially the part he took in founding the work now carried on in the vast Diocese of Athabasca, and his translations of the Gospels, Psalms, and Prayer-book in the Cree language, and directed that the expression of their sympathy be conveyed to Mrs. Hunter, together with their warm acknowledgments for the valuable aid she had been enabled to give her husband in his missionary work, and especially in his translations.

The Secretaries reported the deaths of the Society's former Missionary, the Rev. J. T. Wolters, and Mrs. Wolters, at Smyrna. The Committee reviewed with thankfulness Mr. Wolters' long and faithful labours, not doubting that proofs would yet be manifested of the good impression produced by them, notwithstanding the discontinuance of the Smyrna Mission.

The death was also reported of the Rev. R. Collins, Vicar of Kirkburton, Yorkshire, and an Honorary Life Governor of the Society, and formerly for many years an Association Secretary. The Committee expressed their sense of the loss the Society's cause had sustained by the removal of so faithful a friend.

A letter was read from the Rev. E. Jacob, now Vicar of Portsea, formerly a chaplain to the late Bishop Milman of Calcutta, expressing the high opinion the Bishop had entertained of the late Rev. J. Vaughan.

A letter was read from the Rev. W. H. Barlow, Principal of the Islington Institution, asking to be allowed to resign into the hands of the Committee the responsible charge which he received from them seven years ago, not that he undervalued the honour and blessedness of the work which had been committed to his care, the solemnity and importance of which appeared to him greater day by day, but the strain on his strength had of late been more severe than he could well bear, and an offer of a suburban charge opened the way for his retirement and resumption of parochial work before his health was really impaired. Several members of the Committee having expressed their great regret that the Society should lose the services of one so eminently qualified for and so successful in the work as Mr. Barlow had proved himself to be, and warm testimony having been borne to the value of the influence which Mrs. Barlow had also exercised in the College, the following resolution, proposed by Alexander Beattie, Esq., and seconded by the Rev. Prebendary Wilson, was unanimously adopted:—"That the Committee receive with great regret the intimation of the intended resignation of the Rev. W. H. Barlow of the Principalship of the Islington Institution, which he has held since July, 1874. They put on record the very high appreciation in which they hold his self-denying and whole-hearted labours in a difficult post, for which he has proved himself to be eminently qualified, and they earnestly pray that in the responsible position to which he has been called he may be endowed with every needed grace, may be sent to his new charge in the fulness of the blessing of the Gospel of Christ, and may have his labours there crowned with a like measure of success as has been

vouchsafed to him in the office which he is about to vacate. The Committee desire that their cordial thanks be conveyed to Mrs. Barlow for the personal interest and energy she has manifested in all connected with the well-being of the College, and for the wise influence she has exercised over the students."

On the recommendation of the Frances Ridley Havergal Fund Sub-Committee a grant was made from that fund to the Travancore and Cochin Missionary Conference to enable them to bring out a small tentative edition of one of Miss Havergal's works in Malayalam.

*Committee of Correspondence, March 21st.*—The Rev. H. Nevitt, of St. Aidan's College, Birkenhead, and Curate of Heigham, Norwich, having offered himself to the Society for missionary work his offer was accepted, with a view to his employment in the Diocese of Moosonee.

Mr. J. Batchelor, of the Japan Mission, having returned home, had an interview with the Committee, and gave interesting information respecting the work among the Ainos, to whom he felt much attached, and for whom he desired to labour after receiving a little further instruction in this country. Mr. Batchelor brought with him a letter from some Aino chiefs, thanking the Committee for sending him to instruct them, requesting that a European teacher might be placed amongst them, and also sending, as a mark of affection and respect, an ornament constructed of the wood of the willow-tree, which they usually present as an offering to their gods.

Mr. A. H. Wright, recently returned on account of health from the Agra Mission, with which he has been long connected, had an interview with the Committee, and gave interesting information regarding the several departments of the work in Agra. He especially referred to the Boys' Boarding-school, which had been under his own care, in which there were now some thirty boys, the sons of respectable Native Christians in the North-West Provinces, who paid for their sons' maintenance, and expressed his view of the great importance of the Institution to the future welfare of the Native Church. He also referred to the work and prospects of St. John's College, Agra, and strongly urged the Committee to keep up, in a state of thorough efficiency, the European working staff of the College. Altogether Mr. Wright was able to give a very cheering account of the prospects of the work in the North-West Provinces.

The Travancore and Cochin Missionary Conference having proposed rules regarding the appropriation of the Joseph Fenn Scholarship Fund, under the administration of this Committee, the rules were considered and approved.

On the recommendation of the Sub-Committee in charge of the India Missions, the Committee resolved that the proposed Divinity School for Western India be established in the city of Bombay.

The same Sub-Committee drew attention to the great efforts made for some years past by the Rev. H. B. Macartney, of Melbourne, in aid of the Society's work in India, in behalf of which he was raising 1000*l.* a year in Australia, by means of which several additional agents were employed and much help given to boarding-schools in Tinnevely, &c. The Committee heard with much pleasure of Mr. Macartney's successful exertions in behalf of the Society's India Missions, and directed that a letter be written to him expressive of their grateful appreciation.

*Committee of Correspondence, April 4th.*—Bishop Crowther was welcomed by the Committee on his arrival from the Niger. The Bishop gave a brief

but cheering report of the condition of Bonny and Onitsha, reserving other matters for the Africa Sub-Committee.

The Secretaries reported the death of the Rev. John Pickford, formerly a Missionary in Tinnevely and Ceylon. The Committee expressed their thankfulness to God for his former services, and directed that the assurance of their sympathy be conveyed to his family.

Letters having been read from the Bishop of Moosonee urging the appointment of a Missionary to Fort Churchill for work among the Eskimos on the north-west side of Hudson's Bay, and from the Bishop of Saskatchewan on the need of additional Missionaries for work among the numerous heathen Indians in his diocese, and the present position of the Extension Fund having been examined, the Committee resolved to respond to both appeals by sending out a Missionary to Churchill for the Eskimos, and a Missionary to the Diocese of Saskatchewan on the Extension Fund.

The following appointments to the mission-field were made:—To the Niger Mission, Mr. T. Phillips, B.A., now at Islington and shortly to be ordained, as Secretary of the Mission. To the Nyanza Mission, the Rev. J. Hannington, M.A., Minister of St. George's Chapel, Hurtspierpoint, who had responded to the Committee's invitation to go out to Central Africa; the Rev. R. P. Ashe, B.A., Curate of St. Michael's, Liverpool (accepted January 23); and Messrs. Cyril E. Gordon, J. Blackburn, and W. J. Edmonds, now at Islington and shortly to be ordained. To the North-West America Mission, the Rev. H. Nevitt (accepted March 21) for Moose Factory; Mr. J. Lofthouse, now at Islington, for Fort Churchill (Eskimo Mission); and the Rev. David J. S. Hunt, B.A., Curate of West Ham, for the Diocese of Saskatchewan. To the North Pacific, Mr. T. Dunn, late of the Ceylon Mission, now at Islington and shortly to be ordained.

The Committee received with thankfulness two further offers for missionary service, viz: (1) Mr. Ernest W. Elliott, B.A., of St. Catharine's College and Ridley Hall, Cambridge; and (2) Mr. H. W. Lane, of Bristol, a son of a former mayor of that city, and captain of a Volunteer Engineer Corps. The Committee accepted both offers, and appointed Mr. Lane to the post of Lay Superintendent of Frere Town; and the two gentlemen, having been introduced to the Committee, were commended in prayer to God by the Rev. Prebendary Wilson.

The Bishop of Caledonia attended to bid farewell to the Committee on the eve of his return to his diocese, and addressed the Committee on the importance of the work at other stations on the coast besides Metlakahtla. The Bishop was commended in prayer to Almighty God by the Rev. C. Smalley.

On the recommendation of the Sub-Committee in charge of the India Missions, the Committee directed that a well-qualified lady be sought for to accompany Miss Neele to Calcutta, to work with her in the conduct of the proposed Girls' Boarding-school there.

On the recommendation of the same Sub-Committee a grant of Rs. 1000 was made from the Indian Famine Fund to the Rev. H. Stern, to assist him in the establishment of a new Christian settlement near Gorakpur for the benefit of famine orphans.

On the recommendation of the same Sub-Committee, with reference to an appeal from the Rev. F. W. N. Alexander, it was agreed that the one-twentieth reduction in the grant to the Telugu Native Church do not begin to take effect until January, 1884; also that provision be made under the minute agreed to in November, 1877, to assist the Native Church under certain circumstances in the pastoral care of new converts.

On the recommendation of the same Sub-Committee, similar concessions were made in respect of grants to the Travancore Native Church Councils.

On the recommendation of the same Sub-Committee, a proposal from the Rev. J. H. Bishop for the establishment of an Anglo-Vernacular School at Trichur was approved; the school to be set on foot as soon as the necessary funds should be available.

The Sub-Committee in charge of the Africa Missions reported an interview they had had with Mr. Consul Hewitt, who had lately returned from the West Coast of Africa. Mr. Hewitt had represented the great need of opening up direct commercial communications with the interior tribes, and had strongly urged the desirableness of the Society establishing industrial schools on the Niger, where the converts might be instructed in carpentry, cooperating, and (where the soil allowed of it) brickmaking, &c.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the numerous recent offers of service for missionary work. Prayer for all the new men: especially for those to be ordained on May 1st, and for those sailing in the course of the month for Africa and North-West America. (P. 300.)

Thanksgiving for the blessing of God vouchsafed to the Native Church of Tinnevely. Prayer for the Native pastors, and for Bishop Sargent. (P. 279.)

Prayer for wisdom for all concerned in the consideration of the Opium Question; and that it may please God to open a way out of the difficult position in which England is placed with regard to it. (P. 257.)

Prayer for Motlakatla; for Bishop Ridley, Mr. Duncan, and the missionaries. (P. 301.)

Prayer for a blessing on the Anniversary.

### NOTES OF THE MONTH.

#### RETURN HOME OF MISSIONARIES.

*Sierra Leone.*—Mr. and Mrs. D. W. Burton left Sierra Leone on March 20, and arrived at Liverpool on April 6.

*Niger.*—Bishop Crowther left Lagos on Feb. 18, and arrived at Liverpool on March 25.

*North India.*—The Revs. F. T. Cole and J. Tunbridge left Calcutta on Feb. 27, and arrived in England on April 7.

*China.*—The Rev. J. C. Hoare left Ningpo on Feb. 4, and arrived in England on April 6.

*Japan.*—Mr. J. Batchelor left Japan on Jan. 20, and arrived in England on March 11.

*New Zealand.*—The Rev. T. S. Grace left New Zealand on Jan. 28, and arrived in England on April 7.

#### DEPARTURE OF MISSIONARIES.

*South India.*—The Rev. J. and Mrs. Caley left London on March 29 for Madras.

### REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From March 20th to April 18th, 1882.*

*Sierra Leone.*—Printed Report (19th) of Native Pastorate.

*Foruba.*—Rev. V. Faulkner, Rev. W. Moore, Rev. D. Williams, Rev. N. Johnson (Annual Letters); Mr. S. Doherty (Journal for quarter ending Dec., 1881).

*Niger.*—Report of the Stations in the Archdeaconry of the Upper Niger for 1881.

*East Africa.*—Rev. H. K. Binns (Annual Letter).

*North India.*—Reports of Bhagulpore and Gorakpore Missions for 1881; Rev. J. Erhardt (Annual Letter).

*Panjab.*—Rev. Yakub Ali, Rev. J. S. Doxey, Rev. A. Bailey, Mrs. Reuther (Annual Letters); Printed Report of the Sindh Mission, 1881.

*Western India.*—Report of Robert Money School, 1881.

*South India.*—Rev. T. Kember (Report of Theological Institution).

*Travancore and Cochin.*—Report of Cambridge Nicholson Institution, 1881.

*China.*—Rev. Sing-Eng-teh (Annual Letter).

*N.-W. America.*—Rev. T. Vincent (Annual Letter).



## Contribution List.

*In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill District.....	14	8	8
Barton-le-Clay.....	5	9	1
Bedford.....	147	10	5
Dunstable.....	27	14	5
Eaton Socon.....	5	14	8
Henlow.....	13	3	0
Luton.....	69	14	10
Sandy.....	46	4	7
Woburn.....	41	18	10
Berkshire: North Berkshire.....	1	10	7
Abingdon.....	9	5	0
Faringdon.....	16	10	1
Hungerford.....	11	5	4
Maidenhead.....	52	7	8
Newbury.....	120	2	7
West Hendred.....	17	17	3
Windsor and Eton.....	150	0	0
Winkfield.....	15	5	1
Bristol.....	849	0	6
Buckinghamshire: Aylesbury.....	42	16	0
Bledlow, &c.....	5	7	6
Buckingham and Vicinity.....	54	3	4
Chesham and Vicinity.....	66	1	1
Datchett.....	9	6	1
Gerrard's Cross.....	19	19	11
Horwood, Little.....	5	2	7
Little Missenden.....	6	17	4
Newport Pagnell.....	2	7	7
Penn.....	6	4	3
Saunderton.....	2	0	0
Towersey.....	5	0	0
Wendover.....	27	9	6
Weston Terrville.....	3	0	9
Winslow.....	11	2	0
Woburn.....	18	3	7
Cambridgeshire: Cambridge Town, County, and University.....	1156	4	6
Dry Drayton.....	3	5	0
Cheshire: Altrincham: St. John's.....	61	0	0
Birkenhead and Claughton.....	246	6	6
Chester, &c.....	597	12	7
Claughton: Christ Church.....	80	10	3
Congleton.....	27	12	3
Grappenhall.....	20	16	8
Lostock Gralam.....	25	19	3
Macclesfield.....	58	0	2
Neston.....	18	19	5
Northwich.....	16	12	11
Runcorn.....	63	3	1
Stockport.....	80	5	4
Stockton Heath.....	1	8	0
Timperley.....	38	7	4
Toft.....	17	13	3
Upton.....	27	8	10
Weaverham.....	4	16	2
Wharton.....	14	11	10
Wheelock.....	1	0	0
Winsford.....	42	12	0
Cornwall: Bodmin.....	55	10	7
Crowan.....	1	0	0
Deanery of Powder.....	24	7	6
Falmouth.....	9	9	8
Fowey.....	7	16	5
Launceston.....	46	0	11
Mylor and Flushing.....	15	17	7
Penwerris.....	9	7	6
Penzance.....	70	9	0
Redruth.....	18	7	11
St. Day.....	11	0	10
St. Paul.....	3	13	0
St. Mawgan.....	28	5	7
Cumberland: Aikton.....	18	17	6
Bampton.....	7	17	9

Carlisle.....	748	5	3
Cockermouth.....	2	2	1
Crosthwaite.....	29	8	0
Maryport, &c.....	65	4	3
Penrith.....	77	1	7
Silloth: Parish Church.....	4	13	5
Christ Church.....	14	5	2
Whitehaven.....	106	1	0
Wigton District.....	42	14	6
Derbyshire: Derby & South Derbyshire.....	508	6	6
North-West Derbyshire.....	123	16	2
Ashbourne and Dove Valley.....	179	18	7
Breston.....	10	7	0
Chesterfield and East Derbyshire.....	125	4	11
County Fund.....	300	0	0
Derwent Valley.....	102	0	0
Pinxton.....	4	8	5
Winskill.....	32	10	0
Devonshire: Combe-Martin.....	29	8	11
Devon and Exeter.....	1280	0	0
Devonport and Stoke.....	55	10	5
Plymouth, &c.....	142	9	9
Shillingford.....	4	0	0
Stoke Fleming.....	9	0	0
Stonehouse.....	28	11	0
Tavy: St. Peter's.....	5	15	4
Totnes.....	1	0	0
Dorsetshire: Allington.....	5	14	0
Blandford.....	44	19	3
Bridport.....	29	11	7
Burton Bradstock.....	10	11	1
Cerne Abbas.....	10	14	0
Compton Valence.....	3	3	9
Critchel.....	11	3	0
Dorchester, &c.....	280	4	7
Long Bredy, &c.....	30	13	10
Melcombe Bingham, &c.....	20	4	0
Oboorne.....	5	0	5
Okeford Fitzpaine.....	11	17	8
Poole.....	96	18	7
Portland.....	14	4	5
St. John's.....	19	3	0
St. Peter's.....	18	11	0
Sherborne.....	47	10	10
Stalbridge.....	14	14	6
Stickland.....	9	3	10
Stoke Abbot.....	5	5	10
West Compton.....	10	6	0
Weymouth and Melcombe Regis.....	9	2	0
Wimborne, &c.....	64	17	11
Wool.....	2	2	0
Wotton Fitzpaine.....	4	5	2
Durham: Darlington.....	143	12	2
Durham.....	1382	2	3
Felling-on-Tyne.....	12	16	9
Gateshead.....	38	18	2
Shildon.....	7	11	0
Borough of Sunderland.....	310	0	0
Essex: Chelmsford, &c.....	565	0	10
Clacton-on-Sea, &c.....	13	17	6
Colchester, &c.....	360	9	8
East Ham.....	5	10	0
East Thurrock.....	12	17	2
Grays.....	10	9	5
Haivering-ate-Bower.....	29	11	8
Leyton.....	63	17	1
Saffron Walden and North-West Essex.....	233	10	10
Theydon Bois.....	8	0	0
Salcott.....	2	0	9
Walthamstow.....	76	17	0
Wanstead.....	62	0	9
West Ham, &c.....	163	0	0
Woodford: All Saints.....	16	7	2
Woodford Wells: All Saints.....	12	10	9

Gloucestershire: Charlton Kings.....	50	0	0	Charing.....	6	8	0
Cheltenham.....	759	9	2	Chiselhurst, &c.....	126	0	10
Cirencester.....	18	1	2	Cowden.....	1	7	8
Forest of Dean.....	37	14	10	Dartford.....	14	1	9
Gloucester, &c.....	258	8	6	Deal: St. George's.....	2	3	3
Hatherop.....	8	19	0	Denton.....	4	0	0
Leckhampton: St. Philip's and St. James'.....	24	19	11	East Kent.....	1467	3	8
Longborough.....	8	15	5	Egerton.....	5	5	0
Marston Sicas.....	4	17	10	Eythorne.....	23	9	11
Naunton.....	15	10	8	Forest Hill: Christ Church.....	6	15	1
Saul.....	4	4	0	Four Elms.....	1	9	0
Stroud, Borough of.....	91	18	1	Greenwich.....	65	6	3
Tewkesbury: Holy Trinity.....	18	3	7	Christ Church.....	35	13	0
Uley and Vicinity.....	140	9	9	Hadlow.....	6	0	0
Hampshire: East Hampshire.....	68	5	5	Kidbrook.....	94	11	7
Winchester and Central Hampshire.....	372	9	9	Lamorbey.....	4	13	2
Alton, &c.....	31	12	5	Lee.....	312	18	6
Bishop's Waltham, &c.....	25	11	4	Maidstone and Mid-Kent.....	380	0	0
Bransgore.....	15	18	3	Murston.....	10	12	8
Curridge.....	31	0	10	Rainham.....	41	11	5
Droxford.....	15	14	3	Rochester, &c.....	324	15	7
Fawley.....	10	14	4	Sevenoaks, &c.....	95	8	5
Gosport: St. Matthew's.....	45	3	3	Sidcup.....	3	18	3
Hannington.....	2	17	3	Sittingbourne: Deanery.....	24	9	3
High Cliffe.....	45	2	0	Holy Trinity.....	16	17	3
Meon Valley District.....	24	7	1	St. Michael's.....	19	2	9
North Hants.....	55	2	6	Tonge.....	1	12	0
Overton.....	35	5	5	South Kent.....	66	16	9
Penton.....	30	16	8	Stockbury.....	13	5	9
Petersfield District.....	46	15	2	Sydenham: Holy Trinity.....	69	15	1
Portsea: St. Mark's.....	5	6	7	Throwley.....	5	5	0
St. Mary's.....	10	6	6	Tonbridge.....	156	16	8
Ringwood.....	12	10	0	St. Stephen's Juvenile Assoc.....	12	12	7
Romsey.....	13	8	0	Tovil.....	3	1	0
Southampton, &c.....	396	10	0	Tunbridge Wells, &c.....	29	10	4
Southsea.....	278	13	6	Waldershare.....	14	4	2
Swanmore.....	13	0	11	Westerham.....	46	8	11
Whitchurch.....	17	13	3	Woolwich, &c.....	41	3	2
Wykeham.....	4	1	0	Lancashire: Barrow-in-Furness.....	39	0	0
Iale of Wight: Bonchurch.....	30	6	2	Bentham: St. Margaret's.....	13	11	0
Carisbrooke: St. John's.....	36	10	0	Blackburn.....	412	10	0
Newport: St. Thomas'.....	46	1	4	Blackpool: Christ Church.....	50	4	3
Oakfield: St. John's.....	17	7	8	Bolton: Emmanuel.....	8	5	2
Ryde, &c.....	68	10	4	St. George's.....	60	10	2
St. James'.....	55	7	6	St. Paul's.....	21	5	3
Sandown.....	41	14	5	Bolton-le-Moors.....	232	4	0
Shanklin: Old Church.....	33	6	5	Burnley.....	3	0	0
St. Paul's.....	12	4	11	Cartmel.....	80	0	0
St. Lawrence.....	100	0	0	Church.....	15	18	1
Ventnor.....	22	3	9	Clitheroe.....	94	4	11
West Cowes: Holy Trinity.....	28	7	0	Douglas.....	11	17	3
Channel Islands: Guernsey.....	40	0	0	Hindley: All Saints'.....	11	9	6
Jersey.....	236	13	1	St. Peter's.....	9	15	4
Herefordshire:				Lancaster, &c.....	99	9	4
City and County of Hereford.....	329	9	4	Liverpool, &c.....	1300	0	0
Hertfordshire, East.....	1079	8	8	Manchester, &c.....	3240	13	6
West Herts.....	119	6	0	Marton.....	8	0	0
Barnet: Christ Church, Trent Park.....	2	15	5	Preston.....	651	7	0
Boromoor.....	6	17	8	St. Helen's: Old Church.....	68	0	11
Colney: St. Peter's.....	3	1	0	Skelmersdale.....	9	0	6
High Barnet: Christ Church.....	12	4	1	Smithill's Dean.....	6	6	0
King's Langley.....	21	16	3	The Fylde.....	104	13	7
Lyonsdown.....	14	3	0	Trawdon.....	4	9	8
New Barnet.....	17	0	0	Ulverston, &c.....	100	9	9
North Myms.....	27	9	2	Leicestershire: Ashby-de-la-Zouch.....	121	3	5
Holwell.....	7	16	9	Barlstone.....	11	0	0
St. Alban's.....	187	16	4	Great Bowden.....	2	3	7
Stansted Abbots.....	1	12	6	Hinckley, &c.....	173	12	8
Huntingdonshire.....	556	6	7	Langton.....	5	12	6
Kent: Beckenham: Christ Church.....	31	10	0	Leicester, &c.....	275	1	1
St. Mary's, Shortlands.....	39	5	5	Lutterworth.....	66	17	4
St. Paul's.....	50	1	0	Melton Mowbray.....	56	15	5
Belvedere Ladies.....	25	18	8	Juvenile Assoc.....	8	13	7
Bexley Heath.....	18	3	9	Pickwell.....	8	7	0
Christ Church.....	17	6	10	Thurcaston.....	1	6	0
Bickley: St. George's.....	16	7	3	Lincolnshire: Alford.....	46	12	8
Blackheath.....	175	14	4	Barton-upon-Humber.....	114	4	10
Ladies' Association.....	128	15	1	Billingborough.....	5	15	0
St. John's.....	9	18	2	Boston.....	151	8	9
Brookley: St. Peter's.....	8	6	7	Cabourne.....	4	0	0
Brookley Hill: St. Saviour's.....	5	2	9	Calster and Vicinity.....	32	8	0
Bromley.....	25	17	2	Donington.....	1	7	0
Canterbury.....	9	12	9	Edlington.....	9	15	4
				Gainsborough.....	22	4	10

Grantham.....	23	2	7	St. Mark's, Hamilton Terrace.....	58	16	0
Holbeach.....	8	8	3	St. Marylebone: All Souls.....	87	5	0
Horbling.....	10	0	0	Brunswick Chapel.....	63	19	7
Lincoln.....	459	13	0	Quebec Chapel and St. Mary's.....	13	5	10
Long Sutton.....	4	13	0	St. Pancras: Parish Church.....	80	5	7
Louth.....	128	8	4	St. Paul's, Onslow Square.....	477	15	2
Holy Trinity.....	349	3	10	South Kensington: St. Jude's.....	98	12	6
Market Rasen.....	27	3	6	Southall Green: St. John's.....	33	2	10
Redbourne.....	13	0	0	Southgate.....	51	6	5
Sleaford.....	45	5	2	Spring Grove: Isleworth, St. Mary's.....	17	17	6
Spilsby.....	14	7	4	Staines.....	12	19	0
Stamford.....	198	15	2	Stammore.....	23	17	8
Thornton Curtis.....	3	16	6	Stanwell.....	4	6	8
South Willingham.....	2	0	0	Stepney: Christ Church.....	3	17	7
Isle of Man.....	300	0	0	St. Thomas's.....	29	16	2
Middlesex: City of London:				St. Dunstan's.....	20	9	9
St. Andrew's-by-the-Wardrobe, &c.....	31	9	0	Tottenham: St. Paul's.....	14	0	0
St. Bartholomew-the-Less.....	3	19	8	Uxbridge.....	16	17	11
St. Bride's.....	7	12	0	Waldstone.....	6	4	6
St. Dunstan's-in-the-West, &c.....	37	19	3	Westminster: St. Andrew's.....	25	4	6
St. Mary Aldermay.....	18	12	7	Christ Church.....	71	13	9
St. Mary, Spital Square.....	19	17	3	St. James's.....	23	14	0
St. Stephen's, Coleman Street.....	19	12	5	St. Matthew's.....	7	6	0
St. Thomas of the Rolls.....	2	17	9	Whitechapel: St. Mary's.....	83	0	0
Tower District.....	19	17	8	Woburn Square: Christ Church.....	7	7	7
Ashford.....	5	5	8	Wood Green: St. Michael's.....	8	4	9
Bethnal Green: St. James-the-Less.....	1	1	0	Monmouthshire: Bassaleg.....	6	5	0
St. Jude's.....	2	7	4	Chepstow.....	50	10	3
Bloomsbury: St. George's.....	69	13	5	Dingestow, &c.....	13	13	5
Boys' Home, Regent's Park Road.....	8	5	11	Goytre.....	7	10	6
Chelsea: Old Church.....	21	8	0	Monmouth.....	9	17	2
Christ Church.....	20	4	2	Newport: St. Paul's.....	13	0	0
Park Chapel.....	62	15	5	Pillgwenilly: Holy Trinity.....	3	2	5
St. John's.....	36	16	0	Pontypool.....	9	8	0
Upper Chelsea: St. Jude's.....	10	16	0	Uk.....	8	16	5
St. Saviour's.....	20	8	0	Norfolk.....	2845	15	4
Clerkenwell: St. James's.....	29	0	10	Tasburgh.....	1	15	0
St. Peter's Martyrs' Memorial Church.....	15	11	4	Northamptonshire: Burton Latimer.....	32	1	4
Covent Garden: St. Paul's.....	10	1	3	Culworth.....	31	9	5
Ealing: St. John's.....	10	10	0	East Farndon.....	8	16	11
East Acton: St. Dunstan's.....	16	13	9	Haddon I. Deanery District.....	51	7	5
East Twickenham: St. Stephen's.....	32	19	4	Kettering and Neighbourhood.....	72	3	9
Feltham.....	2	17	4	Northampton.....	281	14	3
Finchley: Parish Church.....	29	4	8	Oundle.....	107	4	7
Christ Church.....	7	10	9	Peterborough.....	136	6	8
Foundling Hospital.....	2	12	8	Stoke Bruerne.....	10	0	0
Friern Barnet.....	8	3	6	Towcester.....	6	8	0
Fulham: St. John's.....	81	9	9	Wellingborough.....	7	6	10
St. Mary's.....	30	5	5	Northumberland:			
Hammersmith: St. Matthew's, West				North Northumberland.....	83	16	8
Kensington Park.....	9	15	6	Newcastle, &c.....	651	16	3
St. Simon's.....	19	1	2	Nottinghamshire: Bawtry.....	8	10	10
Hampstead.....	514	8	0	Elton.....	3	10	0
Harefield.....	16	18	8	Nottingham and Nottinghamshire.....	329	8	9
Harrow.....	51	2	2	Oaeington.....	7	13	5
Harrow Weald.....	8	3	0	Rampton.....	5	11	6
Haverstock Hill: St. Andrew's.....	2	2	0	Retford.....	92	11	11
Hendon.....	43	1	5	Sibthorpe.....	3	0	0
Hornsey: Parish Church.....	22	12	8	Southwell.....	78	10	0
Christ Church.....	39	14	5	Worksop.....	24	12	7
Isleworth.....	44	11	6	Oxfordshire: Banbury and N. Oxfordshire.....	18	8	0
Islington.....	1154	6	9	Eynsham.....	7	5	10
Church Missionary College.....	16	3	9	Henley-on-Thames.....	23	13	11
St. Clement's.....	19	1	9	Ilfley.....	1	0	0
St. David's.....	5	16	7	Oxford and Vicinity.....	593	14	3
Kensington: St. Mary Abbott's.....	79	7	0	Thame.....	22	1	6
St. Barnabas.....	3	6	11	Rutlandshire: Oakham.....	109	6	5
Kilburn: Holy Trinity Juvenile Assoc.....	11	15	0	Uppingham.....	14	6	10
St. Jude's, Kensal Green.....	37	17	3	Shropshire: Albrighton.....	2	19	5
St. Luke's.....	11	6	2	Cheawardine.....	17	3	9
Knightsbridge: All Saints.....	8	7	1	Coalbrookdale.....	11	18	2
Limehouse: St. Anne's.....	27	4	8	Culmington.....	3	3	0
Maida Hill: Emmanuel Church.....	133	2	11	Hinstock.....	4	11	6
Mayfair: Christ Church.....	9	16	0	Kemberton.....	5	5	0
N.-E. London.....	213	19	10	Ludlow.....	14	13	9
Notting Hill: St. John's.....	43	3	6	Mainstone.....	10	0	0
Paddington.....	1095	13	10	North-West Shropshire.....	14	8	8
Pimlico: Eaton Chapel.....	66	6	6	Oswestry.....	94	8	2
Pinner.....	6	0	0	Shropshire and Shrewsbury.....	337	13	9
Poplar: St. John's.....	3	8	0	West Felton.....	4	2	2
Portman Chapel.....	356	18	1	Wem.....	7	7	6
St. George's-in-the-East: Christ Church.....	4	16	7	Somersetshire: Bath, &c.....	152	17	1
St. Giles'-in-the-Fields.....	29	12	3	Blackford.....	6	10	1
St. John's Wood and Neighbourhood.....	46	15	10	Bridgwater.....	4	13	6

Burnham.....	7 2 6	Cheam.....	56 14 8
Cheddar.....	5 1 6	Chertsey.....	4 2 3
Clevedon.....	61 3 9	Chobham.....	14 13 8
Compton Bishop, &c.....	16 9 7	Clapham.....	187 7 11
Crewkerne.....	99 7 1	Croydon.....	244 2 5
Evercreech.....	5 13 0	Dorking, &c.....	105 9 11
Frome.....	71 8 6	Epsom.....	75 16 11
Glastonbury: St. Benedict.....	13 2 7	Farnham.....	125 17 6
Ilminster.....	33 5 7	Gipsy Hill: Christ Church.....	19 17 2
Luccombe.....	9 11 6	Godstone.....	1 0
Martock.....	25 15 11	Guilford, &c.....	191 7 2
Midsomer Norton District.....	49 5 4	Herne Hill: St. Paul's.....	64 6 2
Oakhill.....	8 16 4	Horne.....	13 0 0
Polden Hill.....	72 2 6	Kingston and Vicinity.....	68 7 3
Queen Camel and Vicinity.....	21 16 10	Lambeth: St. Andrew's.....	12 11 0
Shepton Mallet.....	17 19 8	Emmanuel.....	10 7 4
Somerton, &c.....	42 15 11	St. Philip's.....	20 7 11
Taunton.....	182 3 6	St. Thomas's.....	9 17 0
Wellington.....	10 10 2	Trinity.....	7 10 6
Wells.....	141 9 8	Limpfield.....	25 11 4
Weston-super-Mare.....	132 7 1	Lingfield.....	20 15 1
Wiveliscombe.....	3 1 1	New Malden.....	2 1 6
Yatton District.....	52 2 4	Norbiton: St. Peter's.....	73 8 0
Yeovil.....	86 19 3	North Norwood.....	49 1 6
Staffordshire: Alstonfield.....	12 8 3	Penge.....	100 9 1
Brierley Hill.....	1 10 0	Holy Trinity.....	80 1 5
Brockmoor.....	4 0 7	Pyrford, &c.....	31 14 2
Burslem.....	21 18 0	Redhill.....	84 13 6
Burton-on-Trent.....	31 10 9	Reigate.....	81 7 6
Christ Church.....	34 5 3	Richmond.....	125 0 1
Canuck.....	17 15 6	Southwark: St. George-the-Martyr.....	27 1 6
Darlaston.....	17 17 2	St. Jude's.....	39 18 4
Edensor.....	4 10 10	St. Peter's.....	10 5 1
Endon.....	1 15 6	St. Stephen's.....	7 5 10
Handsworth.....	51 7 9	St. Thomas's.....	1 2 3
Hanley.....	11 4 6	Streatham Hill: Christ Church.....	13 13 0
Hoar Cross.....	1 0 0	Upper Norwood: St. Paul's.....	40 0 0
Lichfield.....	106 15 9	Tooting.....	14 13 11
Newcastle-under-Lyme: St. George's.....	145 4 3	Wallington.....	117 5 7
Norton Canes.....	9 15 9	Walton-on-Thames.....	12 12 3
Penn Fields: St. Philip's.....	28 10 0	Yorktown.....	28 6 10
Perry Barr.....	60 8 8	Sussex: East Sussex.....	446 15 1
Rolleston.....	51 13 0	Broadwater and Worthing.....	160 2 7
Stafford.....	110 10 7	Burgess Hill.....	9 7 0
Stoke-on-Trent.....	17 6 2	Burgess Heath.....	6 0 4
Tamworth.....	4 13 6	Chichester, &c.....	102 5 3
Walsall.....	126 8 6	Crowhurst.....	5 10 4
Wednesbury.....	18 6 4	Easebourne.....	1 0 0
West Bromwich: Holy Trinity.....	84 6 4	Eastbourne.....	185 9 2
Wolverhampton: St. James's.....	10 10 11	Hastings, &c.....	733 10 3
St. Paul's.....	48 15 9	Havant.....	9 6 8
St. Jude's.....	26 6 11	Horsted Keynes.....	16 13 1
Bilston: St. Leonard's.....	10 0 0	Hove.....	209 18 2
Suffolk: Beccles, &c.....	98 0 1	Lewes.....	285 12 5
Bildeston.....	2 0 0	Linch.....	5 3 9
Bungay.....	11 15 5	Littlehampton.....	6 2 6
Bures.....	17 4 3	Petworth.....	50 18 6
Friston with Snape.....	6 15 9	Silverhill: St. Matthew's.....	17 10 0
Great Yarmouth, &c.....	121 14 8	Stedham.....	4 9 0
Hadleigh District.....	64 2 0	Stonegate.....	13 19 6
Halesworth, &c.....	237 8 6	Wadhurst.....	24 14 0
Hartismere.....	65 0 11	Warwickshire: Arrow.....	11 6 0
Leiston.....	16 6 6	Attleborough.....	5 13 10
Mutford and Lothingland.....	123 5 11	Bidford.....	14 6 0
Sudbury.....	70 0 0	Birmingham.....	423 8 6
East Suffolk.....	465 6 9	Brailes.....	26 8 2
West Suffolk.....	60 9 7	Church Lawford.....	11 13 2
Worlington.....	2 2 6	Colchill.....	23 8 3
Wrentham.....	29 17 7	Coventry.....	251 3 0
Survey: Balham and Upper Tooting.....	50 17 1	Exhall-cum-Wexford.....	4 9 7
Battersea: St. Mary's.....	60 5 5	Fenny Compton.....	1 2 0
Beddington.....	49 10 1	Kenilworth.....	65 7 7
Bermondesey.....	118 16 0	Nuneaton.....	23 6 6
Bishop Sumner's District.....	2 10 1	Rugby.....	74 0 8
Brixton: St. John's, Angell Town.....	7 17 7	Salford Priors.....	7 0 8
St. Matthew's.....	124 16 5	Stockingford.....	20 13 7
Juvenile.....	35 6 9	Ullenhall.....	22 15 3
Brixton Rise: St. Paul's.....	26 11 0	Warwick, &c.....	51 13 3
Camberwell, &c.....	266 12 0	Whitchurch.....	12 6
All Saints.....	2 2 0	Westmoreland: Ambleside.....	57 7 2
Christ Church.....	16 14 7	Appley: St. Lawrence.....	6 1 5
St. Philip's.....	3 7 4	Burton.....	30 11 0
St. Saviour's, Herne Hill Road.....	22 13 7	Kendal, &c.....	275 15 1
Carshalton.....	5 7 6	Levens.....	24 16 6

North Windermere.....	109	7	0
Wiltshire: West Ashton.....	5	6	6
Calne.....	33	11	9
Chippenham and Neighbourhood.....	1	1	6
Chippenham: St. Paul's.....	64	6	3
Devizes.....	80	13	9
Heytesbury.....	5	6	6
Haywood.....	10	5	
Highworth.....	10	13	6
Littleton Drew.....	1	0	0
Malmesbury, &c.....	89	16	10
Marlborough.....	32	9	10
Purton.....	3	4	7
Salisbury, &c.....	219	6	10
Swindon.....	11	13	6
Trowbridge.....	89	3	11
Warminster.....	19	8	5
Westbury.....	1	5	0
Winkfield.....	17	1	6
Worcestershire: Birt's Morton.....	3	19	0
Blackheath.....	20	7	0
Bromsgrove.....	51	2	1
Cleeve Prior.....	11	2	6
Cookley.....	27	15	0
Fladbury.....	6	4	0
Great Malvern.....	180	4	5
Hales Owen.....	44	0	0
Kidderminster: St. George's.....	15	12	11
Kings Norton, &c.....	11	2	6
Langley.....	3	10	0
Redditch.....	28	14	4
Stourbridge.....	100	9	2
Stourport.....	36	12	10
Tenbury.....	8	19	2
The Lickey.....	1	0	0
Wordsley.....	17	16	1
Yorkshire: Arthington.....	9	9	0
Ainstwick.....	6	7	0
Barnchurch.....	9	13	6
Barnsley.....	145	14	5
Bempton and Speeton.....	6	3	6
Beverley.....	41	11	1
Bingley.....	14	14	3
Bradford.....	360	3	2
Brafferton.....	2	7	1
Bridlington: Priory Church.....	8	10	3
Bridlington Quay.....	17	16	0
Holy Trinity.....	15	14	0
Calverley.....	204	5	5
North Cave, &c.....	20	8	0
Clapham.....	18	2	8
Clayton.....	12	12	4
Cleveland.....	111	11	0
Cowthorpe.....	4	13	4
Darfield.....	8	12	0
Dewsbury.....	32	12	5
Doncaster.....	348	18	1
Driffield.....	140	8	10
Eastwood.....	24	11	8
Farnley.....	4	6	0
Frickley-cum-Clayton and Hooton			
Pagnell.....	5	9	6
Giggleswick.....	21	0	0
Gomersal.....	2	10	6
Grosmont and South Cleveland.....	28	5	7
Halifax.....	486	17	1
Huddersley.....	16	4	8
Hampsthwaite.....	27	4	8
Harthill.....	13	16	10
Harrogate.....	249	13	3
Hathersage.....	6	4	6
Hawes.....	7	17	5
Hawthwell, &c.....	17	4	10
Healey.....	1	6	3
Heckmondwike.....	10	0	0
Heeley.....	7	14	9
Huddersfield.....	848	15	2
Hull.....	704	0	11
Ilkley.....	54	16	2
Knarsborough.....	133	8	4
Leeds.....	1045	15	3
Low Harrogate: St. Mary's.....	80	3	3
Malton and Ryedale.....	110	13	3
Normanton.....	3	4	6

Northallerton.....	158	1	2
Otley.....	51	18	6
Pocklington and Neighbourhood.....	82	0	5
Pontefract.....	210	19	3
Richmond.....	119	11	10
Ripon.....	281	0	0
Rotherham.....	228	10	0
Rulstone.....	7	13	9
Scarborough.....	185	5	3
Scarborough-cum-Leconfield.....	6	0	0
Selby District.....	37	2	3
Selby: St. James's.....	78	7	0
Sheffield.....	2818	13	0
Skipton.....	20	14	3
Slaidburn.....	21	7	0
Snaith, &c.....	61	18	4
Staincliffe.....	10	6	
Sutton-in-Craven.....	16	11	10
Thirsk.....	98	12	4
Thornton-in-Lonsdale.....	11	0	9
Wakefield.....	124	9	4
Wetherby.....	2	3	0
Whitby.....	108	13	10
Whixley.....	6	2	0
Woodside.....	14	8	10
York.....	724	17	1

## ASSOCIATIONS IN WALES.

Brecknockshire: Brecon.....	10	6	
Builth.....	5	15	6
Llanelli.....	7	9	6
Cardiganshire.....	60	2	10
Llandysill.....	2	2	0
Cardiganshire: Carmarthen.....	17	4	6
Llandillo.....	11	7	4
Llanelli.....	17	15	8
Llandovery.....	30	3	0
Carmarvonshire: Carmarvon.....	90	4	8
Glanogwen.....	5	0	0
Lleyn and Eifonydd Deaneries.....	15	7	0
Penmaenmawr.....	3	14	0
Denbighshire: Bryn Mally.....	9	6	6
Chirk.....	30	9	6
Henllan, &c.....	18	1	3
Llanrhaidr-yn-Kimmerch.....	13	4	1
Rhosymedre.....	18	6	
Wrexham.....	12	0	5
Fintshire: Bodvari.....	10	2	0
Holywell.....	31	2	10
Hope.....	10	17	1
Mold.....	27	4	9
Northop.....	3	2	0
Overton.....	17	17	6
St. Asaph.....	29	13	7
Glamorganshire: Cardiff.....	168	2	1
Llanerfan.....	18	0	0
Llandaff.....	3	4	6
Neath.....	30	2	10
Penarth.....	7	0	0
Swansea.....	64	9	9
Merionethshire: Corwen.....	6	18	5
Montgomeryshire.....	35	5	9
Carno.....	4	14	6
Machynlleth.....	11	0	0
Welshpool.....	8	3	11
Pembrokeshire: Haverfordwest.....	38	17	8
Radbaxton.....	7	5	4
Radnorshire: Cregina.....	2	18	0
Llanfihangel-Nantmelan.....	2	6	2
Llangunllo.....	3	12	7

## SCOTLAND.

Annan: St. John's.....	32	3	1
Edinburgh Auxiliary.....	94	17	3
Juvenile.....	113	0	0
Scottish Episcopal Board of Foreign			
Missions.....	26	10	0
Glasgow: St. Jude's.....	25	1	6
St. Silas.....	60	1	1

## BENEFACTIONS.

A. B.....	13	4	4
An Honorary Association Secretary, for			
Santhal Mission.....	200	0	0

Attlee, Rev. S., Thankoffering .....	10	0	0
Birks, Rev. Professor, and Mrs. Cambridge.....	100	0	0
B. L. ....	100	0	0
Brown, Messrs., W. & Co., Old Broad Street.....	10	10	0
Capel, Miss, Kingston-on-Thames.....	25	0	0
Coles, Rev. S. H., Wembley, Thankoffering .....	20	0	0
Crabb, R. H., Esq., Chelmsford (2 dona.).....	200	0	0
Crawford, Mr. and Mrs. E. T., by Rev. D. Brodie.....	5	0	0
Dawes, Mrs. Elisabeth, Brighton, for Persia.....	10	0	0
Farrer, Miss Georgiana, Stoke Ferry.....	20	0	0
Foster, E. Bird., Esq., Cambridge.....	100	0	0
Fox, E. T., Esq., Woodchester.....	5	0	0
From a Missionary's Widow.....	5	0	0
Gollmer, Rev. C. A., Margate.....	25	0	0
Green, late Miss, of Hertford.....	60	0	0
Hayes, Rev. T. Bath.....	5	0	0
Hollings, John, Esq., Frimley.....	10	10	0
Hubbard, W. E., Esq., Horsham.....	500	0	0
In memory of R. S. F.....	100	0	0
Lover of Missions.....	5	0	0
S. C., A Thankoffering.....	5	0	0
Scott, Rev. John, Wisbech.....	10	0	0
Sellwood, Binford, Esq., Collumpton.....	100	0	0
Sellwood, Frank, Esq., do.....	100	0	0
Sparks, Col. R. W., Richmond.....	5	0	0
Tribute for Palestine and China.....	10	0	0
"The time is short".....	50	0	0
Two daughters, In Memoriam.....	10	0	0
Two daughters, In Memoriam (for support of Catechist at Foochow).....	25	0	0
Windle, Miss, Oxford.....	20	0	0

## COLLECTIONS.

A Grandchild of the late Mrs. Fines .....	1	3	0
Anonymous Miss. Box, Waltham Abbey .....	12	0	0
Ayling, Miss, Midhurst.....	2	9	0
Burder, Miss, Battle ( <i>Miss. Box</i> ).....	1	15	0
Census Thankoffering for God's Mercies, by G. B. Pasley, Esq.....	20	0	0
Christ Church, Somers Town, by Rev. Philip S. O'Brien ( <i>Miss. Box</i> ).....	1	13	6
Dashwood, Mrs., Montague Square.....	1	7	2
Fisher, Miss, Alma Street.....	1	2	4
Hanley Grange Miss. Box, by Miss Hastings.....	1	0	0
Langdale, Miss, Ledbrooke Square.....	19	0	0
Montgomery, Miss L., Queen's Gate ( <i>Miss. Box</i> ).....	5	7	6
Mould, Miss, Great Easton.....	1	16	0
Perman, Master ( <i>Miss. Box</i> ).....	15	8	0
Robinson, Miss A., Juvenile Society in Warrington.....	2	11	7
Shackell, Rev. H. W., Algiers ( <i>Miss. Box</i> ).....	4	7	0
St. Hilda's, Middlesborough, Sunday-schools, by Mr. G. Medcraff.....	2	17	5
St. James's, Clerkenwell, Sunday-school, by Mr. Wilkins.....	9	0	10
St. Mark's, Regent's Park, Boys' and Girls' Sunday-schools and Bible-classes, by Mr. S. B. Dermott.....	5	11	5
St. Paul's, Hounslow Heath, Sunday-school, by Mrs. Shearman.....	1	11	8
St. Silas, Penton Street, Sunday-schools, by W. Stanley, Esq.....	2	9	0
Thorpe, A., Esq., Battle ( <i>Miss. Box</i> ).....	2	14	0

Tucker, Miss L. E., Carlton Hill.....	9	11	6
Do., by Misses A. and L. E.....	19	11	0
Young Men's Missionary Association, at Messrs. Hitchcock, Williams, & Co.'s, by Mr. Simpson.....	8	12	0

## LEGACIES.

Archer, late Miss Sarah: Exors., Joseph Andrews, Esq., and Odden Frederick Read, Esq.....	19	19	6
Fosket, late Miss: Exors., Rev. W. H. Wayne and G. J. Duncan, Esq.....	5	0	0
Johnson, late Miss Mary: Exors., J. Martin, Esq., and H. G. Jalland, Esq.....	1000	0	0
Pratt, late Mrs. Heester: Exors., H. M. Upcher, Esq., Rev. Chas. F. Octavius Spencer, and T. G. Fardell, Esq.....	100	0	0
Roberts, late Mrs. E.: Exors., and Exors., Miss C. Sweetlove, and Messrs. E. Hills and H. Monckton.....	100	0	0

## FOREIGN CONTRIBUTIONS.

Africa: Cape of Good Hope: Mowbray.....	12	1	1
Lagos.....	4	8	5
Australia:			
New South Wales.....	60	14	9
Sydney: St. Barnabas.....	5	0	0
Canada: New Brunswick: St. John's.....	16	8	7
France: Boulogne-sur-Mer: Holy Trinity.....	9	17	1
Paris: Rue d'Aguesseau Church.....	20	10	6
Pau.....	34	5	0
Russia: Riga.....	1	15	3
Switzerland: Clarens.....	28	6	0

## EXTENSION FUND.

"For two new Missionaries to Afghanistan," by Rev. W. H. Barlow.....	640	0	0
Stanton, Rev. V. J., Halesworth (ann.).....	220	0	0

## VICTORIA NYANZA FUND.

Brown, Miss, Mentone.....	5	0	0
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## DISABLED MISSIONARIES' FUND.

Allison, T. F., Esq. Louth.....	20	0	0
Armitage, Rev. F. J., Casterton.....	10	0	0
Black, Mrs., Blackheath.....	20	0	0
Buttmer, Rev. A., Godalming.....	10	0	0
Cardale, Rev. E. T., Uckfield.....	5	0	0
C. R.....	20	0	0
France-Hayhurst, Rev. Canon, Davenham ( <i>for Capital</i> ).....	20	0	0
Law, Rev. Henry, Clacton-on-Sea.....	5	0	0
Linton, Rev. Canon, Surtlooe.....	50	0	0
Scott, Rev. John, Wisbech.....	10	0	0
Seaver, Rev. Charles, Belfast.....	10	0	0
Skinner, John Holt, Esq.....	500	0	0
Smith, Abel, Esq., M.F., Chesham Place (annual).....	10	0	0
Thankoffering for 28 years of almost uninterrupted health.....	23	0	0
Wigram, Rev. and Mrs. F. E. (ann. sub.).....	105	0	0
X.Y.Z.....	20	0	0

## NIGER MISSION STRAMER FUND.

Edinburgh Juvenile Association.....	10	0	0
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## HENRY WRIGHT MEMORIAL FUND.

Edinburgh Juvenile Association.....	5	0	0
Nottingham Association.....	55	6	0

The Secretaries thankfully acknowledge the receipt of the following parcels for the Missions:—

From St. James's, Pentonville, per Rev. S. D. Stubbs, for Abeokuta (3 parcels).  
 From Ladies' Working Party, St. Jude's, Southsea, per Mrs. Gordon, for Abeokuta and North India.  
 From Miss Sess, Kensington, for East Africa.  
 From Bexley and Bexley Heath C.M. Working Party, per Mrs. Fontaine; C.M. Working Party and Mothers' Meeting belonging to Holy Trinity Church, Tewkesbury, per Mrs. Scott; Mrs. Wightman, St. Alkmund's Vicarage, Shrewsbury; and from Miss L. Hughes D'Aeth, Box Grove, Guilford,—for N.W. America.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1882.

“HALF AS MUCH AGAIN.”

*Letter to the Honorary Clerical Secretary.*

Christ Church Vicarage, Hampstead,  
May 5th, 1882.

**M**Y DEAR BROTHER,—The appeal was made to us in the Annual Sermon last Monday night, and re-echoed in the Annual Meeting the next day, to raise the income of the Church Missionary Society from its present standpoint of something under 200,000*l.* to 300,000*l.* a year. And at the important Conference of the Honorary District Secretaries yesterday morning, when you so kindly gathered more than two hundred members around the social board, the suggestion was very favourably received of trying to accomplish this during the next twelve months.

All seemed to feel the pressing urgency of the call. Never has a more thankful Annual Report been presented. There has been an advance, as one speaker said, along the whole line. The fields are everywhere white to the harvest. The Master, in answer to our prayers, is thrusting forth labourers whom He has made willing in the day of His power. More men have offered themselves from our Universities. But the cry still sounds louder and louder from unevangelized, or half-evangelized lands, “Come over and help us.” Our brethren in the field are overborne for lack of help. And the voice from heaven rings in our ears, “Go forward.”

The Committee have responded to every call during the last year to the utmost limit of the funds entrusted to them. But they cannot go beyond this limit, and rightly. Surely the question for us at home is, Can we not possibly, by thoughtful self-sacrifice, meet the increased demand? Let our watchword this year be—

“HALF AS MUCH AGAIN.”

The effort must be a very great one, and will claim the self-denying

love and labour of every member of our Society. The penny a week subscribers must be asked if they cannot possibly give three halfpence; and perhaps, if they do this, they will in the Master's esteem give more than all. The guinea a year donors (it will be something to get out of the guinea rut) must, if possible, give a guinea and a half. Those who give two pounds must be pleaded with for three; those who give ten, for fifteen; and those who give fifty or one hundred pounds or more, must still be moved to give *Half as much again*. The motto must be heard in every Sunday-school, and be inscribed on every C.M.S. Christmas-tree, and be repeated in every quarterly meeting, and be urged from every pulpit and platform, "*Half as much again: the Lord hath need of it.*"

It is quite true that many of our best supporters are already giving up to their power; yea, and some of them, beyond their power; and that it would be simply impossible for them to give more, and wrong in us to urge it. But is it not also true that many of our subscribers, by a watchful economy, could do this thing for Christ's sake and the Gospel's? And if they led the way, and proved the sincerity of their appeal to others by greater personal self-sacrifice, might we not hope to lengthen our cords as well as strengthen our stakes? Are there not many in every parish who give little or nothing to the missionary cause, because they have not been earnestly and affectionately invited to take an intelligent interest in it? Many most valuable suggestions were made yesterday morning, of new and increased efforts in our Sunday and Upper Class Schools; among the servants of the gentry; in enlisting the help of young men as lecturers; in the use of missionary magic lanterns, &c.; in canvassing merchants and men of wealth; and in working through the machinery of our Rural Deaneries. And if all these efforts were patiently and prayerfully carried out, surely it is not too much for us to hope that every Association, by breaking new ground and more diligently cultivating the old, might very shortly contribute *Half as much again*.

Let us ponder what such an increase of the Society's funds would enable us to do. It would not indeed of itself convert a single soul; it would not build up one saint; it would not revive one Mission. We would not forget the solemn warning contained in the words, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." But if God first puts it into the hearts



of His people to give, and then graciously owns their gifts in His service, what would it accomplish?

In the first place it would enable us to repair many of the desolations caused by the necessary retrenchments of two years ago. One sentence in the Report awakened sorrowful thoughts in my heart, “The Society’s Missions in the North-West and Central Provinces (India), comprising Benares, Gorakhpur, Lucknow, Agra, Mirat, &c., are still suffering from the reductions of two years ago.” I witnessed some of this suffering when in India, and cannot forget Robert Clark’s words, that in most cases retrenchment really means that the mother, who was only just supporting her baby, must cut off one meal or more a day. This would be remedied.

Then “Half as much again” would enable us to respond to many most urgent calls. Bishop Crowther and his African Archdeacons are crying out for extension on the Niger; Mr. Price pleads hard for the countries behind Mombasa, where tribe after tribe are ready and waiting for the Christian teacher; from Palestine, Canon Tristram brings news of such open doors to the Moslem population as the East has certainly never presented before; Mr. Bruce’s pleas for Persia and Bagdad are not to be denied. From all parts of India the cry is, if not for *extension*, for *expansion*. Older Missions like Tinnevely, Travancore, Bombay, Bengal, and the North-West protest justly against reductions; while younger Missions like the Punjab and Sindh, the Telugu Mission, and the new enterprises for evangelizing the non-Aryan Gonds, Kois, Bheels, and Santāls, claim with equal justice increasing grants. China could absorb the whole of the “Half as much again,” and would then call for more; and Bishop Burdon at Exeter Hall made out an unanswerable case for “the glorious land,” as he said the Chinese term it. In Japan, it seems like now or never, and the “now” is most promising; while from North-West America, Crees and Blackfeet and Eskimos—Tsimshians, Kitikshians, and Hydahs—send across the sea their plaintive cry for help.

Weighing these things calmly in the light of eternity, and of the Master’s near return, shall we make this great effort or not? Some of us could reduce our personal and social expenditure without lessening our influence or crippling our local work for Christ. Some of us could forego a customary, but not necessary, domestic indulgence. In the resurrection of Germany (A.D. 1813), Alison says, “The women univer-

sally sent their precious ornaments to the public treasury, and received in return similar *bijoux* beautifully worked in bronze, which soon decorated their bosoms, bearing the simple inscription, 'I gave gold for iron, 1813.' It must be confessed that chivalry cannot boast of a nobler fountain of honour, or fashion of a more touching memorial of virtue." Shall the deliverance of heathen lands from the yoke of Satan be less precious in our eyes?

A proposal urged two or three years ago for enlarged annual subscriptions has not been without fruit. But I think that the trumpet-call sounded from the pulpit of St. Bride's, and repeated from the platform of Exeter Hall, is more practical. "*Half as much again*" covers a wider ground. It stimulates every agency. It sets a definite object before every giver and every labourer, old and young, in every parish. Let us arise and do it in Christ's name, and if possible do it before our next Annual Meeting. And surely, as in the days of Hezekiah, we shall all rejoice, if God prepares the people, that "the thing was done suddenly" (2 Chron. xxix. 36).

Yours affectionately,

The Rev. F. E. Wigram.

E. H. BICKERSTETH.

P.S.—Having already paid my subscription for this year, I enclose "half as much again." Our noble President, the Earl of Chichester, and many others yesterday morning, promised to do the same.

### EXPANSION.



WEET month of growth and deepening green,  
Of wider petal, ampler leaf;  
Scarce is there pause for silent grief  
Thy songs of night and morn between;  
Nearer each day the lights are seen  
Still drawing northward, and more brief  
The space of darkness that they leave  
"Twixt glow of sunrise and of eve.

And shall that nobler Sun that brings  
Light, music, beauty to the soul,  
No wider shine, no loftier roll?  
The voice be mute, of Heaven that sings?  
The triumph of the King of kings  
Falter and fail before the goal?  
Enlarge your gifts, your love expand!  
Make this sad earth Immanuel's land!

May, 1882.

A. E. M.

## THE SOCIETY'S ANNIVERSARY.



THE Church Missionary Anniversary proceedings of May, 1882, must, we think, have left deeply impressed on the minds of all who were present feelings of gratitude and hope. Gratitude, because of the number who had come together, the tone and temper of all that was said, the satisfactoriness of the financial statement, and above all, the fact that not only did the Report tell of much blessing in the past, but clearly showed that extension, not retrenchment, is to be the motto for the future. There were many elements of hope patent to a careful observer. If the number present was a cause of gratitude, not less was it a source of hope. Why had they come? Looking round at the vast congregation which filled St. Bride's Church to its utmost capacity, one felt that it was not merely the desire to hear an eloquent Irish Bishop which had brought the people together, but rather a deep and abiding interest in the work of Christian Missions.

The sermon was a thoroughly missionary sermon. As soon as the Bishop of Ossory gave out as his text Ps. lxxviii. 9, 11, 12, one knew that it would need no text-torturing to show the applicability of the words to the matter in hand. Some, perhaps, who listened were surprised at the meaning given to the expression "the Lord gave the Word." We confess that we were amongst the number. But we find that the good Bishop has excellent authority for his exegesis. Bishop Wordsworth says *in loc.*, "'The Lord gave the Word,' and the Church ever preaches what He gave, and may not preach anything else." Perhaps our friends who are specially interested in woman's work for Christ both at home and abroad, may think it would have been fair if the Bishop had added, as Bishop Wordsworth does, "Observe that 'they who published it' are in the feminine gender in the original." There was in the sermon the clear ring of Evangelical truth. There was in it distinct recognition of the power from which alone success can come; but there were also in it missionary information, missionary argument, missionary appeal. Especially were we thankful that the preacher declared not only that the present demands on the Society cannot properly be met unless the income is raised to 300,000*l.* a year, but that to raise this is no hopeless task, no wild dream impossible of realization.

What we have said with regard to the number who attended St. Bride's Church is equally true of those who attended the meetings. The dense mass of humanity which crowded Exeter Hall both morning and evening in every part was brought together not by the commanding eloquence of the speakers, nor by their great official position, nor by other causes which will usually ensure a crowd of hearers, but by the intrinsic interest of the Society's work. The absence of English Prelates has been commented on, but it is right to say that at least four Bishops—Norwich, Gloucester and Bristol, Rochester, and Liverpool—had intimated to the Hon. Sec. that nothing but an imperative call to an Episcopal Conference at Lambeth would have kept

them away; and certainly three of them have been in the habit of regular attendance. The same cause prevented the Archbishop of Canterbury himself from once more showing by his presence his interest in the work of the C.M.S.

The Report—or rather *extracts from the Abstract* of the Report—was read by the Hon. Sec., the Rev. F. E. Wigram, in such a way that it must, we think, have been well heard in every part of the Hall. It was thoroughly well received throughout. Here again is an element of hope. If the abstract of an abstract interests men's minds, may we not hope that the full Report will be read with avidity, and its valuable detailed information stir the hearts of many to greater zeal and earnestness? It must have been especially cheering to members of the Committee to notice that the portions of the Report which were received with the heartiest signs of approval were just those that dealt with the questions about which there has been the most anxious debate during the past year. First of all cheers greeted the statement that the Committee "on hearing Colonel Stewart's testimony and Mr. Bruce's appeal, resolved, in full belief that they were following the leading of God's providence, to send out a third missionary for Persia, on the Extension Fund." We took those cheers to mean that the country would expect the Committee "having put their hand to the plough not to look back." Secondly, there came hearty cheers when the Japan Bishopric was mentioned. Some earnest, devoted, well-tried, and much trusted friends of the Society have not seen eye to eye with the Committee in this matter; but the present writer is convinced, from the many opportunities he has had of knowing the feeling of the country, that the majority of the Society's supporters feel that it could not rightly have acted otherwise than it has done. Once more, Metlakahla was felt to be a difficult question. Every heart in that vast assembly had in it a warm corner for Mr. Duncan. All had rejoiced in the blessing God had given to his work. It might well have been that, not quite realizing the calm, cautious, prayerful action of the Committee, some might have felt that nothing could justify the condemnation of the policy of a man whose labours God has so abundantly owned. It was, therefore, most reassuring to learn from the ringing cheers which greeted the announcement that "the Committee could not for one moment admit that any man—not even Mr. Duncan—could have the right to interpose between Christians of fifteen and twenty years' standing and the Saviour's dying command," how thoroughly the supporters of the Society generally feel that the Committee did right in having sent out "clear and explicit instructions on the matter."

The speeches at the Morning Meeting were solemn, sober, serious. There was an entire absence of claptrap. Each speaker was too full of the subject, too anxious to press home the greatness of the work done, and to be done, to waste precious time in words of compliment. There was a delightful absence of capital I's. Not that those who had a story to tell of work in which they had been engaged were guilty of refraining from alluding to their own labours by the foolish fear of

seeming egotistical. We home-stayers love to hear men rehearse, as did Barnabas and Saul to the Church at Antioch, "all that God has done with them." We have seldom been present at a meeting where all the speeches were so distinctly *ad rem*. The intense interest of the subject was brought home to one very vividly by the unflagging attention given to speeches which made no attempt at mere eloquence. Eloquence was not wanting; but it was the eloquence of earnestness, of facts, of unfaltering faith, rather than of rhetoric. It was the sort of eloquence which made the men of Athens say, "Let us go and fight Philip."

To begin with, our noble President, brief as usual, struck an admirable note in his opening observations. His quotation from memory, of a speech made long ago by Dr. Sumner when he was Bishop of Chester, deserves to be read and repeated again and again. His speech will be found *in extenso* elsewhere; but we should like to call special attention to his reference to what he called the "modest request" of the Bishop of Ossory—and also to the hopeful view he took of our Church's future. Long may such wise and cheering words be heard at our Church Missionary Anniversaries.

Sir Bartle Frere, in quiet, measured, telling tones, bore most valuable testimony to the "wonderful way in which the foundations of Mohammedanism have been shaken by the labours of missionaries of this Society." We wish that the whole of his speech could be read by all those who are sceptical about the value of Missions to the heathen. Especially should we like to call their attention to the terms in which he referred to the Report, which he had read carefully:—"To the ordinary mind I think that the first feeling will be one of questioning—is it possible that these things can be true? Is there not some mistake or perhaps pardonable exaggeration in it? And perhaps I may do some small service if I mention a few facts which appear to me to show that *wonderful as this Report is, it is a very sober and subdued statement of the whole truth.*"

Canon Tristram pleaded, as only he can plead, the cause of his beloved Palestine. In clear incisive language he showed the great difficulties to be met there. Very telling were his words when he said, "there is but one way of meeting these difficulties, and that is by showing what it is to be men of the Book." As men of the Book the Protestant Church is known amongst them, and as men who can speak, as a sneering scoffer said the other day, in "the *patois* of Palestine." "The men of the Book are the only men who can bring religion home to the degraded Christian and to the benighted Moslem." It sent a thrill through one to hear him say, "I want to see the Church Missionary Society running its line of lights across Asia, from Syria to India, by the line of a Spiritual Euphrates Valley Railway, of which Bagdad would be the central station; and I want to see the Mohammedanism of the Lower Tigris grappled with too." May his wishes soon be fulfilled!

Difficile est, fateor; sed tendit in ardua virtus:  
Et talis meriti gratia major erit.

The Bishop of Victoria spoke with great point and vigour. His year at home has evidently done him much good. It would have been physically impossible for him a year ago to have so thoroughly carried away his audience as he did at Exeter Hall. Whether when pleading for more workers—and especially for more female workers for China—or denouncing the opium traffic, or dissipating some of our fond delusions about the intellectual state of the Chinese, or giving a side blow at table-turning and spirit-rapping, or showing what the Gospel has already done for China, or putting in a plea for “begging Bishops,” or urging us to “give more time, influence, and money to extend God’s work,” he was equally effective.

The hearty and general cheering which greeted Mr. Bruce when he rose to second the resolution proposed by the Bishop of Victoria, showed how well he was known to the majority of the audience, and proved, we hope, to him, that there is deep interest on the part of very many in Persia. His voice, without the least effort, filled the great Hall. If Macaulay’s schoolboy had been present, we think he would have been reminded of the lines in which Virgil speaks of the power of the orator to sway men’s minds,—

Silent arrectisque auribus adstant;  
Ille regit dictis animos.

After hearing Mr. Bruce’s speech one felt that more *must* be done for Persia, and we feel very sure that he will not plead in vain for the 1500*l.* required to ensure the help he so urgently needs.

Bishop Crowther moved the third resolution. He received quite an ovation on rising. All who saw him must have wondered at his comparatively youthful appearance. One may say of him, not only,

Si albus capillus hic videtur, nequitquam ingenio est senex,

but that barring his grey hair he shows no sign of age. If anything, he seems younger than when he was in England twelve years ago. His speech was brief but full of most interesting matter. At very nearly 3 o’clock the Rev. R. C. Billing rose to second the resolution proposed by Bishop Crowther. His powerful voice made itself heard even over the noise caused by the feet of many, who, unable to stay longer, made their way to the doors. Those who went lost a vigorous, thoughtful, able speech, made under most trying circumstances.

The Evening Meeting was presided over by Bishop Cheetham, late of Sierra Leone. In a brief, earnest, stirring address, delivered with much vigour, the Bishop spoke of the important results achieved in that diocese, especially in the way of Church organization, and education. After the Financial Statement had been read and explained by General George Hutchinson, Mr. Sydney Gedge addressed the meeting. He at once gained the attention of the large audience, in which we were pleased to see so many young men. He drew attention to the increase of income since he had first become practically acquainted with the Society’s work, nearly a quarter of a century ago. Then it was 146,300*l.*, now it is 212,000*l.* He then spoke of the vastness of the work to be done—of the Corresponding Committees, by whom abroad

the work is managed, and of the Committee at home. Mr. Gedge concluded his very able and interesting speech by an earnest appeal to all present to do their utmost to help the Society to send out more men into the vast harvest-field. The Bishop of Nelson pleaded for more missionaries for New Zealand, where there still remained much to be done. His speech was frequently cheered, as it well deserved to be. Then came a speech from the Rev. J. Piper, of Japan. We have seldom heard so much valuable information condensed into so short a space. One could not help wishing that he had had more time to tell of the wonders he has seen in Japan. An earnest and able, though necessarily short address from the Rev. J. A. Faithfull of Scarborough, brought to an end a meeting in which the interest had been well sustained from first to last.

There may have been, in days gone by, higher flights of eloquence at Exeter Hall, but taken as a whole, the meetings, both morning and evening, of May 2, 1882, were most satisfactory. Good sense, valuable information, earnest appeal, deep devotion to the Lord's work, spirituality of tone, an absence of anything which could grieve a sensitive Christian conscience, hopefulness for the future, gratitude for the past, were prominent in all the proceedings. Such meetings must do good. The feeling left most deeply on our own mind was that we ought indeed to say, "Bless the Lord, O my soul; and all that is within me, bless His Holy Name."

Not least important in the series of gatherings which make up the Church Missionary Anniversary are the Clerical Breakfast which takes place at 8.30 on Tuesday morning, and the meeting of Hon. District Secretaries which has usually of late years been held on Wednesday or Thursday evening.

There was a very full attendance at Tuesday's breakfast. It was pleasant to notice amongst those present a large number of young clergymen. This looks well for the future. The Rev. Canon T. Green, formerly Principal of the Islington C. M. College, gave the address. Like the Bishop of Ossory, he chose a psalm as the basis of his remarks—the 87th. Scriptural, spiritual, pervaded by a true missionary spirit, delivered with much unction, the address tuned the mind for the happy but solemn work before us. The prayer offered by the Rev. C. F. Childe (also a former Principal of the Islington Institution) seemed to lift one's heart into the very presence of Him who alone can give success to missionary work abroad, and to our home organization. We think that all must have felt it was "good to be there."

Instead of the evening meeting on Thursday a breakfast was given by the Hon. Clerical Secretary to the Hon. District Secretaries at the Cannon Street Hotel, at 9 a.m. Members of the Committee were also invited. More than two hundred sat down, including the President, Lord Chichester, the Bishops of Gloucester and Bristol, Ossory, and the Niger, and Bishop Perry. The members of the Committee present must have been cheered and encouraged when they saw the band of men—or rather but a detachment of the band of men—who are doing

so much to keep up and increase throughout the country interest in the Society's work.

After breakfast an address was given by the Rev. Herbert James, of Livermere. It was worth going a long distance to hear that address. There was an admirable blending of the intellectual, the spiritual, and the practical. All felt that they were listening not only to a scholar, a devout Christian, a careful student of God's Word, but also to one who knew by experience the special trials encountered by those who faithfully discharge their duties as Hon. District Secretaries. There must have been in every heart a ready response as he spoke of "the dead sea of indifference, the lakes of lukewarmness, the sharp promontories of opposition" sure to be met with in trying to rouse people to interest in missionary work. One felt that the speaker had not only been with "Moses on the mount," but also with "Joshua in the plain." The whole address was an admirable instance of obedience to the Horatian precept—

*Singula quæque locum teneant sortita decenter.*

The discussion which followed brought out in a very gratifying manner the confidence felt in the Committee by those who in the country are bearing "the burden and heat of the day" in raising funds for the Society. The Rev. E. H. Bickersteth urged that a combined effort should be made to realize the hope expressed in the Bishop of Ossory's sermon, that the Society's income may be raised to 300,000*l.* a year. He proposed as a motto for the year, "*HALF AS MUCH AGAIN,*" and offered himself to increase his present annual subscription (which is 100*l.* a year, independent of special gifts), and felt sure many others would follow his example. (See Mr. Bickersteth's letter, page 321.) Lord Chichester at once expressed his willingness to follow Mr. Bickersteth's example, developing his ideas on the subject. The Rev. E. Lombe said that constant careful canvass of his district by each Hon. District Secretary and more earnest effort than heretofore to reach the richer people, who as yet in most counties are hardly reached at all, would produce great results. The Rev. H. W. Webb-Peploe mentioned that at the west-end many domestic servants had begun to take a deep interest in the work of Missions, and that very often the missionary box for the kitchen had found its way to the drawing-room. He believed that here was an unworked mine. Mr. Eugene Stock urged on the clergy present the importance of securing the help of young laymen. He knew that many who had given their hearts to God longed for work, and he was sure that by giving addresses, and in other ways, they might prove a source of increased strength to the Society; but the clergy must seek them out, and press the work upon them. Many other practical suggestions were made. Canon Money spoke strongly in favour of C. M. Unions. The Bishop of Gloucester expressed his approval of the system of Hon. District Secretaries, which he hoped would be fully developed in his diocese. The Revs. A. M. W. Christopher, W. Allan, H. P. Grubb, T. R. Govett, W. Hockin, and S. Gedge also spoke, and then Bishop Perry, after a few words on the



importance of quiet confidence in the Committee, brought a very interesting and important meeting to a close by pronouncing the benediction.

What is to be the result of all these appeals? Shall we not brace ourselves up to fresh efforts? Our hearts have been stirred to their very depths. Shall we allow our enthusiasm to evaporate in emotion? Will not many imitate Mr. Bickersteth's example, and give "half as much again" as heretofore?

Some, perhaps, may say that they cannot give "half as much again." But can they not *do* "half as much again"? Cannot the clergy throw more energy into the working of their associations? Cannot Hon. District Secretaries do more to influence their neighbours? Cannot Sunday School Superintendents and Sunday School Teachers do "half as much again" in giving information, and so getting more money? Cannot new collectors be found, and old ones do "half as much again"? If all who read Mr. Bickersteth's heart-stirring words in his appeal entitled "HALF AS MUCH AGAIN" would determine to imitate the defenders of Lucknow, when, as Tennyson says, "Each of us fought as if hope of the garrison hung but on him;" if *all* would work in the future as *some* have done in the past, there can be no doubt whatever that without unduly pressing any one, the income of the Society would soon be raised to at least 300,000*l.* a year.

H. S.

### THE SPEECHES.

The Earl of Chichester, President, spoke as follows:—

It is not my intention to occupy your time more than a very few minutes. There is one remark, however, which I wish to make upon the Report. I think that what we have heard certainly indicates progress in the cause. We have to thank God, not only for the continuance of His blessing and guidance upon His own work, but we have, I think, to thank Him for the progress, such as it is, that is clearly indicated in the Report—progress certainly in the actual work of our Foreign Missions, but, in my opinion, indications also of progress in the work at home. (Cheers.) Considering all the circumstances of the past year, the general prevalence of real distress in many of the industries of this country, I think it is satisfactory to know that the total of the contributions from Associations [in England and Wales] is only 300*l.* less than it was last year, which you will remember was an exceptional year. (Cheers.) Now, to my mind, having watched the financial part of the question as well as its more interesting spiritual side, this state of things, and also what I have

heard myself of different Associations in the country, indicate that there is an increased interest in missionary work, and to a certain extent a more liberal disposition to contribute. (Cheers.) God knows what we give to Missions is very small in proportion to what we ought to give (hear, hear), to what we certainly can give. Now, my friends, I recollect that great and good man, the late Archbishop Sumner (cheers) made a very telling speech on this platform when he was Bishop of Chester. I wish I could repeat his speech; it would be much better than anything I can say, but I may just mention two things which he said. One was that as a bishop he felt under great obligations to the Church Missionary Society. (Cheers.) He said that during his visitations he always observed this, that if in any parish there was a Church Missionary Association there was quite certain to be other Christian work going on (cheers); that he was certain to find a Bible-class and a good Sunday-school, and other appliances for encouraging and promoting Christian truth and Christian life. In short,

what he said was that wherever there was a Church Missionary Association in a parish there was certain to be both light and life. (Hear, hear.) During one of his visitations the Bishop went to a farm in Cheshire, and he was much astonished at the quantity of milk which the cows gave, and he wanted to know the secret of this. The dairy-maid informed him what that secret was. "We milk the cows three times a day." (Laughter.) The good Bishop moralized upon this answer, not exactly advising them to milk their subscribers three times a day, but he did tell them very earnestly, that the more the congregations were asked to contribute to Christian objects the more they would give and the more they would have to give. (Hear, hear.) Of course the good Bishop did not omit to say that all proceeded from having first implanted in their hearts the love of Jesus. When that comes then there is nothing that they would not willingly give to what the Lord considers His work, and for the glory of His own name and cause. I am sanguine enough, therefore, to hope that the advice so ably and feelingly given to us last night by the good Bishop who preached that admirable sermon, that his what I may call very modest request will soon be fulfilled, of raising our income to 300,000*l.* a year. (Cheers.) I call that a modest request when we consider the ability for contributing which God has given to this great and wealthy country. (Hear, hear.)

I have only one word more to say. I hear and read, and I daresay you do the same, a great many very lugubrious

complaints and statements as to the danger to which our beloved Church is at present exposed. There is the danger of going over altogether to Rome which some people believe in, or, at all events, the danger arising from the increase of superstitious ceremonies, and then there is the danger arising from the increase, as it is said, of infidelity, and from other causes which are always at work, and which hinder the work of God and His truth. But, my friends, it strikes me that, following up what Bishop Sumner said of the effect of the Church Missionary Associations in promoting the spiritual growth of the parishes where they exist, as long as the Church is faithful to her Lord's command, and to her great missionary obligations, we may be quite sure that the Lord will not forsake that Church. (Cheers.) I believe very humbly that God has in His purpose a great missionary work for His Church yet to fulfil, and our encouragement, I think, consists in this, that however unworthy, however inadequate may be our efforts to carry on that work, yet there is progress—there is indication that God's people within the pale of the Church of England are taking a greater interest in missionary work than ever they did. (Cheers.) As long as they evince that interest, and endeavour to fulfil our blessed Lord's command, you may be certain that He will not forsake us. We may be certain that He will keep and bless the work which He has committed to us; and if we only commit that work to Him with humble prayer and strong faith, He will continue to help us and bless us in carrying it on. (Cheers.)

Sir Bartle Frere, in moving the adoption of the Report, said,—

My Lord, the first feeling that I have in reading this Resolution is, that it would be well to advise those who are here present not to be content with the abstract which Mr. Wigram has read to them, but to get the Report for themselves and to study and ponder every passage of it, for I believe that very few of them will ever have met with a document which filled them more with astonishment and thankfulness when they have read it and understood it thoroughly. (Cheers.) It is a record of work effected during 83 years only. There may be some in this assembly who remember this Society quite in its

infancy. There may be many more who remember it, as I do, when it used to have the advocacy of the great Mr. Wilberforce, and it has often occurred to me how those great men, the founders of this Society, would be astonished if they could rise and hear what we now have heard—how they would be astonished at the progress which has been made, and how thankful they would be for the fruit which has already been afforded to the Society's labours. (Cheers.) To the ordinary mind, my Lord, I think that the first feeling will be one of questioning—is it possible that these things can be true?

Is there not some mistake or perhaps pardonable exaggeration in it? And perhaps I may do some small service if I mention a few facts which appear to me to show that, wonderful as this Report is, it is a very sober and subdued statement of the whole truth. (Cheers.) I will not venture on the ground which will be occupied by Canon Tristram by saying much about this Report which relates to the Mohammedan world, and especially to Palestine; but I may be allowed to say, in passing, that I well remember the time, not only when we were told that Mohammedanism was an exceedingly vital and growing religion, and one which threatened to supersede Christianity in many parts of the world, but that it was utterly impossible to bring the faithful Mohammedan to look with any favour on the truths of Christianity. This I can say from my own experience, following up what is stated in the Report, that it is a most wonderful thing how much within the last ten or twenty years those foundations of Mohammedanism have been shaken by the labours of missionaries of this Society. (Cheers.) Let any one go to Peshawar—let any one go to any part of the great Indian Empire where the Mohammedans form a large portion of the population, and they will, I am convinced, agree with me that Mohammedanism is now pervaded by the desire to know more of that religion which they have so long despised, and that there is every prospect of the same fruits being gathered in from the Mohammedan world as you have garnered from other parts of the human race. (Cheers.) But Canon Tristram will tell you many more interesting things from his experience and observation; and I would therefore pass on to the continent of Africa (cheers), and ask you to consider what has been said about such wonderful things as the Uganda Mission. Who among the youngest of us who remembers hearing of the journeys of Burton and Speke, and Grant and Livingstone, would have believed there was any chance of a missionary being ever heard there? Then, my Lord, there is Mombasa. I had the honour of knowing both Krapf and Rebmann. I saw Rebmann when he was almost blind, when he could hardly walk across the room, when he was remaining there

to finish his dictionary of the native language; and I can testify to the state of utter barbarism which he found to exist when he first settled at Mombasa. There have been drawbacks since, but I think you can trust your old and valued missionary, Mr. Price, to correct them, and to bring you home such a truthful report as will enable you to secure in that part of Africa an abundant result. (Cheers.) Mr. Price's name reminds me of the time when he first fell in with a few free slaves, who were committed to his charge when he was a missionary at Nasik, and when he spoke so hopelessly of doing anything with the utter barbarism that pervaded every fibre of their nature. I am sure when he looks back on those days he must lift up his heart in gratitude to God for the good work He has allowed him to do among the negro nations of Africa. (Cheers.)

It is hardly possible in any given time to glance with profit at more than a few of the very salient points which mark what has been told you regarding your Missions in India; but I may be allowed to remind you of the great fact—and Mr. Cust and Sir Wm. Muir will bear me out in what I say—that within our memory, since we were working men in India, there pervaded the whole of the Government of the country a real fear lest missionary enterprise should bring about political convulsion. That has often been spoken of in this room as a vain fear. I can only testify to its having been a very real and conscientious fear. I have known men, who would be ashamed of being supposed to deny their Christianity, who removed from the schools of the Government the Bible which with the full consent of parents and children was being expounded to them by their schoolmaster. Those days have long since passed (cheers), and I would only ask you to consider what spirit has animated the late orders of the Governor-General, Lord Ripon, in regard to the inquiry into the educational system; how he has frankly availed himself of the great and valuable experience of your missionaries to tell him how far the educational system of the Government requires amendment, and in what direction it should be amended. (Cheers.) I would ask you, when we think of the obstacles placed before this Society by some rulers, whether comfort may not be

taken from the change which has come over the feelings of the Government of India on these matters. I confess, when I read at length those portions of the Report which relate to India, of which you have now heard an abstract, the first feeling that came over me was that it read like a record of the work of the first two centuries following the labours of the apostles. I believe if you turn to the pages of Gibbon, or even of any of our Church histories, and see how very gradually the Church grew and yet how marvellous was the result, then how it was so often honey-combed with heresies, and torn asunder by schism, and contrast the history of those two centuries with what you have heard to-day, you will come to the same conclusion, I think, which impresses any Christian reader, that truly the age of miracles has not yet passed, and that there is the same cause for thankfulness, the same cause for amazement, at the goodness of God in doing the work of the preaching of the Gospel in these days that would have been felt by any of the Christian martyrs under the reign of the Cæsars at Rome. (Cheers.)

My Lord, that brings us to the question, "How has all this been done?" You have heard of the different agencies employed for preaching and teaching, of the female and other educational agencies and of the Medical Missions, and it would be difficult to point out a single work, a single agency, which has been neglected by this Society to build up in those distant regions where the missionaries are employed local national Churches which shall resemble as far as possible in adaptation to the wants of the people and fulfil the same office which our Church has done for England. And here again I would ask those who have been disposed to look with any doubt upon the hopefulness of missionary work in these days to contrast what has been done in India and other parts of heathendom with the history of our own country and the way and the degree in which it was won from barbarism by the preaching of early Christian missionaries. There are of course many dangers. The enemy is always at hand to sow tares among the wheat, and we must not expect that the work of this Society will be free from those dangers and difficulties.

That is more especially the case, I think, in those parts of the missionary field where you come into contact with old forms of civilization and old literatures, as is the case in India and China. In India I know that concurrently with the preaching of the Gospel has gone forth the preaching of the most dangerous forms of modern infidelity; and although you may unlock the Scriptures and the teaching founded on the Scriptures which is to be met in the great masters of the English language, you at the same time put it in the power of the Evil One to make good use of the knowledge so afforded to pervert the minds of hearers by the study of the infidel literature of the day; and remember that that study comes particularly home to those who are imbued with the principles of the various idolatrous and false philosophies of the East. There is no part of the materialistic teaching which is so common in these days which does not come home to almost every Hindu. At the same time there is no part of the Epicurean teaching with which so much of our later literature is saturated which does not find a response in the hearts of those who have long been votaries of Vishnu. It is impossible to name any form of error with which you have to deal in these countries which you will not find ingrained in the minds of those who have long been votaries of Hinduism; and this shows us that vast as is the blessing which has descended on the direct teaching of Christianity, yet as far as the field of the harvest widens so does also the field in which the tares are sown, and that there is to be no rest or freedom from labour as long as we can see things in their present mundane condition; that this Society, even when it has done in another eighty-two years as much as in the past eighty-two, will still have a great labour to do in counteracting the effects of idolatries more rooted in the human heart than the fetichism of West Africa, and the perversions of the truth which are still more dangerous to the human mind than the blank of the most unlettered barbarian in Africa.

There is one other portion of the Report I would refer to, and that is to the remedy which, under God, this Society seeks to provide for relapses such as we may otherwise fear. It seems to me a

very striking sign of the great growth of the work and the great growth of the ability to do the work, that every year has grown upon this Society, if I may judge from a study of past Reports, the conviction of the necessity of organizing Native Churches in every part where our Missions exist. (Hear, hear.) How much has been done in this direction we may see from the records of Madras; and I think there are few things which show more the wisdom of those among our teachers and leaders who are pervaded by the Spirit of Christ's Gospel than the way in which Bishop Gell has

organized the Native Churches in his diocese, and has set there, as other prelates have done in other dioceses, and on a smaller scale, an example of the utmost importance in attempting to build up a Church as closely resembling our own Church, altered only in its adaptation to Native wants, as possible. (Hear, hear.) I can only commend this resolution to you with the fervent hope that it may be not only the recognition of the dawn coming, but that it may rouse the workman to his work, remembering that when the day comes, comes also the time of labour. (Loud applause.)

**The Rev. Canon Tristram said:—**

The note of to-day's meeting may well be one of humble yet triumphant thankfulness. I do not think we have ever in the history of the Society had a Report which told us of such steady advance all along the line. It refers here and there to territories once in the enemy's hand, but now wholly possessed by Christ. It tells us of mighty fortresses of error subdued, of strongholds erected in lands that were once in darkness, manned no longer by the English garrison, but by the Native missionary troops. It tells us of successes which indeed ought to raise our hearts in thankfulness to God, and bid us feel that, if everywhere the advance is not equal, it is none the less sure. There is one country to which Sir Bartle Frere, in proposing the resolution, has made very pointed allusion, and left for me to deal with, and that country is one in which the advance is not so apparent, yet I believe and feel sure is as real as it is anywhere else. That country is Palestine. The position of the Society's Mission in Palestine is in every respect different from that of every other Mission of the Society. We have in Palestine difficulties which confront us nowhere else. In Palestine we are on the only field in which we are endeavouring to re-light the lamp of Christ where it has once been put out; and it is a well-known fact in colonization in old lands, that somehow or other (naturalists have not exactly ascertained why), whenever you come on the site of an old Greek or Roman city, rich as may be the soil, however well-drained, great as the natural advantages may be, there are difficulties, perils, and diseases that break out and

arise, which are utterly unknown when you attempt to level the virgin forest or to turn the soil of the native prairie. (Hear, hear.) So it is; we do not explain the reason, but we know the fact. We find the same analogy holds true in spiritual husbandry. In those old lands we find difficulties that we have not in newer and fresher soils. We have the difficulty, for instance, to begin with, the traditions of an old country. We have the difficulty of going to a country in which every ruin that is not buried under the turf is a ruin that at once tells of the triumph of Christianity and its fall before the advancing march of Islam. We are face to face with two great antagonists there, which have to be dealt with at the same time, and neither of them, humanly speaking, very easy to cope with. First, we are met by an immoral monotheism, and in the next place by a debased Christianity; and antagonistic as they may be to each other, they are alike in antagonism to us. Why do I call Mohammedanism an immoral monotheism? Because one of the great difficulties which the missionary finds in dealing with Mohammedanism is that Islam has no quarrel with human nature, for it teaches no sense of sin, and therefore the very first requisite in bringing the soul to Christ, the conviction of sin, is very hard to bring to the Moslem mind. But there is a double prejudice in his mind; he knows the traditions and history of his own country, and he has read in his Koran how, long before the time of Mohammed, the Arab, although he still held the one-God formula, yet bowed down to and invoked gods and idols many; and he

turns round and looks at the corruptions and degradations of the Roman superstition and at the puerilities of the Greek Church in his midst, and he asks, "Wherein do these differ from the practices of my idolatrous forefathers before Mohammed came and purified them?" We have to meet these two difficulties there, as nowhere else, and how can we meet them? There is but one way of meeting both, and that is by showing both what it is to be men of the Book. (Hear, hear.) As men of the Book, the Protestant Church is known amongst them, and as men who can speak, as a sneering scoffer said the other day, in the *patois* of Palestine. The men of the Book are the only men who can bring religion home to the degraded Christian and to the benighted Moslem.

There is a very urgent reason why we should be very zealous in the support of this Palestine Mission; because, be it known far and wide, the Church Missionary Society is the only Protestant Mission in Turkey in Asia which is openly and boldly grappling with Mohammedanism. No other Society is dealing with Mohammedanism directly. None of the Turkish Mission Aid Societies can point to Moslem girls or boys educated by them. None of them are attempting *direct* aggressive work amongst the Mohammedans. The agents will tell you, as they have told me in Mesopotamia, and Armenia, and Northern Syria, that the time has not come for attempting Moslem work. We do not think so, nor do we despair of winning the ear of the Moslems. There comes to my mind an incident in the history of the Crusades. When the Spanish contingent turned off to Asia Minor in order to settle their quarrel with the rival Greek emperor (for they hated the Byzantines pretty much as the Roman and Greek Churches hate each other to-day), Richard and the English contingent said, "No, we will go on; our business is to strike home for the Sepulchre, and strike we will." (Cheers.) That should be the example for the Church Missionary Society, to strike home and to strike directly, as we are attempting to do, and not without some success, against the maintainers of the false creed of Islam. At the present moment there is another reason why we should strengthen this Mission. Of the expelled members of

religious orders from France, no fewer than 400 have already set foot in Asiatic Turkey, and I received but six weeks ago a letter from Mesopotamia telling me that already 140 French Jesuits are stationed in the different towns of Syria and Armenia studying the language with the intention of commencing aggressive work against the Greek and Armenian Churches. We have been told by an English prelate that for the Church Missionary Society to attempt to draw members from the corrupt and debased Oriental Churches is schismatic. They tell us that the Jerusalem bishopric is schismatic, forgetting that every sect in Eastern and Western Christendom is represented there already, claiming a common right in the Lord and in His sepulchre. (Hear, hear.) We do not send our missionaries to win men from the Greek Church, but we send them, as the Report says, to the Mohammedan and the fellaheen; but if the Greek comes to us and seeks our instructions and services, God forbid that we should refuse him the Gospel.

Passing now to the details of the Palestine Mission, that Mission has an advantage possessed by no other of having a regular correspondent (I do not know the writer) in the columns of the *Record* newspaper. Here let me say how glad I am to see that newspaper in its new form. (Hear, hear.) I know its value to missionaries abroad; and with continued vigour and manly courage in its tone it will be accepted abroad and here alike as the organ of true Protestant Evangelical doctrine in the Church of England. (Applause.) Our work in Palestine is very varied. We have the printing press, a Medical Mission, and educational work, especially among females, in addition to our preaching work. The Medical Mission is a new feature, and is hardly yet in operation. The Jews' Society has long had a powerful agency in its hospital in Jerusalem. We have appointed a medical missionary to Gaza, one of the most encouraging and interesting Missions I have ever seen. That at Gaza is peculiarly an outpost against Mohammedanism. The Society was forced into that Mission by a gallant free lance, Mr. Pritchett, who went alone and resided there for three years in the midst of Mohammedans, and then handed the Mission over to the Society.

I remember Gaza when it was not safe for any European to appear there in European dress. Last spring I rode about the streets with my wife and daughter in undisguised European costume, and there was not one rude word to the ladies. (Hear, hear.) I was asked to have an interview with the Pasha. I found him an intelligent Turk—(there are some intelligent Turks)—and I thanked him for the protection he had extended to our Mission. In the course of the conversation he said, "If you will only send a medical missionary here, you will have all Gaza at your feet." I asked why he was not a Christian, and he said he could not afford it. He was a type of many. The Mohammedan mind has been reached, as the Report says, but not the heart yet. In the same place I saw a girls' school in which there was not one Christian among fifty girls; all were the children of Moslems, and that in a Mission only five years old. Again, at Nablous, the ancient Shechem, I found a girls' school composed of Mohammedans and Samaritans. Not many years ago we could not have dreamed of Mohammedans under Turkish rule sending their girls to a Christian school. In addition to all this, there are our printing-press and book-depôts. Outside the gate of Nablous there is the beautiful Protestant church, with schools and rooms all filled with those who have been most recently brought in. There is a humble little bookstall in the principal street of the city. Then we have in Jerusalem the Preparandi College and Diocesan School, which, though under our authority, are largely supported by our German friends, who contribute a very large amount practically to the support of the Church Missionary Society in Palestine and to the institutions which are in connexion with us. But we want a college for the young men of Nazareth and Northern Palestine like what Miss Dickson, under the Female Education Society, has established for females.

I must say a word on the indirect work on the Moslem mind, to show how differently they now regard Mission work from what they once did. I was sitting in the house of a Moslem of wealth near Aleppo, in Northern Syria; all present were Mohammedans, when somebody asked what the news was.

The host's reply was that the last thing he had read in the papers was the public baptism of a whole family in Cyprus by an English clergyman. One would have expected that indignant exclamations would have burst forth. But no; the host quietly remarked to me aside, "As soon as England takes the protectorate over this country, as she ought, there will not be so very few of such baptisms here." (Hear, hear.) Another indirect result of our Mission-work is the way in which it is affecting the Greek Church, and the sympathy which is shown to the Society and its work by Greek priests. I do not mean that they are in sympathy with our principles and doctrines; but they are attacked by Rome, and they feel that Rome is a far more dangerous enemy than we are. So that where the Greek Church cannot afford a school of her own, she prefers sending her children to our schools to letting them be poisoned by the Jesuits. Five of the thirty-eight schools belonging to the Society which I visited in Palestine are on premises given or lent by the Greek priest of the village. I never inspected a school where the Greek priest did not come in to take a friendly interest in what was going on. Their interest sometimes goes further than that, for at one place, at an evening prayer-meeting, the Greek priest came in and took part both in the discussion of Scripture and in the prayer.

When I was going out to Palestine last year the high authorities in Salisbury Square said to me, "Mind, no extension!" (Laughter.) I trust that now when Palestine is talked of in Salisbury Square there will be no such emphatic "No" as I then heard. (Cheers.) I heard in the Square one thing which made my ears tingle, and that is that Bagdad is to be occupied. This is taking up another link in the chain between Persia and Palestine. But there are a great many gaps remaining, and I want to see the Church Missionary Society running its line of lights across Asia, from Syria to India, by the line of a spiritual Euphrates Valley Railway, of which Bagdad would be the central station; and I want to see the Mohammedanism of Mesopotamia and the Lower Tigris grappled with too. (Applause.) We cannot stand still. There are two little sisters already

standing by, and if I am not much mistaken the Society will be compelled to take them by the hand and make them adopted daughters. They are the work of Miss Whately in Egypt and the work of Mrs. Bowen Thompson and her sisters in the north. (Cheers.) We are told that the sun and light and empire move to the West. But we know that the sun comes back and rises in the East again, and methinks I have seen in that dearly-loved East, while the gloom and

damp and darkness and cold and the sunset chill of an indifferent Christianity are coming over a great many of our friends at home, signs that the sunlight is beginning to rise and already to gild again those mountains of the Lord. God grant that it may be so! And if we are allowed to have a share in re-kindling the light there it will be the highest and the greatest privilege that the Church Missionary Society can obtain. (Loud cheers.)

Bishop Burdon, of Victoria, Hong Kong, moved the second resolution :—

That, in view of the many fresh openings for missionary enterprise in all parts of the world, and considering the fact that the Society's estimated income is inadequate to meet growing demands in existing mission-fields, which are the necessary outcome of the Divine blessing on the work, this meeting recognizes the urgency of prompt and energetic effort to secure a large and permanent increase to the income of the Society.

He said,—Extension abroad, fresh efforts at home—these are the points of this Motion. I want to press these on you for a short time with reference to one of the vastest fields of missionary enterprise in the world—China. Let me first tell you what we have done. The whole of the Protestant Christian Churches of Great Britain, Germany, and America have sent about 250 missionaries, ordained ministers and lay workers, to work in that vast field. That is not one man to every million of Chinese. I think that one fact will tell you that China needs more men and more Missions. (Hear, hear.) There are in China sixty female workers from all these Christian countries; most of them are American. Many of them belong to the China Inland Mission. I could count on the fingers of one hand the female workers in China that belong to the Church of England. I would ask, Is this a proper position for our sisters of the Church of England to take in such a country? (Hear, hear.) In China you certainly have a larger field for the exercise of all that female patience and earnestness and perseverance than you could possibly find anywhere else in the world. Hardly one woman in ten thousand in China can read. They are ignorant. They are superstitious, and it strikes me that now when there is a special movement among the ladies connected with this Society to support a Church of England Zenana Mission in India, you might establish another in China. (Cheers.) Is there anything contrary to the con-

stitution of your Society in that proposal? Why is it that so few of our sisters are to be found in China working for the Chinese women? A lady going out with her heart in the work, with a knowledge of medicine, with a determination to work for Christ, would have one of the best fields of missionary labour in the world. (Hear, hear.) The work has already begun. It has been begun by our American sisters. Is it too much to ask our English sisters to follow the example? (Cheers.) There are twelve hospitals in that great country belonging to Christian Missionary Societies. There are a number of dispensaries besides. Is that, think you, a sufficient number to be in a country absolutely without any rational system of medicine or any rational mode of cure; a country that we have injured so much by giving it the seeds of disease in the shape of opium? (Hear, hear.) Can we not extend our work in reference to Medical Missions in China? The Church of England again is very far down in the list with reference to this matter, and I appeal to you that you should seek to increase the number in connexion with ourselves. (Cheers.) How is the Church of England represented in China? I believe that at the present moment not twenty clergymen of the Church of England are in China as missionaries. Twenty missionaries represent the 25,000 clergy of Great Britain. The Church Missionary Society has, it is true, the largest proportion. At present I think it has fourteen missionaries in China,



but what are these amongst so many? (Hear, hear.) Bishop Moule with his seven, I with my seven in the south; that is all you can afford for such a country. In the western portion of the southernmost province two ports have been recently opened for commerce. In that vast western district of the Canton province there is not a single Protestant missionary of any denomination whatever. One of these ports is in the island of Hainan, and the other in the extreme west of the province. It is called Pakhoi. I wonder whoever among the many present in this hall ever heard of Pakhoi before. You ought to subscribe largely to the Society for teaching you geography. (Laughter.) These two ports are open to the Society. (Hear, hear.) The province is nearly double the size of England. It has a population of 19,000,000, but all you can send to them is two missionaries belonging to the Church of England, one man in Hong Kong and one man in Canton. You might as well send one man to the Isle of Wight and another to London, and expect England and Scotland to be evangelized by them. (Laughter, and Hear, hear.) These facts should show that China needs more Church of England missionaries. (Cheers.)

I must try and give you some of the reasons why I would have you extend your work in China. One is, that it is a worthy land to win for the Master. (Cheers.) The Chinese have an idea that we have gone there for the sake of obtaining the land. Yes, we have; but not for our Queen, nor for our country, but for our Master, our Saviour, our Redeemer, who has bought it as well as England with His blood. (Cheers.) The Chinese call their land the "glorious land," not the "flowery land," as is so often said,—that is a mistake. A glorious land it is. It is not a little island with a few savages, nor a collection of islands with a few inhabitants who will weigh but little in their influence on the world. It is a land of great extent. It is a glorious land too in its population. There we have, some say 300,000,000, some say 400,000,000 of souls, busy, industrious, skilful, and in one sense aggressive. Yes, aggressive. The Chinaman will go about his business very quietly,—a great deal more so than we. But with such an education as he has had, with such superstitions

as he has learned, he is indeed an evil wherever he goes. (Hear, hear.) And where is he not? He is in Australia; he is in America, there creating difficulty, so that Congress has had to pass a law forbidding the immigration of Chinese for the next ten years. There must be some reason for that. (Hear, hear.) They are a great power and will be a great power in the world. (Hear, hear.) Are not they worthy to be saved for Him who died for them? (Cheers.) China is glorious in its resources. We think there is nothing there but tea and silk. But there is coal enough to burn up the whole world. (Laughter.) One province alone contains nearly double as much as the coal-fields of Great Britain, and the total of the coal in China is twenty times the amount of that in all Europe. Iron too is there, but these things have been kept from use by the superstitions of the people. Now they are being opened up. What are they going to be used for? I want them to be used in the service of Christ. (Cheers.) Another reason why I want the Chinese evangelized is this. They are a very ignorant and superstitious people. I am not wanting to abuse them. They have many excellent qualities, and once Christianized they will be a great power on the earth. There are, however, three misapprehensions concerning them. One is that they are the best-educated people on the earth, whereas they are the worst. Hardly one man in twenty is able to read. A much smaller proportion are able to understand what they read, and a still smaller proportion are able to explain what they understand. (Laughter.) If I had time I could show you how this takes place. In one word, it is simply because the education of the people for years after it has begun consists simply in memorizing sounds; and, long before explanation begins, the children are off to work, and forget all they have learned. (Hear, hear.) One woman in 10,000, one man in 20,000, would perhaps in China be able to read. There you have a grand field for education, for instruction, for Christianity. (Cheers.) Then there are the superstitions of China. What! it may be said, the land of Confucius superstitious—he who had no religious faith whatever, who told the people to respect the gods but keep them at a distance (laughter); who said

that he never dealt with anything supernatural? Ah, yes; the want of religious faith is one cause of superstition. (Hear, hear.) I have known Englishmen whose religious faith was at a very low ebb, who believed in table-turning and spirit-rapping. (Loud cheers.) And so with the Chinese. (Cheers.) They may be infidel in one sense, but they are superstitious in another. Their monster superstition is ancestor worship. The filial piety on which it is supposed to be founded is but a myth. The Chinese son may have little knowledge of what to do for his parents while living, but he is perfectly aware what to do for them when dead. (Laughter.) He has to provide for their wants in another world. According to their idea it is simply a counterpart of this world. We read of the progress of China; and it is making progress; but is it any better for that? No! Those who are at the head of the Government are themselves most influenced by superstition. The last mail brought us this piece of news: "The Ki Pink coal mines have been closed, in deference to the opinion expressed by the Censor that the continued working of them would release the earth dragon, disturb the departed spirit of the Empress, and bring trouble upon the Imperial family." (Laughter.) That is the people we have to evangelize. (Cheers.) Would you like as many of them in England as are in San Francisco and other parts of America? Would you like a superstitious, grovelling people among you, let them be as industrious, patient, and careful as they pleased? Chinese steam packets have begun running; and London will soon be familiar with the sight of the Chinese, for they go everywhere. They seem almost limitless in number. I want them for Christ. (Cheers.) Send the Gospel over to their country, and remember that if you are inundated with heathen Chinese you are yourselves to blame for having done so little to Christianize them. (Hear, hear.)

[The Bishop then gave some particulars of the results of C.M.S. work in China, particularly in Fuh-Kien. He also earnestly denounced the opium traffic; and concluded as follows:—]

Remember this: the Church Missionary Society cannot stand still. It must go on. You cannot begin a work of this kind, and when you come to a

point say, "Well, now we must stop." If you begin a work you must carry it on. You can no more stop it than you can stop the rolling of a great rock down a hill. It must go until it reaches the goal appointed for it, wherever that, in God's time and providence, is. It is pitiful for us, a Christian nation, to think, when we have come to a certain length for the evangelization of man, we must stop. To stop is to die. But the Society, as a Society, has no right to run into debt. You must look to the supporters. It is upon them the burden is cast, and not upon the Committee. They have no right to go beyond their funds. It is said, "There are so many objects that we cannot do it." Would you like to go back to the early part of the century, when there were not so many objects? There was peace then. There were no begging bishops and no begging missionaries then. (Laughter.) But these very objects are a sign of Christian life among us, and we are bound as a sign of Christian life to support these objects. I can therefore only second the appeal made so eloquently last night. What are 200,000*l.* for vast rich England to give? Why should we not determine that 300,000*l.* shall be our income next year? Many give up to their power and even beyond their power. Do we all do it? Are there not many who spend their money in useless things, in luxuries which can well be done without, in the form of dinners, entertainments, and dress? Can we not spare some of these entertainments and give to God more? The thing is thrown back upon yourselves. Had the Society that 300,000*l.* it would be a good beginning. I only want 1500*l.* to provide a missionary for Pakhoi. There are many here who could give me 1500*l.*, and at once. But I have to go on asking for sermons and for drawing-room meetings; and I am frequently met by a shake of the head and a statement that "we have just had a meeting for the Zenana Mission." I do not believe our income will ever be the less for asking for more. "Milk the cow three times a day!" (Loud cheers and laughter.) The more you ask for the more you will get. And now, my friends, in conclusion, when I have been in China, in some of those inland cities, sitting alone, the only foreigner in the city, I have heard sounds coming across

the silent air, "Come back, come back!" I have asked what it meant, and I was told there was a death there, and those that sorrowed were calling back the spirit to come to them. The Chinese are not a sentimental people, and there is not much that is poetic in them, but it has always struck me as a very poetic appeal to the other world to open to them, though the very heavens look to them as brass and the earth as iron. "Come back, come back," they say to their dead. Where are all the millions of Chinese going to? Where are all the thousands of millions that have passed away? Where are they? I

know not. They are in the hands of the merciful Creator and righteous Judge who will do right. But the living are ours to give to Christ. These living Chinese are perishing while we have the means of salvation to give them. You are just about passing this resolution. The passing of a resolution is often too much a form, but I beseech you regard not this as a form, but determine, in God's name and strength, to give more of your time, influence, and money to extend God's work. For without that what can we do? Woe is unto me if I do not evangelize. (Loud cheers.)

The Rev. R. Bruce seconded the resolution, and gave the history of his work in Persia much as he has already given it in the pages of the *Intelligencer*, concluding with a powerful appeal for additional missionaries. Bishop Crowther moved the third resolution, and gave some interesting details concerning the work on the Niger, with which our readers are already familiar. The Rev. R. C. Billing closed the meeting, and in the course of his address said,—

He could not help feeling that they had heard much which should teach them as to the way in which they should carry on their missionary work. He did not think, however, there was very much to learn in connexion with the Church Missionary Society. Of course they were not perfect. Some people thought the Committee made a mistake now and then; but happily the caucus system had not been introduced amongst them, and none of the disappointments and hindrances from which their Mission work suffered were put down to the fault of the Committee. Their constituents believed in the Committee, and had faith in the principles upon which the Society was founded. It was sometimes said that the Evangelicals were a rope of sand. Well, he was glad they had not attained the consistency of mud. They had an individuality of their own, but they could hold together in maintaining a good work like that. (Ap-

plause.) They had now come to the close of a happy and profitable meeting. The cry had been "Extension," and if this was to be realized they must cry "Excelsior." They must rise higher,—come nearer to the Lord Jesus Christ. Then they would take a deeper interest in His plans and be ready to deny themselves more than they had done in that great and blessed work. Let them all seek to live in closer union with Christ, and they would have more sympathy with His plans, and would desire the coming of the day when Jesus "shall see of the travail of His soul and shall be satisfied." They would hail the dawn of the day when Christ should come again, and having accomplished the number of His elect should manifest Himself in His glory,—

And the great Church victorious  
Shall be the Church at rest.

(Loud applause.)

Of the evening addresses, we have only space for extracts from those by Bishop Cheetham and Mr. Sydney Gedge. The Bishop, who presided, said,—

The Diocese of Sierra Leone is interesting in this particular, that there is to be found missionary work in every stage of condition and degree, from its most incipient state to its completed form of missionary labour in a matured

and established Church. I do not mean established by any connexion with the civil power or earthly government, but established in the favour of God and in the affections of the people. Such a completed form of missionary labour is

this little Native Church in Sierra Leone. You all know something about Missions in that part of Africa. You have all heard of the trials and sufferings and deaths of many of the missionaries. Upon these I am not going to speak. I do not wish to speak of the past, but to confine myself to the present, and take notice of three or four facts in connexion with this completed work which it has pleased Almighty God to effect through the agency of our Church Missionary Society. Let any of the earnest, devoted members of our Church go on board a vessel at Liverpool and land from it at Sierra Leone, and what would he find? What would he find as regards the means of grace, Church privileges, the ministry of the saints? What would such a man leave behind on quitting England? He would leave behind a Church, a Christian ministry, Christian congregations, public prayer, holy worship, the preached Word, the administration of the sacraments, prayer-meetings, Bible-classes, means of grace in rich abundance. On landing at Sierra Leone what would he find? He would not find endowments. I wish that to a moderate extent they were to be found. He would not find deans, archdeacons, canons, chancellors, registrars. Should the day arrive when these would contribute to earnest work and Church utility, let them come. But what, I say, would he find? Except these, he would find all else that he had left behind. (Cheers.) He would find ministers having the same orders as our own; he would find Christian congregations, churches, day-schools, and Sunday-schools, anniversaries of religious societies, Bible-classes, prayer-meetings. He would find what we deem to be of such inestimable value in this England of ours, and which is of such immense social advantage, moral beauty, and Christian civilization. He would find in every part of Sierra Leone those three valuable blessings, a church, a parsonage, and a school. What would he not find? He would not find a missionary in the true sense of the word; he would not find in Sierra Leone proper any missionary work; but he would find a land as Christian as our own land—whether that be saying much or saying little; he would find a land of churches, of schools, and of Bibles—a land of liberty and freedom. Of course he

would find drawbacks. In England and in England's established Church are there not, I ask, many drawbacks? And similarly there are drawbacks in Sierra Leone.

I am going to mention three or four circumstances in connexion with this little Church in Sierra Leone which I think may encourage us and assure our hearts that God has been pleased in the past to make use of this Society, and from the past we may encourage ourselves with the hope that He will still do that in the present and the future. In the peninsula of Sierra Leone, covering an area of about 300 square miles, there are every Lord's Day 100 services according to the Book of Common Prayer, fifty in the morning and fifty in the afternoon or evening—one or two more or less; and every one of these services is conducted by a black man, and two-thirds of them are conducted by laymen, mostly schoolmasters who have been licensed by the Bishop to conduct them. Again, in Sierra Leone, there are fourteen ecclesiastical districts or parishes; and the entire ministry, with the exception of the Bishop, who will, I hope, for a little while longer be a white man, consists of Native pastors. I may make a similar remark respecting our schoolmasters; so that in every church there is a black man labouring and no other, and in every school there is a black man teaching and no other. Again, I wish to show by a few simple words the great importance of these parochial charges. The average morning congregation in half of these parishes numbers 500 persons, and the average number of communicants is 450 (447 was the number when I made the reckoning), and the average number of children in the schools is 400.

You will see from these few words that these charges, entirely presided over by our Native pastors, are as responsible and as anxious in character as the average of parochial charges in this country. Again, in Sierra Leone I knew no clerical poverty or destitution, such as it is to be feared prevails to a considerable extent in our own country. At the same time I must admit that there are no prizes in Sierra Leone, no clerical incomes beyond what is needful. (Hear, hear.) Our ecclesiastical arrangements were most carefully considered

and drawn up by the late Henry Venn. It has been my happiness to work them with the utmost loyalty and reverence for that great man (cheers), and I may say that I have found them workable, though it may be that in the course of years they will require readaptation to new circumstances. These ecclesiastical arrangements provide for a Church Council and a Church Committee. The Church Council I frequently speak of as our "Ecclesiastical Court." Our Church Committee is our Board of Finance, because it sets itself to the maintenance of the ministry. Our Church income is mainly derived from two sources—viz. a Church due or class payment of a penny a week from every Church member, and an Auxiliary Association for the receipt of voluntary subscrip-

tions. I sometimes hear it asked, Will this Church stand, will it continue? I know not—God knows. Its standing, its continuance, will mainly depend, not upon finances, not upon organization, but upon the supply of the Spirit of Jesus. (Hear, hear.) But anything that has to do with earth has its earthly side. I hold in my hand a record of the amounts received in class payments during the last eleven years. Each year has been marked by a continuous progress in the amount contributed. There has been no impulsive bound, but a continuous progress, indicating that, so far as missionary work can be measured by an earthly standard, the Church in Sierra Leone promises to stand and continue. (Cheers.)

Mr. Sydney Gedge spoke as follows:—

Those who have spoken before me, have dealt, as those who are to follow me will probably do, with what has taken place in foreign lands. I can say nothing from personal knowledge on that subject; but it occurred to me when I was asked to speak as an old member of the Committee that I might properly stand here to give an account of our stewardship. I think it is for nearly a quarter of a century that I have had a personal acquaintance with this blessed work, and it has struck me that there may be something interesting in contrasting in a few particulars the state of affairs at the beginning of that period with the state of affairs at the present time. The income of the Society was then 146,300*l.*; now it has reached the sum of 212,000*l.* (Cheers.) In looking through the Reports of the Society, that I might see wherein the increase lies, I was especially struck with one thing—that is, how often it has happened that parishes which did send up to us regularly large amounts have afterwards sent us little or nothing, while other parishes which formerly sent little or nothing now contribute largely to our coffers. It appeared to me on looking into such cases that the change was occasioned principally by a change in the clergyman of the parish. (Hear, hear.) Now, I feel on that subject that when the Church Missionary Society has once planted herself down, her flag ought to be, in that parish, like the glorious flag of our country, and men should take care that

it is never removed. (Cheers.) I do not in the least object to any clergyman who comes afresh into a parish starting a Church Missionary Association, if there be not one already, but I do most certainly object to such an Association, where it exists, being allowed to fall to the ground and die because there is a new clergyman. (Cheers.) As a layman I stand up for the rights of laymen, and I claim for every layman that if the clergyman would lead people in a wrong direction, he shall not be bound to follow him in that direction.

I next asked myself the question, What sort of men are those who are now in the mission-field? And there I am happy to tell you there is no change at all. The principles of the Society are the same now as they were in 1859, and I trust that they will be the same until the last great day when our Lord shall come to claim His kingdom on earth. Now, as then, the Committee are determined, so far as in them lies, to seek for men who know the truth, who have received it into their own hearts, and who will not, in delivering their message, say, "Go to Christ," but will say to every man, woman, and child whom they address, "Come to Christ," knowing the blessedness of coming to Him in their own personal experience. And are they men who, in other respects, such a Society as this might well feel proud of individually? I think they are. Let me give a proof of this. A Royal Commission has just been formed in

India to investigate the great subject of education, and the Governor-General of India, a Roman Catholic, selected one of our own missionaries, Mr. Blackett, to be a member of that Commission as the representative of the Church of England. Again, are they men who help and are esteemed by the Natives? I hold in my hand the Report of the sixth meeting of the Punjab C.M.S. Native Church Council held at Amritsar. I there find that one of our Native catechists read a paper on the best manner of spreading the Gospel among the Native villages scattered round the great towns, and he there speaks enthusiastically of a noble missionary who had often sacrificed all his personal comforts to go among the Natives. Now, where do we get our men from? They come from all parts of England, they come from all classes of society, and when they first come, and when they go before the Committee, the decision turns chiefly on the question whether they have really determined to devote their lives to the great work of preaching the Gospel. Having been selected they go to Islington College to be trained. And here let me say a word respecting that able and devoted man who has for the last seven years been the Principal of that College, Mr. Barlow. He has just retired from that post, and if we wanted proof that he has done his work well we should find it in the fact that ten men are now going forth so fully equipped from that College that they have all passed the recent university examinations, two in the first class, six in the second, and two in the third. (Cheers.)

What is the proportion of men to the work? The field is the world, and there is many "a cry from Macedon." First, there are the existing Missions to be maintained in full vigour, and they cannot be maintained without being increased. There are new openings continually presenting themselves, and it is a sad thing that the Committee see a number of doors shut for want of means of sending men to enter. You may ask me how much we want? Well, there is an old definition of "enough"—a little more. We certainly want "a little more." We have at present a normal increase in our income of 3000*l.* a year. This sum is just above the normal increase of expenditure, and we want a little more this year, and shall want a

little more next year, and a great deal more after that. (Laughter and cheers.) Depend upon it that if you give us more money we shall make good use of it, and shall not be afraid to meet you on such occasions as this.

But we know, as practical and prudent men, that the resources which can come to us are not unlimited, and therefore we not only try to economize faithfully the contributions which all of you send to us, but we have for many years been taking another and an effectual way of making these resources useful in doing the work in "the regions beyond." The aim of the Society has been to raise up Native Churches, and to make the Natives themselves do the work of missionaries. You have heard from your Chairman an excellent account of what has been done in Sierra Leone, but Sierra Leone is by no means the only mission-field in which such good work has been and is being done. The Report of this year tells us, for instance, that in Madras our missionaries preach only to the Mohammedans, and that amongst the Natives the work is done entirely by the Native missionaries and catechists, and that there is a complete Native Church at Madras as at Sierra Leone.

You may perhaps desire to ask me how are our Missions managed. They are managed on the spot by means of Corresponding Committees. These numerous Committees are appointed in London, and they consist of bishops, our own missionaries, and of leading clergymen and laymen; of good Christian men who are willing to take their part in the work of the Society in those parts of the world where they live. And I may mention, as an example of the sort of leading laymen who help us on these Committees, that Mr. Rivers Thompson, who is a member of the Corresponding Committee at Calcutta, has just been appointed as Lieutenant-Governor of the Province of Bengal. (Hear, hear.) Then as to the Society in England. You may not, perhaps, know how the Committee is constituted. You may not know that every layman who contributes 5*l.* a year, and every clergyman who gives a guinea, is a member of the Committee. By this mixed constitution of our Committee we derive a great advantage; we are able to feel the pulse of the whole Christian heart through-

out the country, and we are informed from all parts how things are regarded. In the year 1859 we met in a small room in the old house, and then there were only three Secretaries and a small body of men who talked over it together, and the work was comparatively trifling; but now, partly because of the railways, we have members come from Cambridge, Ware, Canterbury, and many other places, perhaps 100 miles or more away from London. A much greater number now attend the Committee meetings, and a wider interest is taken in the work than there ever used to be. And, naturally, the members of the Committee take a more active part in the Society's work, and whilst we have the same implicit confidence in our Secretaries as we had twenty-five years ago, still the very magnitude of the work has necessitated the sub-division of the labour, not only among a larger number of Secretaries, but also among a larger number of Committees. Our work is now separated into groups, each dealing with different divisions of the mission-field. Each group has to do with the reading of letters and despatches, and thus knows all that is going on in its particular division, and the Secretaries consult with and advise these groups. The Correspondence Committee meets twice a month to receive the reports of the groups, and then the General Committee gives its final decision on the various subjects which have engaged attention. In that way all know what is going on; and we feel that a work is being done which commends itself to every one, and I hope that our constituents throughout the country have the same feeling. (Cheers.) And when I tell you that no less than 320 meetings of Committees and Sub-Committees of various kinds have been held during the year just passed, you will be able to perceive that neither we nor the Secretaries have an idle time of it. (Cheers.) I was reading some time ago, from Gibbon's history, a description of Rome in the time of, or somewhat later than that of, our Lord, and the writer gives us a very striking description. He tells us how Rome was at the very head of the civilized world; that there were continually passing through Rome armies and generals going out to, or coming home from, conquest. There were consuls and pro-consuls returning to give an account of

their provinces, and men of literature. And I thought what a striking likeness that bore to what is going on at Salisbury Square. Salisbury Square is the great centre, the great heart of our missionary work. There we have continually missionaries going out, and others returning, to tell us of the great conquests which our Society has made by means of their labours. We have had sometimes, in the Committee room, men like Lord Northbrook and Lord Lawrence giving us the benefit of their great experience in the land to which we have sent so many workers. There is thus a striking comparison between the two things. More especially will you think that this is so when I tell you that the work I was reading was the book called *The Decline and Fall of the Roman Empire*. But the work in which we are engaged will never finish until the time of the final triumph of the kingdom of Christ. (Hear, hear.) In that comparison we may take courage. (Hear, hear.)

But now, what have been the results? Twenty-five years ago there were only fifty Native and country-born clergymen; now we have 240; they have increased at a much greater rate than the amount of money we received. In 1859 there were only 2031 Native and country-born Christian catechists and teachers, whereas they now number 3029; the number of Native Christian adherents has increased from about 90,000 to 178,000; while the number of Native communicants has increased from 18,000 to 36,330. And as to the churches which had arrived at such a position as to have a missionary bishop at their head, there were none twenty-five years ago, but now there are no fewer than eleven, and one of those bishops is the Right Rev. coloured Bishop, Bishop Crowther, my friend on my left. (Cheers.) Yes, we may indeed be thankful for these results; but whilst we thank God we must go forward. We may well ask ourselves, Are these results such that we should be satisfied with them? When I last spoke on this particular question here seventeen years ago, I said, "Yes," but I now say distinctly "No," they are not results with which we ought to be satisfied. Yet having regard to the means used and the difficulties encountered, the results are, I think, pro-

portionably greater than the results of Church work at home. But both at home and abroad the results are nothing like what they ought to be, when we think of the grand motive power which is behind us, and of the great Captain who commands our army, and of the resources which we have at our command, viz. prayer, faith, and effort. And why are not the results what they ought to be? Principally, it seems to me, because of the want of individual effort both at home and in the Missions. *Laborare est orare.* If we prayed more and had greater faith, much greater would be the results of our labour. (Hear, hear.) To labour and to pray is our duty. I think also that Christian people, both in England and abroad, far too often forget that it is a duty incumbent upon them to be himself and herself a missionary. We are leaving the work to be done too much by the clergy at home and the missionaries abroad. It is every man's duty to preach the Gospel; that is the teaching of the whole of the Bible. It was thus that the early Church progressed. As we read in Holy Writ, when Jericho was assailed, and the Ark of the Covenant was carried round her walls, the divine command was given not to the priests but to all the people, "Shout, for the Lord hath delivered the city into your hands." Every Israelite was obliged to take his part, and I think, my Lord, it is just the same now. How were the early Churches founded? As we are told in the Acts of the Apostles: "They that were scattered abroad went everywhere preaching the Word." There were no ordained ministers then. I take those words of St. Paul to mean that every Christian man, woman, and child went and preached the Word when he was driven from Jerusalem in the time of the persecution of St. Stephen. And that is what we want in the present day, and I find that everywhere in the mission-field the same want is felt. Now all is done by proxy. There is an idea prevalent about the Church Missionary Society very similar to that which has taken hold of many persons about the Established Church at home, that it is only the men who are in holy orders that are specially set apart: there is too much idea of learning. Laymen can do much of the work that is wanted. The only way of accomplishing our object is for all to work, and unless we all

feel that, we shall do very little in the spreading of the knowledge of the Gospel. And it is not only in preaching that we have to use our efforts, but we have to adorn the doctrine by the example of our lives. How much good might be effected if the people at home would but use their influence upon the Government to obtain a removal of the great obstacles to the spread of Christianity, such, for instance, as the opium traffic in connexion with China! I find it stated in the Report of the Punjab C.M.S. Native Church Council held in December last at Amritsar, one of the Natives—a Mr. Basu (a Government Mission schoolmaster at Multan)—rose up and said, "I was once talking to the well-known Keshub Chunder Sen, and I asked him what it was that most influenced his mind when he visited England?" He answered that "it was English home life amongst the middle classes," and Mr. Basu then said, "We want now in India the preaching of Christian homes." With regard to the working of the Society in India there is much yet to be done. It was said at the Council Meeting, "We want young men strong in faith and in body, and we want ladies also." Without the aid of women the Natives will never become Christians. We are trying to do the very best we can. What else do the Natives ask for? They complain that they are not trusted, and many of the educated Natives will not engage in the work of missionary societies because they think their services are not appreciated. They are not, however, thought by some of the missionaries to be learned enough or clever enough. The missionaries keep them in leading strings. It is, however, but a young Church. But we might trust our converts more, and I think it is not absolutely necessary that they should be very learned or perfect Christians before they are allowed to carry the Gospel of Christ to others. (Cheers.)

At the close of the session of the Punjab Native Church Council, to which I have alluded, there was one speaker, Mr. H. E. Perkins, the Commissioner of Multan, an old friend of the Society, and in his address at this Council he said to his audience, "Your welfare is very dear to the Committee in London; I have very often been to their meetings, and have now come to



tell you of them. I have been much surprised to see how large a body of men meets there week after week to discuss missionary measures. It is true that some of these men are persons who have taken a pension, and to whom an hour or two is not a matter of any great moment. But this is by no means the case with all. Many of them are merchants, professional men, and others to whom time is money, and who can still find it in their hearts to devote considerable portions of time to the discussion of matters affecting the Redeemer's Kingdom; and I must mention one thing which struck me with peculiar force. Whenever any discussion appeared to be in danger of waxing warm—and you cannot expect that in any community of fallible men such occasions should not arise—some good man would propose prayer, and the whole assembly would at once kneel down and rise with the discordance cleared away." That, my friends, is the spirit in which

the work of this Society is being carried on. (Cheers.) And now, what is our hope—is it the hope of saving only an elect few souls, or all the world? We cannot tell what will be the result; that is one of the secret things which belong unto the Lord our God; but to us and to our children is revealed that we should do the words of His law, viz., the law of His love, that we should go into all the world and preach the Gospel to every creature, knowing that whosoever shall call upon the name of the Lord shall be saved. But they cannot call upon Him if they have not believed; and they cannot believe if they have not heard the Gospel; and they cannot hear it if it is not preached; and they cannot have it preached if there are no missionaries; and they cannot have missionaries unless you, my friends, and those whom you represent will do all in your power to help this Society to send them. (Cheers.)

## THE NATIVE CHURCH IN SOUTH INDIA.

*Sixth Charge of the Lord Bishop of Madras.* Madras, 1882.

*Madras Diocesan Church Conference for 1882.*

*Fourteenth Report of the Southern Pastorate of the Church Missionary Society, Madras.* Madras, Addison, 1881.

*Annual Report of the Chintadrapettah Christian Association.* Madras, Addison, 1882.

*Madras Church Missionary Record, 1881-82.*

**T**HE Missions of the Church of England in South India are not absolutely the first in point of time which she has sent forth, but if continuity is taken into account, they might perhaps be esteemed so, as unquestionably they have been among the most important. The honour of the origination of these Missions has of course to be largely shared with the Danes. Denmark found the men; England found the chief part of the money, and gave the necessary protection and support. Very nearly two hundred years have elapsed since the first Protestant missionary landed in India. Ziegenbalg reached it in 1706. Twenty-two years afterwards the Venerable Society for Promoting Christian Knowledge appointed Schultze, a Dane, their first missionary; he carried the Gospel beyond the limits of the Danish settlement\* at Tranquebar. It should not be forgotten that in those early times the East India Company, who were then traders, not rulers, required of their

\* The missionaries, though Lutherans, conscientiously trained up their pupils in the principles of the Society which they served, and translated the Catechism of the Church of England for their use. Hough, *Christianity in India*, Book viii.

chaplains acquaintance with the Native languages, for the express object of the conversion of the Natives. Little came from this well meant regulation, but the fault was not with the directors. Nor can exception be taken to their action by the most fastidious, for they were not then territorial sovereigns beyond the limits of their purchased settlements, but merchants risking their traffic from a conscientious sense of their duty to God and their fellow creatures, as Christian men. The contrast is not pleasant with what afterwards was conceived to be a sense of duty, when vain alarms and visionary fears overmastered principle. It is curious and instructive for us, especially as there are still persons who are perpetually vaunting Romish at the expense of Protestant Missions, to recall the condition of Southern India in its relation to Protestantism and Romanism two centuries ago. When Ziegenbalg landed, in 1706, the solitary witness for Christ, there were two thousand Romish priests in that part of the world.\* The attitude of these early missionaries was very clear and unmistakable. Sartorius, writing home in the year 1732 to the Venerable Society, describes his circumstances as follows: "We have on one side to contend against the devil; and on the other against the papists. Our enemies are mighty, and man's help is of no avail."† The relative progress of Protestant and Romish Missions in Southern India merits attention. It is a subject little understood by even too many of the clergy, who talk with much vagueness, and, if we may be pardoned for so saying, with considerable ignorance on a subject with which they are unacquainted, and concerning which they are only too ready to take information at second hand, without ever having taken the pains to verify it. It has been justly remarked, that Ziegenbalg has a far better claim than Xavier‡ or any other man to the title of "Apostle of India," for it was he who first gave the New Testament§ to the Natives of India in their own tongue. An interesting fact is mentioned in the charge of the Bishop of Madras, that in the loss of the Rev. Christian Samuel Kohlhoff, the highly respected missionary of the Society for the Propagation of the Gospel, in Tanjore, who died at the close of 1881, the Missions of Southern India have been for the first time for 153 years without a Kohlhoff in their ranks! The grandfather, John Balthasar Kohlhoff, a Pomeranian, was educated at Halle, where Tamil was then studied. He landed in India in 1737. In less than five months, he, with his companions, was "able to preach in Tamil, and to take an active part in the work of the Mission." Swartz in 1750 preached his first Tamul sermon within four months after his arrival. He had been trained also in Portuguese and ministered in it. With the immense facilities now enjoyed for making elementary acquaintance

\* Notices of Madras and Cuddalore, from the Journals of Christian Knowledge Missionaries. London, Longman, 1858.

† The object of the S.P.C.K. was, as described in its Reports, to further the Gospel in its natural simplicity and purity and as reformed from the *abominations* and *corruptions* of Popery. See Report for 1750.

‡ According to the testimony of the Abbé Dubois, Xavier left India in disgust, after a stay of only two or three years, by the apparent impossibility of making real converts.

§ He translated the Old Testament as far as the Book of Ruth.

with Oriental languages, it seems deserving consideration whether some arrangement could not be adopted by which the irksome task of mastering rudiments might not be overcome in England instead of India, with the additional advantage of ascertaining those who, from their progress, would be likely to become able ministers of the Word of God. A missionary who has no gifts or skill in preaching in the vernacular tongues of foreign countries, is much like a bell without a clapper. Certainly the experiment, with very imperfect means, succeeded admirably in Germany.

It is of interest to advert to these early incidents in the history of Missions in Southern India when it was a day of small things with them; for if there is pleasure in standing for a brief while over the spot where a mighty river issues from its source, and in lingering beside its limpid waters, not less is the gratification in going back a little to these first tentative efforts of worthies who, perhaps forgotten by the multitude, are yet of imperishable renown in the Church of God. We catch glimpses of a noble past, which should not be without interest for the present generation. Some may imagine they achieved little, but their success was great when considered in proportion to their means. One thing is certain, they originated a pure Church in the midst of abounding corruption of all sorts, and connected Christianity with holiness of life and disinterestedness, as well as with a creed satisfying spiritual instincts. Gradually from this grain of mustard seed a noble Church has sprung, which has become a great tree so that the birds of the air have come and lodged in the branches thereof. Three Missionary Bishops, with a large array of Native clergy and teachers, to say nothing of European clergy still the pioneers of Christianity, are engaged in work which God is signally blessing.

In making this remark we are not insensible to the value of the services rendered by the successive Bishops of Madras, among whom Bishop Gell has been eminently conspicuous, to the Native Church and to missionary progress. We hold episcopal control to be of the utmost value in Missions as well as in more settled conditions of the Church. Even if there were not the warrant for it in the Word of God and in primitive practice which we hold to be clear, still as a matter of prudence and expediency it should be adopted. We have no admiration for those who lift themselves up as lords over God's heritage; but the faults of individuals, however occasionally distressing, are not for a moment to be weighed in the balance with the general benefits obtained. From our own experience of Missions, we could easily substantiate this, if it were convenient or requisite so to do. In the case of India, although the assertion may not be pleasing to men of extreme opinions, we hold that nothing could have been better calculated to foster the true interests of Missions than the relative position of the Indian Bishops to the nascent native churches. Much Mission work must, from the necessities of the case, be tentative; many early attempts are failures, the result of inexperience. It is obvious that ordinary missionaries are not necessarily committed to any particular

plan of action ; if one scheme fails, or a locality is found to be unsuitable, they try another, without any serious derogation to their own prestige or their own sagacity. While preaching the glad tidings of salvation is the common function of all, the modes, the times, the places, the circumstances of doing so may be variable. Liberty, elasticity, occasionally irregularity, are perfectly allowable where the great object is to make a beginning of by all manner of means saving some. Experience is not intuitive, it has to be bought. We are told sometimes that this experience is traditional, and has come down from generation to generation as a sort of deposit. We have only to recur to what was done in the second or third century (if we could find anything about it), to make it our pattern in the nineteenth. A statement of this kind bristles with all sorts of fallacies, which can only answer the purpose of imposing upon ignorant and prejudiced people. In manifold ways the circumstances of the present time vary so from those of former ages, that wise labourers in the Lord's vineyard find themselves constrained to adopt, and do adopt, new methods *pro re nata*. Accordingly, in the New Testament nothing can be simpler and less embarrassing than the general principles laid down for the dissemination of the Gospel. It requires no small amount of ingenuity to torture them into a straight-laced system. The presence of the Lord Jesus Christ with His servants, and the comfort and guidance of God the Holy Ghost, are assured ; the varying methods are left to the discretion of the messengers.

In Missions, therefore, the missionary represents the principle of liberty, an essential of success. From circumstances, the early Missions in Southern India were left in perfect freedom from all control to an extent probably undesirable. Communication with the great English societies, who acted in some sort as patrons and paymasters, for they were not much more in those days, was rare and uncertain. For a long period there were neither bishops nor archdeacons ; and when subsequently there was material improvement in these important points, there was so vast a field before the new functionaries, that except when there was a *dignus vindice nodus* to be untied, or some grievous scandal to be corrected, such as will occasionally occur, there was little active interference with the practical work of Missions. Still this interference was forthcoming just when it was needed, and we think to the extent to which it was needed. There was government when there was something to govern, and there was not too much government. In the main, looking back after long experience of the subject, Episcopal interference and control were brought to bear judiciously. Occasionally mistakes were made. Bishop Heber certainly, on one memorable occasion, committed himself to a wrong course of action on an important question, which, after his removal, had to be rectified by his distinguished successor, Bishop Wilson, who brought "common sense" to bear upon it. It may now be considered as an open secret, that official pragmatism hindered for a number of years active effort at missionary work in the Telugu country. But with these and similar exceptions which amply prove the importance of freedom, especially from

that sort of superior power which only approaches missionary questions with theoretical notions and without experience, the action of the Indian Episcopate has been singularly valuable, and deserves grateful thanks from all who have the progress of the Gospel at heart.

If the missionary represents the principle of liberty of action, the bishop represents the principle of order, a thing in its season equally important. Liberty may degenerate into licentiousness, as authority may lapse into tyranny. The Church of Christ is no more exempt from these difficulties than are secular institutions. It may seem a startling statement, but the fact is that the Native Church in India when in its transition from its infant to its adult state had sufficient oversight in the Episcopacy, and not too much of it. From circumstance there was a just medium observed between meddlesome control and want of proper supervision. Now that believers have multiplied we rejoice to think that the Episcopate has been multiplied, and that in the right direction, by appointing over Native Churches those who from long experience, from intimate acquaintance with the habits and modes of thought of the people, and from their thorough familiarity with their speech and language, can communicate freely with them, and arouse their sympathies by appeals in accents with which they are familiar. With the growth of the Churches the Episcopate is growing, and this is as it should be. One further development has yet to be expected and longed for; that is, a Native Episcopate. We do not want, if it can be avoided, more strangers from England to preside over Native Churches; but if there is further extension, we would like it to be in the direction we have indicated. It is already a subject of unfavourable comment that so many of these exotic prelates do not take root among their Churches, but after a few years some fresh novice takes their place—another stranger presenting himself to a people who knows him not, and whom he knows nothing about. We forbear, however, saying more upon a somewhat delicate subject.

In its history the Native Church in South India is singularly interesting and instructive. As we have already noticed, its beginnings were small; it had its share of failures. Where it was originally planted it can hardly be said to have an existence. The secular power which first fostered it has passed away, and huge, empty Churches, without congregations, rapidly falling into decay, tell of transference of power and authority; just as the crumbling cathedrals in Goa, well-nigh buried in jungle, testify mutely to the fall of an empire. But still from place to place the Gospel was preached, precept upon precept, line upon line. If the Brahman turned contemptuously away from the humbling doctrines of the Cross, which tell that God is no respecter of persons, but in every nation "he that feareth Him and worketh righteousness is accepted of Him," without expending useless labour upon him, the message was carried beyond him to the Sudra, to the Parriar—in point of fact to every one, however humble and despised, who would listen to and receive it. This has been held to be a mistake. There is distinct Gospel warrant for it. Who or what were the first Christians who formed the nucleus of the Church of Christ? When there were no missionaries, all sorts

of people undertook to teach, nay, even to baptize. When Swartz came first to Palamcottah he found a Christian congregation. That good man had chapels built for them. "These were humble structures, being built with unburned bricks, and thatched with palmyra leaves, but they proved durable when the thatch was kept in repair." On one journey in Tinnevely (1801) Gerické baptized thirteen hundred persons, who had been awakened to a sense of religion by the Native catechists; after his departure these men "formed no less than eighteen new congregations, and instructed and baptized two thousand seven hundred more."

A period of depression followed. This was attributable partly to inefficient reinforcements from Europe, but chiefly to the noxious influence of caste, which had been too lightly regarded by the early missionaries. This raged furiously in the Missions. Distinct places at church were contended for, and separate cups at the Lord's Supper. In 1813 the venerable Dr. John, of Tranquebar, settled the dispute by melting the two cups which existed into one, whereupon the high caste people left the Church, but eventually returned. The first effort made by the Church Missionary Society towards Mission work in Southern India was a contribution from Calcutta towards Dr. John's Schools, shortly afterwards. It is noteworthy that here we have the first notice of the Rev. John Devasagayam, "late writer to Dr. John, and a pleasant man," then a schoolmaster, having the inspection of several schools. In 1812 the first missionaries of the Society were sent out, Messrs. Schnarre and Rhenius, who were welcomed at Tranquebar by the Christian Knowledge missionaries, Messrs. Cœmmerer and Schreyvogel. The same year the Corresponding Committee at Madras was founded, which has continued from that time a most influential centre of Christian life and activity.

From this period the work of Missions has gone on steadily increasing, and substantially in its present form. There have been resident European missionaries at principal centres, visiting congregations in surrounding districts, and preaching from time to time to congregations originally superintended by catechists, and now often by Native clergy. Schemes were set on foot for the better instruction of the Native agents, which have developed into training institutions. When Christianity had become firmly rooted in South Tinnevely, extensive itineration beyond was undertaken by Ragland, Fenn, and Meadows; so that although vast domains remain still to be possessed, Christianity in South India may be considered as if not an accomplished fact, certainly as an efficacious and living witness for Christ. We do not enter into the details of this progress, as we are not writing a history of the Church in those parts, and moreover those for whom we are writing are, in the main, familiar with the leading facts, through the many excellent lives of missionaries, and sketches of the country and the work, as also through the abundant information supplied from time to time by the different Societies engaged. We propose simply notifying the chief characteristics of present work in connexion with the Church Missionary Society.

I. In the first place, there are manifest indications of life and progress of a very varied and encouraging character. There is a very large numerical increase in the Native Christian community. Even in the Missions of the Church Missionary Society the increase for the year 1881 is more than the former average annual increase for the whole of the Madras Diocese. Other Societies have, of course, also had their proportion of increase. The large accession at the period of the famine in 1876-77 has therefore not been arrested, and cannot be considered as a spasmodic and isolated occurrence. It is continuing, so far as can be judged, steadily and permanently. This is most satisfactory, for there have not been exceptional circumstances to stimulate conversions beyond the ordinary rate of progress. Numbers, however, are not the only test of the vitality of a Church. The mixed multitude that followed Israel out of Egypt, although they swelled the ranks of God's chosen people, and gave them an appearance of strength in the eyes of their enemies, were a doubtful reinforcement. In South India the Church has many unsatisfactory adherents, who are a source of weakness rather than of power. The Bishop of Madras does not fail to note this. It could hardly be otherwise with converts hardly established in the faith, and in the case of persons placed in the midst of licentious and idolatrous surroundings, ministering unceasingly and ostentatiously to the lust of the flesh, the lust of the eye, and the pride of life. But it is satisfactory to learn now, as our past experience could testify, that there are real as well as nominal Christians in the Native Church. Another important indication of life and progress is, that clearly the Native Christians in Southern India are not carried about with every wind of doctrine. Theosophism has its most ludicrous side, which was abundantly displayed recently in Tinnevely; but, however patent this may be to any European of common sense, it was probably looked upon by the Natives—both Christian and heathen—as something serious, and to be dealt with seriously. But however the heathen, to their infinite disgust, were deluded for the moment, no impression worth mentioning, if indeed any of any kind, was produced upon the Native Church. Nor do they seem to be led away by Ritualism from the simplicity of the Gospel. Efforts have been made in this direction, but apparently to very little purpose. We may therefore reasonably conclude that vital truth has a distinct hold upon the people, the fruit of faithful teaching blessed by the Holy Spirit of God, and that multitudes must really be rooted, grounded, and established in the faith. Symptoms of life and progress again are discernible in the following view of the Native Church, presented by the Bishop of Madras in his recent charge:—

Not only have we now nearly 100 pastors in charge of congregations or of clusters of congregations; but there is thorough Church organization; the parish with its Church Committee; groups of parishes each with its District Church Council; and the higher representative body from several districts, the Provincial Church Council; two of these Provincial Councils having the assistant bishops as their Presidents. In all these, clergymen and laymen deliberate together, under well-considered rules, regarding the welfare and growth of the

Church. And besides the growth of Church activity through these agencies, and the yearly advance in the amount of money raised for Church purposes, there have been and are peculiarly gratifying instances of practical missionary zeal in the large number of men and women who definitely spend portions of their time in telling heathen neighbours what they know of Christ and His great salvation; in the gifts of money which the Tinnevely Church has offered for sending the Gospel into fields of heathenism less cultivated than their own; and still more in the offer of themselves by several Native agents to be sent forth as evangelists into those distant parts. One clergyman from Tinnevely is now settled in the Telugu Mission field 600 miles away; and two catechists, also from Tinnevely, still further north on the Godavery. Another most important and encouraging feature in connexion with our Church and Mission work in this land, and to which I have already alluded in other connexion, is the attention which these have attracted amongst those who are without. Multitudes of Natives both educated and uneducated see, some very dimly, some more clearly, that our religion is a very remarkable one. Though some of those who profess it do not live according to its precepts, and some even contend against it and deny the credibility of the records of the facts on whose reality the doctrines of the Christian faith are built, and on whose reality the Christian's hope of eternal life through Christ depends,—yet increasing numbers of the Natives see that some of its professors value it exceedingly, aim at a higher standard of morality than either Hindus or Mohammedans have known, account Christ to be worthy of divine honours, and teach that all men in all nations of the world ought to forsake their own religions and become believers in Christ and obey His precepts. Hence the widespread inquiry concerning Christ and His doctrines. Hence the result which I have already noticed, the large number of the uneducated or less educated, in both our Tamil and our Telugu Missions, who desire to receive Christian instruction, and the readiness of many of the more educated to flock to the intelligent Christian lecturer who knows their difficulties and can help honest inquirers to surmount them.

In the earlier portion of this article we were making allusion to the former condition of things in Southern India; although what we are about to quote has only indirect reference to spiritual work, yet we are assured many will read with interest the following passage from a journal of Bishop Sargent. No doubt the exertions of upright and able Government officials have largely contributed to what the Bishop witnessed, and the might of English arms which has completely extinguished disorder and rebellion, but it would not be a complete account which excluded the beneficent influences of Christianity in introducing moral amelioration :—

On my way I had engaged to stop, and have a short service with the Christian congregation of Travunpatti. As I travelled I had Bishop Caldwell's History of Tinnevely in hand, and was reading the account of what transpired in this part of the province when the country was taken under the Government of the Honourable East India Company. I repeatedly asked myself, "Here are the same names of places, but can this be the same country, the same people?" We have in this district alone some 450 people of the turbulent classes who in those times knew of nothing but violence and crime. Cultivation was maintained with difficulty, for it was hard to say whose hand would prevail at the time of harvest. How changed is everything now! Hardly a spot left in jungle,—all has been brought under the plough. I went for some distance along the road that must have been the line of march for our troops when they went from Kytar to Panjalankurichy. I see one great change that has lately affected the condition of the province, as in my bandy I cross over the railway, and under the telegraph wires. What is still more surprising is the fact that while I am writing this part of my journal, a person of importance, whose residence was at that turbulent time next to Panjalankurichy, the focus of rebellion, is now seeking admission into the Christian Church, and has



applied to me for baptism. It may be that when pressure is brought to bear on him by the persuasion and threats of relations, he may be unable to stand to his profession, but as yet he seems all truthfulness and earnestness, and I see no reason at all why I should doubt his sincerity. I have known him for about eight years.

A review of the work we have been attempting would be incomplete in a most essential point if we did not take into consideration the influence for good or for evil of higher education upon the Native Church. Rightly conducted and within reasonable limits, by which we mean such limits as will not displace the Word of God from due supremacy and attention, no right-minded advocate of Missions could have the slightest quarrel with it. It might be that some knowledge of evil would accompany the knowledge of good, but the preponderating advantages of extended knowledge and culture are so great, in enabling students to appreciate intelligently truth, that where due proportion was observed the highest possible education within the reach of young men ought to be joyfully hailed. But for a long time past the contention of many anxiously interested in missionary work has been, that this proportion has not been sufficiently observed. In Government institutions, Christianity, whatever may have been the case with other religions, has been distinctly excluded; and it has been alleged that a stimulus has been given to infidelity, or, to use the favourite modern phrase, Agnosticism, by the teaching and influence of sundry Government professors. Even in Christian institutions the necessities of the case have, it has been thought, abridged and impaired the paramount study of Holy Scripture, and the emulation excited for temporal advantages has been felt injuriously in the work of conversion. We do not disguise our conviction that there is an element of truth in these allegations. Indeed we can hardly see how it could be otherwise, although the evils may have been exaggerated. While it may most frankly be admitted that previous to the modern excitement the temporal advantages resulting from superior education helped to fill mission schools where they had nearly the monopoly of such teaching, yet then it was easy to regulate the instruction given and to subordinate that which was human to what was divine. It is the trial not the fault of modern educationists that they are not so favourably circumstanced. Sympathy and help should be extended to them rather than blame. Of course the difference has not been felt so severely in South India as in North India. In the South the mission element is strong, and the educational has not been so extensively developed. Unquestionably, however, for the nonce it has to some extent paralyzed rather than invigorated efforts at conversion. The subject was handled at the Madras Diocesan Church Conference held in January last. The first paper was read by the Rev. Noel Hodges, M.A., of the Masulipatam Mission. In the earlier portion of his interesting argument Mr. Hodges dealt with the question by reference to the early progress of Christianity, contrasting modern secular education in India with Socratic teaching in Greece as a disintegrating influence on old superstitions, and with allusions to Neo-Platonism and Arianism. Mr.

Hodges pleads earnestly for higher education having an honoured place in the organization of Church Missionary work, but he very properly goes on to say :

That I may not seem to be blind to the dangers and failings of the educational work, or to resent any suggestions for deepening its spiritual tone and effect, if I may still draw upon your kind forbearance, I will, as briefly as I can, name what seem to me its chief defects, and suggest their remedy.

(1.) There is danger lest the constant strain and anxiety to maintain efficiency in the secular work should interfere with the study of the Bible, or cause us to forget our proper aim as missionaries. This is a real danger, and we best guard against it by keeping it ever in mind. It is not, however, peculiar to India nor to educational work only, for the danger of spiritual deadness lies in the man rather than in his work.

(2.) Converts from schools have come in general from among the younger boys, and as boys grow older and read higher, they become more and more engrossed in their secular studies and less anxious about their spiritual interests.

One thing is overlooked in this objection, that in some cases (as at Masulipatam) matriculates from a Hindu school pass under our instruction for F.A. totally ignorant of the Bible, and often unduly prejudiced against it and the Mission school. Is it nothing to have the opportunity of giving to them Bible teaching day by day for two years? Is it nothing to gain the respect, the confidence, the affection of young men taught to look upon you as their natural foes, who will shortly be the leaders of thought and social life in their own town? But to let that pass. We admit the fact, and deplore it, but what is the inference? Shall we give up our colleges, and allow the boys at a period of life when they take most permanent impressions for good or ill to be moulded in Government or Hindu colleges? God forbid! Because a work is hazardous, and requires unremitting care, and diligence and energy, and faith and patience, shall the Church, shall the missionary be wanting? If we shut up all our High schools and colleges, will the higher education cease, or will it not still be carried on under far other auspices? In that case, I, for one, shudder at the result. Nay, let us show then that our religion can, and does, go hand in hand with reason and science; yea, and when reason confesses that it cannot find out God, that it cannot find out the Almighty to perfection, then let us show how our religion comes in to supply that which is lacking, by a faith that is centred on Him who has entered into the very presence of His Father and our Father, His God and our God.

(3.) But there is one suggestion more on which I desire to lay the greatest stress, as I feel it to be most important. We shall never reap the fruit that we might reasonably hope for from the elder boys and young men in our schools and colleges until our school work is more systematically followed up. How many there are whose hearts have been touched as well as their minds enlightened by God's word, and who have, while at school, shown great promise of bringing forth fruit to perfection, but on leaving our direct influence and daily instruction have fallen away, and the good seed has been choked by the cares and pleasures of the world!

Is there no remedy for this? Or are we at least making proper efforts to prevent it? I think that there is the missing link in our system in dealing with the higher castes. Here is our weak point, here is our failure. In every Mission, and if possible in every chief centre of every Mission, there should be a missionary of proper qualifications, chief among which I would place patience and studiousness, to follow up the work of the school, so that the youths who are continually passing out should feel that they have one who is specially their friend and spiritual instructor. The ways and means of carrying on such a work are various. I will name such as occur to me as most useful.

1st. *Work in the School.*—He should take a Bible class, or in some other way be so directly connected with the elder boys as to know them personally; and since he would see them less in school, he should appoint suitable hours in which to see them privately in his own house, so as to get a closer knowledge of their characters.

2nd. *Correspondence.*—This is, I fear, but rarely carried on systematically. It is

always a pleasure to hear from one's pupils, but it is not easy, nor indeed possible, for the head-master to correspond regularly with them. An affectionate letter of warning and counsel might often fan into a flame the smoking flax of a youth's love to Jesus.

3rd. *Public Lectures*; discussions on religion; visiting and receiving visits; and, where practicable, holding conversations for social intercourse, when a microscope, telescope, photographs, and other objects of interest to Native gentlemen, might be shown.

4th. *Holding Bible classes on Sundays*.—In the case of those who have been at a Mission school to whom the Gospels are, as a rule, familiar, I have found the Acts or an Epistle excite fresh interest.

5th. Taking an occasional evangelistic tour with a district missionary, taking occasion to visit old pupils or their friends in out-stations, or introducing such by letter to the district missionary.

Such are a few of the most obvious means by which this work can be done, and so far as I am aware it has never yet been thoroughly attempted in any systematic form avowedly and directly in connexion with and supplementary to the school.

The subject is of such extreme interest and importance, especially at the present time, and in order that an intelligent view should be taken of the relation of higher education to Christianity, that we add to Mr. Hodges' statements the testimony of the Rev. J. L. Wyatt, of Trichinopoly, a missionary of the Society for the Propagation of the Gospel, especially as it calls attention to the importance of female education.

*How far has Higher Education helped towards the Society's object?* In replying to the question before us, "What is the value of the Higher Education," &c., it must be asked, What is it that it is expected to do? It is admitted that actual conversions, either in our High schools or among those that have left them, are few in number. This is to be lamented; but are actual conversions the only criterion by which they are to be judged? I think not. There is vast work to be done on fallow ground, or rather on ground covered with jungly brushwood, before a crop can be looked for. So it is with our schools. The ultimate object, the conversion of souls, should be ever kept in view, should be looked for and earnestly desired. I quote with pleasure a paragraph from a speech of the Principal of the Christian College bearing on this subject. "It is," he says, "to spread the knowledge of Christ and of His love, and to make men partakers as much as possible of the priceless blessings which such knowledge brings, that the Christian College exists. When it ceases to aim at such things, may it cease also to exist." If all teachers will adopt this language as their own, and work in the spirit of it, we may rest assured that the period of conversion has not ceased. It must not be hastily decided, however, that because a certain number of actual conversions, as great a number as we desire, has not taken place within a given time, that therefore our schools, from a mission point of view, have failed. A great preparatory work has to be done, the ground has to be cleared and broken up, and the seed sown before the harvest can be expected; and this is the work our schools can do, and are doing. Hitherto education is in its infancy; so recently as 1873, it was estimated that only 1 in 400 of the population of this country was educated in the most elementary sense. Those who have received a more advanced education have grown up entirely amidst all the old superstitions and associations of their people. I met a Native government official, a Brahmin, a short time ago, who lamented that he did not know English; he said he did not learn it, "because he was threatened that he would be turned out of his caste if he did." He was but little above middle age. Education, too, has to the present time been altogether one-sided. Attention has been given to the education of boys and young men; they have been led to break to a certain extent with the superstitions and traditions of the past, to smile at the

follies of their so-called religion, but nothing or next to nothing has been done for the women. In our Government offices, our schools and public services, men who have received a liberal education talk against the degrading customs of their own religion, but as soon as they return to their homes, as they enter the doors of their houses, it is said, they doff their clothes, turbans, and their western ideas; they breathe an atmosphere at once stifling and oppressive, and they are compelled by the women of their household to continue in the observance of those very practices against which they protest. We must set ourselves to the work of educating the girls, the future women. This is the great want of the present day. Let us try and lift them out of their ignorance and loose their bonds, and then we may reasonably look for, and we shall, I am sure, not look in vain, for far more success than we have hitherto had. We are apt to overlook the fact too that there are other things necessary to produce conversions besides a conviction of the truth of Christ's religion. Consider why it is that so many so-called Christians are merely nominal Christians. They know the truth, they know the folly of the danger of a mere profession of Christ. But the reason why the nominal Christian does not become a really earnest Christian, and why the Hindu does not become a Christian at all, is to a great extent the same. Indifference, carelessness, thoughtlessness, procrastination, are the causes in both cases. In the case, however, of the Hindu there is this additional reason: Want of moral courage to face and to brave the difficulties that stand in the way. "Taste and see," says the Psalmist, and this is the greatest of all tests. But the moral effort to be made in the case of a Hindu is far greater than we can have any idea of; the sacrifice of home, friends, position, in fact everything that is generally thought to make life pleasant, is likely to deter any but the bravest of the brave. Look for a moment at the position of a convert from the higher castes. On the one hand he loses all the sympathy of his countrymen, his family, and those who are his nearest and dearest. He is abandoned as a disgrace to his caste, as a worthless being, whom it is the duty of every respectable person to shun and to despise. He has, on the other hand, no position in the new community he joins. His social customs, &c., are altogether different. He receives little or no sympathy from the European Christians outside the circle of those through whom, it may be, he was influenced to become a Christian. Shunned and despised by his own people, equally shunned and suspected by Europeans as an upstart, or an hypocrite, a being to be kept at arm's length and not to be encouraged, is it any wonder that they hesitate before taking the final step? I know of several young men who are kept back from an open profession of Christianity only by the fear of the difficulties which they believe such a profession would entail upon them. They meet week by week to read the Bible with me, and they would be willing to join at once if they could do it without great trouble. I would say therefore, that we are not to decide hastily against our schools because they have failed to produce as many actual conversions as we think they ought to do. Actual conversions are not the only criterion by which they are to be judged.

Mr. Wyatt, agreeing in this respect with Bishop Caldwell, maintains that it is only through High Schools that the high castes can be effectually reached; and he quotes some interesting instances to show that the alumni of these institutions, although they do not become Christians, yet are "the best friends of progress, and are the most helpful to Missionaries in establishing schools and in carrying on other benevolent objects." He holds that Native officials so educated "admire the Christian religion, and may be relied upon to do justice to Christians in rural districts where they are the sole representatives of Government." These, of course, are merely subordinate advantages, but a certain amount of value attaches to them. One remarkable instance he adduced of a Native official brought up in Mr. Cruikshanks' Church Missionary school in Palamcottah. We wish

we could afford space for the details. The testimony of the Rev. Samuel John, a Native clergyman, was not so clearly favourable. In his judgment the influence of higher education over any pupils taught in Mission schools was not favourable to the propagation of Christianity. In his judgment "direct Evangelization by preaching is after all that which is absolutely needed in India. Large numbers, who may be reckoned by thousands of all ages, languages, mental capacities are not yet reached. They are in the land of shadow and region of death. The pupils under missionary instruction form an insignificant fractional part of the masses which are yet in heathen darkness." On the other hand the Rev. Mr. Saththianadhan adduced himself as an instance of the value of the higher education. But it should be noted that when he was a pupil the great stress of secular teaching was not then severely felt. He was more favourably circumstanced than youths trained according to modern requisitions. The distinction is important, and should be taken into account.

We must not conclude this paper without noticing with much satisfaction the effort made by private Native Christians, both men and women, holding no official position in the Missions, for the conversion of their heathen neighbours. Not content in many instances with the blessings of the Gospel for themselves, in Tinnevely especially, they seem anxious to make others partakers of the blessings which they themselves enjoy. We do not doubt that this spirit is fostered to the uttermost by the excellent bishops and missionaries who have the spiritual charge, but if once this enthusiasm became prevalent, and Tinnevely imitated the example of the Thessalonian Christians, it would be no easy thing to calculate the probable consequences. While, therefore, we rejoice at the indications manifest of this Evangelistic spirit, it should be the prayer of all interested in the work of Missions that it may abound more and more to the glory of God and to the salvation of men. The contagion of example is great. The influence of unbought services, free from the slightest imputation of self-interest, cannot be over-rated. Meanwhile English Christians, who have looked so anxiously and have for many years worked so patiently for fruits in Mission work, may look with increasing confidence and satisfaction to the steady and persistent increase in the Churches of South India. Adversaries there are, of course, but there is evidence that there is sufficient power to resist gainsayers. We trust the day may not be far distant when the Native Church will be able to stand alone, in its own strength. Meanwhile it is pleasant to think that it is in the hands of servants of God so faithful, so experienced, and so thoroughly trustworthy as the Bishops of Southern India, whose praises are in all the Churches, have proved themselves to be. It is a long time now since those Churches have been convulsed with any disorder. No fantastic tricks have been played in them to the bewilderment of neophytes and to the distress of more advanced Christians. "The Churches have had rest through Southern India, and have been edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, have been multiplied."

K.

## EXTRACTS FROM THE ANNUAL LETTERS.

## YORUBA MISSION.

*From the Rev. James Johnson, Native Minister of St. Paul's Church,  
Breadfruit, Lagos.*

*Breadfruit, Lagos,  
December 30th, 1881.*

I returned in February last to this from Sierra Leone, where I had gone for a change, to relieve my friend Archdeacon Johnson\* of the charge of the Breadfruit Church and district, who had received an appointment from the C.M.S. to the Niger Mission. I took over the work on March 25th, on which date the whole district work was transferred by the Society to the Native Pastorate of Lagos. By the transfer to the Pastorate, the whole expenses of the church and district work, ministerial and lay, are borne by the Central Lagos Pastorate Fund and the Breadfruit Church itself. This relieves the Society to the extent of 244*l.*, paid annually to the Native minister and the Scripture-reader of the church for church work—and if to this be added 126*l.* 2*s.* paid by both the station and the Lagos School Board towards the support of school work, and of a catechetical missionary agency in an out-station, the Society is relieved to the extent of 370*l.* 2*s.* annually, not to speak of parsonage repairs which must be henceforth borne by the Native Church. The relief is greater if reckoning is made after the rate of payment to European missionaries when they were put in charge of the station.

The occasion of the transfer was celebrated with an early service in the church, and a public district meeting in the evening in the schoolrooms conducted by both the Archdeacon and myself, with the assistance of the Revs. I. Oluwole, B.A., and E. S. Willoughby. Addresses were delivered by both the Archdeacon and myself, and by a few leading lay members of both the Breadfruit Church and Christ Church. Opportunity was taken from the occasion to urge on the people the importance of their new relations to the Native Church of Lagos, the responsibility of the position, and their duty to maintain and

strengthen the Church by means both of a holy life and an adequate and liberal pecuniary support.

This, you will remember, is the second time I have been called to the charge of the Church and district. My first connexion with it, in direct connexion with the C.M.S., dates from June, 1874, to January, 1877, when I resigned it for Archdeacon Johnson, to take charge of the Society's interior Yoruba Mission. Unfortunately, when I was handing over the station to him, a fire broke out in the Ebute Ero district, and swept over a considerable portion of both that district and the Breadfruit, and destroyed the Breadfruit Church and the infants' schoolroom, which were covered with thatch. The new church had not been completed; we had only just succeeded in getting the original plan modified, and ordered the roof from England, and had only just resumed the work of completing the walls, which we had suspended from the want of funds and because we had not decided upon the modification of our plan and what form that modification would assume. It was painful and distressing to me to have to leave my friend, comparatively a stranger in Lagos, with the buildings in the station either uncompleted or in utter ruins. I gave what help I could towards raising a replacement fund for the old church, and making arrangements both for the work and the continuance of that of the new church just resumed before I left. It was, however, a poor consolation to me; but I am thankful it has been my privilege to return and find the new church completed, furnished, and opened, and the old one substantially restored, being covered on the roof with iron, and made thereby less liable to fire accidents; and an out-station opened at Itolo, with a small school-chapel in it, and a very diligent and faithful Christian schoolmaster-catechist, Mr. J. S. Williams, placed over it. But in this acknowledgment of good work in the station, we must not forget the foundation services of the Rev. L. Nicholson, Mr. Roper, and other European missionaries.

\* Archdeacon Henry Johnson's Report of his term of incumbency at Breadfruit appeared in the *Intelligencer* of Oct., 1880, under the title of "An African Parish."

The new church was the work of the first. We owe much, very much indeed, to some of the leading lay members of the Church, who have always shown themselves ready and willing to do what they can to advance its welfare. It would be invidious to specify names, but God knows all who study to promote the glory of His name on earth, and will for Christ's sake grant them their reward.

*Membership.*—The number of enrolled communicants has risen to 524; 339 of this number are females. The average attendance at Holy Communion is 273. There are 52 candidates for the Lord's table under instruction, all of whom have been already confirmed, and there have been 15 adult baptisms, 8 of which have been those of females. There are also 33 candidates for baptism, 19 of whom are females. You will notice a very considerable excess of females over males in the number of communicants. This is a peculiar feature of the Yoruba Mission. Women have shown themselves far more susceptible of impressions than men. Polygamy and adultery have been and still are a great difficulty and hindrance for men. They either do not embrace Christianity on account of its practice of monogamy required of all who would make use of the ordinance of marriage, or they fall away from communion with the Church into polygamy, or some other improper living, and remain, and are often content to remain, mere members of the congregation. Thus it is, that some once very promising and hopeful young men connected with the Breadfruit Church have fallen away from it, caught in this snare; and one is often struck at Yoruba communion services with the comparatively small number of young men who come to the Holy Communion. Early Christian education at school has not been found a corrective or preventive, because of the influence of examples at home and abroad. That which invests this difficulty with a more serious aspect, is the fact that whereas before Christianity was thought not to tolerate polygamy, and that every man who would be admitted into the Church was lawfully required to renounce that state of life if he was living in it before he was admitted, now many, and they a growing number, advocate that Christianity tolerates it as much as it tolerates

some other forms of Native life; and they think that wrong is done them because they have been put out of the Church for it. Monogamy, they say, suits Europe, and therefore Europeans have preferred it, whilst polygamy suits Africa better, and therefore it is to be preferred. The examples of some Scripture saints who had lived in it are often cited to show that it is not inconsistent with nor obstructive to salvation. The teaching which had led some to put it off or avoid it are accounted grievous hardships.

A pamphlet, entitled *Hamite's Economy*, by an anonymous writer, supposed to be an African and a negro, has been recently published here; it advocates the above view, and calls upon extra-British jurisdiction churches to form a Native Church, in which both polygamy and slave-holding would be permitted to communicant members. The Holy Communion, as a mark and privilege of full Church membership, is placed under a discount, and so is the exercise of the discipline of suspension or dismissal. The pamphlet has both its open and its secret Native approvers and supporters. There are Native Christians that look forward to a time when monogamy would cease to be made in Africa a normal condition of Christian life, and both polygamists and monogamists be permitted to approach the Lord's table together. So little is the difference some see between the one and the other, and so small and weak is their sense of a holy life, that sometimes some baptized Christian young men, living in either polygamy or adultery known to many persons, would desire to be received into the communion of the Church.

*Bible-classes.*—The Bible-classes for communicants and others are regularly kept. Two of the classes are reading Daniel and Romans. Great care is taken to make the instruction imparted suitable to all.

The baptismal class calls for no special remarks. One candidate is an old man, Ajagbe, who had heard the Gospel so long ago as 1845—when the Rev. Mr. Gollmer, senior, one of the fathers of the Yoruba Mission, with others, established and kept up the Badagry station—but who had never decided to follow it till only within the last few months. He had respect then

for what the white man taught and for the white man's ways, and placed a son of his in one of our schools; but he seems to have been held back himself by his connexion with some leading chief or chiefs in the days of civil wars, and afterwards by his fear of offending his master, and, I have no doubt, by the higher demands of Christianity also. He seems earnest in his convictions, and in his desire to give up himself wholly to Christ. When I conversed with him, he answered my questions very satisfactorily, and I employed the opportunity to urge upon him the obligations on him to be humbly grateful to God for the mercy which has spared him in sin and folly to old age, whilst many of his companions, fellow-heathens, have all passed off this world in the same way in which they had lived, strangers to the covenant of promise.

The congregational and other Church and district collections have almost all kept up their previous figures, but not without considerable effort and difficulty. Bad trade, the result of the interior warfare, has been generally pleaded; but besides this, it is but correct, just, and true, to say that there are not many who recognize it their duty or their privilege to give pecuniary support to the Church. The desire is to get others to maintain the machinery of Church work for them. This makes the gathering of money and raising of funds tedious and irksome tasks, and often causes the minister to be regarded as a very troublesome person, since he has constantly to harp on the money string. We ought to have much lay help for this, but not many of our helpers are themselves forward in this matter, and the disposition to plead and urge the people's poverty manifests itself too much for a healthy and reliable work on this line. However, we have raised for the General Pastorate Fund in class-pence, 101*l.* 11*s.* 7*d.*; in annual contributions, 220*l.* 11*s.* 11*d.*; for local, district, and Church purposes, 309*l.* 9*s.* 0*½d.* This includes school fees and members' subscriptions for schools. For the Lagos Auxiliary C.M.S., 50*l.* 4*s.* 8*d.*; and for the Bible Society, 26*l.* 12*s.* 9*½d.* This gives an aggregate sum of 708*l.* 12*s.* 0*½d.* A few members of other Churches have contributed to our Pastorate Fund. Our lighting for Sunday and week-night services and meetings is an im-

portant item of expense. We pay the half, i.e. 2*l.* monthly, of our Scripture-reader's salary; the whole of those of the Breadfruit schoolmasters and mistresses, and that of the Itolo school-mistress; whilst we contribute annually towards the pay of the catechetical agent there. The new church work is not yet over altogether, and there are some large debts still to be liquidated. We are thankful for all that we have been enabled to do.\*

*Missionary.*—We have revived our old district visitors' class, and divided the whole district into sections among them for missionary work among heathens: 38 persons, 24 of them females, comprise this class. They are already doing good work. Many visits have been made, and many persons spoken to; some Christian backsliders have been accidentally met with in heathen and Mohammedan households, and efforts are being made to bring them back. Shame has hitherto kept some of these away from us. One or two persons have become inquirers. One of these is a Mohammedan, but his knowledge of Mohammedanism must be very small indeed. Visitors are instructed to steadily proclaim Christ our only Saviour. The class seems to be doing very well at present. We only hope it may continue; there is much room for its work, but we are apt to grow weary soon, especially in a work of this kind.

The work in our out-station, Itolo, is purely missionary. Our agent there visits constantly amongst heathens and Mohammedans, to whom he has generally been very acceptable. We have here only 6 baptized persons and 3 candidates for baptism; but we have also a nice and an encouraging week-day school of 112 children—34 of whom are Mohammedans and 40 heathens. It is to be hoped the seed of Scriptural instruction sown in them may not be lost. The desire of Mohammedan and heathen parents—especially the former—is that their children should be taught reading, writing, and arithmetic for the trading life of this place; but this gives us a favourable opportunity to sow the seed of Christian truth, notwithstanding

\* The above aggregate sum is exclusive of pew rents, which are about 190*l.*; communion offertory, 20*l.* 18*s.* 5*½d.*; and occasional thankofferings, &c.



the fact that the big ones of our Mohammedan scholars do their Arabic and Koranic lessons at home also. We want wisdom and power to be able to make a profitable use of our opportunity. Many more Mohammedan youths might have been in our schools, but parents are as usual and naturally afraid of their eventual conversion to Christianity.

*Educational.*—Our week-day school maintains its importance. Masters and mistresses are very diligent and earnest in their work. Every department is well looked after. Teachers show themselves very ready to receive suggestions. Every absent pupil is looked up; a weekly report is made at our agents' meeting on Monday mornings.

A children's Bible-class has been opened, and the old Juvenile Missionary Association revived. The Bible is taught daily in the schools. We

are teaching the 100 texts, with Bishop Cheetham's new book upon them, adapting our teachings to the circumstances of the country. Several texts have been already committed to memory. We do it all in the vernacular. The number of children in the Breadfruit school is 257, 40 of whom are Mohammedans, and 30 heathens.

Our Sunday-scholars number 270. We have introduced the Yoruba edition of the *Pilgrim's Progress*, the Rev. D. Hinderer's translation, which we use along with the Bible. The teachers are much interested in the book. We keep up our monthly teachers' meeting.

The above will give you an idea of the state of our work this year. We are sensible of our many shortcomings, and of our need of the Holy Spirit's influence. We respectfully ask your earnest prayers.

## CEYLON.

*From the Rev. J. Ireland Jones, Kurunegala and Kaegala.*

My Annual Letter this year must in some respects be otherwise than a bright one. Since I entered on work in Ceylon, I can hardly recall a year in which sickness and want have so greatly affected the people among whom I have been labouring, or so seriously hindered missionary operations.

Fever made its appearance in a severe form in Seven Korles at the close of 1880, and we then lost in Kurunegala one of the most earnest members of our congregation. The disease extended rapidly in some parts of the district, and soon the death-rate quadrupled.

The normal death-rate in Seven Korles is 540 per month, but in January there were over 1800 deaths; in February the number exceeded 2000; in March it was over 1700; and as late as June the record showed 1600 deaths in the month. In many places food was terribly scarce. To speak of famine would be hardly an exaggeration, and the poor creatures struck down with disease had no strength to rally or shake it off. On all sides I had applications for medicine, and my supply of quinine was all too small. Government distributed fever powders, but their supply too frequently ran short, and I am told that in some places *all the children* were simply swept away!

My schools naturally suffered greatly; they fell off from an average attendance of 20 and 25 to 6 or 8. Often, as I was examining a class, a poor child would burst into tears, and when I placed my hand on his forehead I found him burning with fever, and he would go and lie on a bench for an hour, till the attack passed off, and then rejoin his class.

Blessed be God! our Christians were wonderfully kept—many were seriously ill, but in the villages we only lost, I think, two old men and one child; and God has given us two aged persons in place of those He took, as but a few weeks ago I baptized at Hawadiwela, two women, one aged about seventy, and the other seventy-five. But my schools have never recovered the shock; they have since the outbreak of fever merely existed, and as the attendance in most cases falls far short of what Government demands as a qualification for grants-in-aid, I shall this year lose probably 40% or 50% from that source.

But illness has not been confined to the villagers. In March I was myself attacked with fever, and for three months I was quite prostrate; unable to exert myself in the least; the writing of a letter even was for a long time quite

beyond my strength. Just when I began to improve Mr. Coles was similarly struck down, and he has been unable to regain strength, and is now obliged to leave for England. Mr. Gunasékara, of Kandy, has been laid aside by fever for many months, and is at present absent from his station on sick leave. Mr. Kalpage, the Native pastor of Kegalla, similarly has been very ill for the past two months, and has now to seek health in a change to Kandy. Of my school-teachers, I have have had six prostrated with fever at one time; one has had to leave the district permanently, and another who has been ill for three or four months is still unable to return to duty. All this has been very depressing. Yet, though "troubled on every side we are not forsaken. Though cast down we are not destroyed."

Perhaps more trying than what I have mentioned, has been unsatisfactory conduct on the part of some of the Christians in the villages, and to a certain extent the complicity in their ill-doing of one of my Native agents. I found in one village that a man was living unmarried with his deceased brother's wife—he a baptized man, she a heathen. On further inquiry I ascertained that two others, both baptized, were living in the same way, and that a missionary had been allowed to baptize the woman—no information on the subject being given to him by those on the spot—while she was living in sin. This opened the way for further discoveries, and I found that these things had been known to the teacher, and that he had remonstrated with and advised the evil-doers, but had neither informed me nor taken any steps to enforce discipline; on the other hand, he and the other Christians had at once struck off the congregational roll a poor woman who had exchanged a fowl belonging to her brother-in-law for some food! Instant dismissal of the teacher followed, and expulsion from the Church of the guilty parties. At Talampitiya, too, an old Christian man took a heathen woman to his house, and he was expelled. The woman has left him, and he seems now to feel his position very keenly, but I have told him I shall not consider the question of his restoration till a year's good conduct has shown him worthy of re-admission.

But God has not left us without encouragements to counterbalance these things. Our little church in Kurungala was completed and opened in December last, and has proved a great success. The congregations are good and attentive, and take great interest in their Church and its concerns. I have a "Church Committee" of eight influential members, who attend regularly, and discuss the various matters which arise with much judgment and good sense. The balance sheet of subscriptions, &c., was presented at the end of September, and was very satisfactory. It showed that since the church opened, the congregation has borne the whole expenses of catechist's salary and house rent, and church upkeep and repairs, has sent Rs. 120 to the Kandy Church Council in acknowledgment of help given by them in the previous year, has sent Rs. 60 to England for a bell, and has in hand for belfry, &c., Rs. 250. Most thankful am I for this decided movement towards self-support.

Kegalla too—twenty miles distant—has improved, though it greatly lacks the life and interest manifested here. The Rev. J. P. Kalpage was appointed to the station in March, and, until laid aside by illness, worked well. The congregations are fair, and the contributions have increased to over Rs. 30 per month. As the Society spends about Rs. 75 in the town, it will be seen there is still a great deal to make up before a position of independence is attained. Unfortunately, I do not see any sign that that position is even desired.

In Talampitiya, Hewadiwela, and the neighbouring villages I cannot say there has been much spiritual advance. Want and sickness have depressed the people, and they have less zeal than has sometimes been the case. Some of the people on account of illness were for months absent from church, and the schools, for a time, came almost to nothing. But there were some pleasing proofs of energy shown—among them a successful effort on the part of the people of Hewadiwela to tile their church. This building was planned and erected under Mr. Coles' direction, and well, when finished, be a very nice church.

The work of open-air preaching has been carried on, and, in some places,

with a good deal of indirect encouragement.

The Gan Sabbāwas, or Village Courts, afford splendid opportunity, gathering as they do, for a fortnight at a time, a large proportion of the adults of a district to one place, where they have generally time enough to listen to the Word preached. I have done less in this myself than I desired; still, I have had many capital gatherings, some of them in places where, perhaps, the Word of life had never so been proclaimed before, and have had a very attentive hearing.

Some of the Native evangelists have preached at places which, as yet, I have been unable to visit, and report that they meet, time after time, with those who pay apparently deep attention to what is said.

The number of baptisms has been small, but some few of those baptized have been very satisfactory. The two aged women to whom I have already alluded, were very earnest in their desire to be admitted to the Church of Christ by His appointed rite. One was in knowledge of Scripture teaching much inferior to the other, but her statement of belief in Christ, and of the effect of His finished work was so clear, that I felt I could not postpone her baptism. A young man at Kudāgama gives great promise of the future. His knowledge of Bible-truth is clear and decided, and he speaks out with a simple plainness

which makes me hope he may yet be greatly used of God.

Now, just in the end of the year, falls on me the heavy burden of the carrying on of Mr. Coles' work. When a man has already a district which taxes every energy, and even then cannot properly be grasped, it is no light thing to find added to it the oversight of 23 schools, scattered over an area over 150 miles long and proportionately wide—and schools are but one part of the work. I can only cast myself on God's promise—"As thy days so shall thy strength be"—and remember that His strength is made perfect in our weakness. I am making a great effort to organize my own district, and am hopeful of the result, but that must be reported next year, if through God's goodness I am spared till then. One important step has been the obtaining of small pieces of land in the immediate vicinity of two village courts, on which sheds are to be erected, which will afford a shelter to the crowds who assemble, of which I expect they will gladly avail themselves, and the preacher will have the advantage of being under cover, instead of standing, as I have been obliged to do, for hours exposed to the blazing sun. But all organization and planning will be as nothing if the Spirit of God does not work by us, and I earnestly desire and pray that this He will do, and that He will guide and direct our every step.

*From the Rev. W. E. Rowlands, Tamil Cooly Mission.*

*Nuwera Eliya, Dec. 30th, 1881.*

The year that is now so near its close has brought with it to me so much of active work, by which I mean of travelling about from one side to the other of this large Mission, that there seems to have been literally no time for pausing to take a deliberate survey of the whole field, in order to discover points of weakness as well as points of strength, and thereby put one's self in a position to form a judgment as to how far present plans have, by God's blessing, proved successful, or how far it would appear necessary that they should be superseded by others. This I cannot but regret; but there has been no help for it. Every one at all acquainted with the Tamil Cooly Mission knows that it will neither flourish nor meet with pecu-

niary support unless the superintendents are frequently seen in the different districts; and as I have been practically single-handed (because, though our brother Glanvill has, thank God, been with us now for nearly eleven months, he has, of course, been too much occupied with the study of the language to allow of his going from home), I have had to do my best to be ubiquitous, and have travelled, upon an average, about 600 miles a month. Now, however, I am compelled, so far as possible, to gather together the threads of the web woven during the year, and in doing so, it is no small matter for thankfulness to find that decided progress has been made in almost every particular, and that there have been granted to us many plain

tokens of God's blessing. Not that the year has been without its trials. In respect of agents the Mission has again been under-manned, and it must continue to be until an income is provided more adequate to the requirements of the work to be carried on. Large districts, such as Mookeliya, Dickoya, and Haputale, have had only one catechist each, which means that the visits paid to each individual estate have been few and far between, and that, therefore, room "has been given to the adversary to speak reproachfully." Then, again, there have been sad instances of persons of whom we were hopeful falling into sin; some amongst candidates for baptism, who appeared thoroughly sincere, and others amongst older Christians, of whom we have been compelled to ask with sorrow, as St. Paul said, "Ye did run well, what hath hindered you that ye should not obey the truth?" But perhaps the greatest trial of all has arisen from the indifference and unbelief manifested by many of our own countrymen. To be continually met with the objection that what you are doing is worse than useless, that no results are seen, and that to make the Tamil labourer a Christian is only to make him "twice as big a rogue as he was before," is very hard to bear, and has often led me to cry unto God with tears, "How long, O Lord, how long?" "Arise, O God, maintain Thine own cause: remember how the foolish man blasphemeth Thee daily!"

It is not my wish, however, to dwell upon trials. I would rather speak of encouragements; and, as I have already said, we are not without these on the present occasion. The statistical table at the end of this letter will compare favourably with that of last year. There is an increase, either large or small, under almost every heading; and under some of the most important ones the increase has been considerable, e.g. the number of baptized Christians has risen from 1183 to 1360 (an increase of 177); communicants from 349 to 362 (increase 13); number of persons attending public worship, from 627 to 744 (increase 117); adult baptisms, from 28 to 56 (just double); adult candidates for baptism—not including persons regarded merely as inquirers, which would add 80 more—from 24 to 97 (increase 63, or nearly treble); while

Native contributions have been Rs. 2422 instead of Rs. 2049, showing an increase of Rs. 373. For the number of adult baptisms, which, I think, I may safely say is larger than that of any previous year, I feel specially thankful to Him who alone can dispose the heart of any man to seek His face; and, having examined and baptized every one of the fifty-six persons myself, I am able to state positively that none of them have been received without due preparation, nor without its being manifest that, so far as their knowledge extended, they were really desirous to become the faithful followers of Christ. In many instances the examination preparatory to baptism has been most cheering, as manifesting a clear grasp of saving truth and a simplicity of faith in Christ which could only have resulted from the work of the Holy Spirit in the heart; and I have more than once been constrained to say to European planters who have thrown doubt upon the work of the Tamil Cooly Mission, and the power of the Tamil people to receive Christian truth at all, "I only wish you could have been with me this morning to hear the answers of such and such a candidate for baptism; for had you been, I am sure you would no longer speak or think as you do." Some cases of adult baptism have had particular interest attaching to them. A cangany with his wife and children, baptized at Nuwera Eliya in May last, were led to the knowledge of Christ, almost, if not entirely, through the influence and teaching of another cangany and his wife in the same district (themselves fruits of the Tamil Cooly Mission). A storekeeper in the district of Panduloya who has been with the same master for twenty-five years, and who told me that during the whole of that time he had been favourably disposed towards the Christian religion, with which he became acquainted through the preaching of our catechists, has, during this year, been led to see that he must "no longer halt between two opinions;" and has, despite the persuasion of heathen relatives to the contrary, made a public profession of faith in Christ, and given clear proof of his sincerity. In another district a mason, attached to one of the Government Pioneer divisions, has been baptized after a lapse of fourteen years from the time when he first conceived

the desire to become a Christian, having been prevented, again and again, from carrying out his wish—which, through God's mercy, still remained strong in his heart—by being sent to work in remote or out-of-the-way parts of the island, where he met with neither missionary nor catechist, and where he had no means of obtaining further instruction. While, quite recently, a gentleman's head-servant, and his wife and little boy, were all, by their own earnest desire, received into Christ's Church, though for years previously both father and mother had resisted any effort to approach them, and seemed quite determined not only to live but to die heathens. These last three instances remind me forcibly that the promise is as true as ever: "Cast thy bread upon the waters, and thou shalt find it after many days;" and seem to echo to us all the exhortation of St. Paul: "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." The number of children baptized has been 81, which will, in several instances, include those who, with their parents, have been gathered in from among the heathen.

During this year 174 persons have been confirmed. The confirmations were held at fourteen different centres, arranged, as far as possible, with a view to the convenience of the candidates, who, nevertheless, in some cases, had to come from long distances.

The Bishop and I travelled together, in the first part of our tour, more than 200 miles—riding and driving (besides the return journey)—from the 23rd of April to the 7th of May, within which interval nine confirmations were held, and 87 candidates presented. Then, again, from the 19th to the 24th of June, we visited Kandy and some of the neighbouring districts, where his Lordship held five more confirmations, and laid his hands upon 87 more persons.

There was much that was gratifying in the earnest, devout spirit, in which the majority of the candidates entered upon the service; and the Bishop expressed himself much pleased with what he saw. I trust and believe that it was an occasion when real spiritual life was deepened in the hearts of very many.

The present number of catechumens and of inquirers is very cheering. There are 97 of the former, and 80 of the latter.

If only, therefore, we are enabled to do our duty by them, and grace is given to them to stand firm, we may hope to tell of a larger number of baptisms during the year 1882 than it is even now our privilege to record.

When I wrote my last Annual Letter, we had twenty-two schools in operation, representing a total of 831 children—boys and girls. During the year three of these schools have been closed, in consequence of the adverse circumstances into which the proprietors of the estates on which they were situated have been brought; but in their stead three new ones have been opened, one in Dimbula, one in Punduloya, and the third in Haputale; all of which (especially the last-mentioned), are at present doing well. Besides which, two schools, closed during 1880, have been re-opened; so that our present number is twenty-four, with 871 children under instruction.

The amount of Native contributions last reported was an advance upon the previous year of some Rs. 200. Now I am thankful to be able to say that the receipts for this year, Rs. 2424.48, show another advance of Rs. 373, and if the figures were given for the year, from Jan. 1st to the present date, they would show the larger increase of Rs. 438 upon the receipts for 1880. The gifts of several Native Christians have been very liberal. Among them I may mention a subscription of Rs. 100 from a cangany, towards the church we hope to erect in the Uda Passellawa district; a month's pay each from several members of another congregation, towards the fund for rebuilding their own church; a pair of handsome hanging lamps, presented to the Passellawa Church by a public notary, as a thankoffering for his wife's recovery from a long illness; and a donation of Rs. 60 to the Tamil Cooly Mission, from a medical-assistant and his wife, as thankofferings on the occasion of the baptism of their two infant children. These special offerings, in recognition of mercies received at God's hand, are particularly gratifying, and the example they afford may well be followed by many of us, who have much larger means at our disposal, and who have daily reason to ask, "What shall I render unto the Lord for all the benefits that He hath bestowed upon me?" Having alluded to the church proposed

to be built in the Uda Passellawadistrict, I will just say that we have secured an excellent site for the same, upon a long lease (subject to renewal), and have received towards the building the sum of Rs. 316, which includes only one European subscription. Towards the rebuilding of Pelmadulla Church, Mr. Peter has collected Rs. 472. I trust, therefore, that the year 1882 may see both these churches finished; or, at any rate, both in course of completion.

In conclusion, I will just say a few words about the income of the Tamil Cooly Mission. A few weeks ago I was very much afraid that it must fall below the income of last year (Rs. 10,663); but extra efforts put forth since then have, thank God, been attended with so much success, that up to date our income is Rs. 10,782, or Rs. 119 above that for 1880. This makes me wonder and praise God, for the year has been one of great financial depression and of severe trial to large numbers of planters, so that in not a few instances subscriptions of Rs. 100 have been re-

duced to Rs. 50, and subscriptions of Rs. 20 to Rs. 10.

The absence of a falling off in the total amount received is only to be accounted for by the fact that we have had nearly 100 more individual subscriptions than we had last year, which is in itself a cheering token.

With the prospect, therefore, of our dear brothers Horsley and Glanvill taking up the work of the Mission from almost the beginning of the new year, we have every reason to hope and believe that, by God's blessing, we shall not only maintain our present position, but shall do something better. You will, I am sure, join us in praying that it may be so; and that, above all, we may be enabled to bring the knowledge of Christ to a far larger number of those lying in spiritual "darkness and the shadow of death" around us, and that those who are gathered into Christ's fold may have grace given them so to walk as to "adorn the doctrine of God our Saviour in all things."

## CHINA.

### *From the Rev. J. Grundy, Hong Kong.*

*Hong Kong, Nov. 23rd, 1881.*

Assistance has now arrived in the person of the Rev. J. B. Ost, of Shaou-Hing. He has been almost a year in the field, during which time he has been engaged entirely in the acquisition of the language; and although the dialects of Che-Kiang and Kwang-tung are different, the written character and the meaning are the same; besides this, a considerable number of the characters have almost identical sounds. So by God's blessing he will be able to assist in the services of the church in a very short time. Mrs. Ost, I am informed, has the peculiar gift of acquiring Chinese—possessed only by a few. This gift will find ample scope for exercise in Hong Kong, as the women here are more easy of access than on the mainland of China. As soon as Mr. Ost has acquired sufficient knowledge of Cantonese to conduct the services at St. Stephen's Church, and take the management of the schools, I hope to proceed to Canton.

*Hong Kong.*—The work here has been carried on steadily, and although there is not much progress to report, yet God,

we fully believe, has owned and blessed the work of His servants. The Sunday morning service has been well attended throughout the year by an intelligent and sincere congregation; the Rev. Lo Sam Yuen, until he became sick, occupying the pulpit. Last year I began a service on Sunday afternoons for both sexes, instead of the Bible-class which was attended only by a few men. For several Sundays it was fairly attended, but the numbers gradually lessened until the students alone composed all the congregation we could muster. This year it has been discontinued. During the past year there have been in all ten adults baptized in Hong Kong, most of whom are earnest and sincere in their new faith. One of them, Yeung-a-Pin, nephew of our Lo Ting catechist, is a very bright and intelligent man. He holds a high and responsible position in one of the large foreign houses in Hong Kong. His Christian influence will, I trust, be known and felt. Already his wife has embraced the faith of Christ, and daily with her husband reads the Holy Scriptures, and prays to God. She is not yet baptized.

The preaching to the heathen is carried on three times a week in St. Stephen's Church. Though the attendances are large, there have been no inquirers during the past year. This is very depressing, as they appear to drink in the Gospel message so eagerly. God, however, will sow and bless the Word; in due time it must spring up and bear fruit. The preaching is chiefly conducted by my teacher, Sham Kwan Hing, and two or three of the students. The former is a thoroughly sincere and trustworthy man, and preaches with an earnestness and force seldom witnessed here. I am hoping, on the Bishop's return, to present him as a candidate for ordination. Wong-a-Chün, who entered the civil service last year, still continues a staunch member of our Church. He reads the first lesson on Sunday mornings, and is willing to assist whenever occasions require. Tsoi Ping Nam, I regret to inform you, has left us. Previous to his baptism he was an opium-smoker. During the two years that followed he ran well, fighting against it manfully, and God's blessing seemed to be resting upon him. He was engaged in the Mission as preacher to the heathen and Scripture-reader, for which position his literary attainments well adapted him. The cravings for opium however ultimately prevailed, and his relapse becoming notorious, I considered it to be my duty to ask him to resign his post. He still attends the services of the Church; and we hope that he will yet again abandon his besetting sin and become a bright member of Christ's Church.

The Bible-woman continues her daily visitation of the women. Her work, I have reason to believe, is owned and blessed of God. She is associated with Sam Yan, an intelligent woman in the employ of the Female Education Society.

*The Institution.*—During the past year the work has gone on as usual. Lo Sam Yuen and myself have conducted the Christian teaching whilst the Chinese classical instruction has been given by Sham Kwan Hing before mentioned. It is my sad and painful duty to report the loss of three of the young men during the past year, thus reducing the number of students to five. Chan Nan Ping, a very promising young man, became sick

in the early part of the summer. His disease appeared to be of a dropsical character, which quite incapacitated him from study. I sent him to the Hong Kong Civil Hospital, where he remained several weeks. He returned to us feeling considerably benefited. Shortly afterwards it showed itself again, and he begged me to allow him to return home to Canton, which of course I did. On my return from Japan I received the sad intelligence that he had passed away. I have no account of the particulars of his death; but I doubt not that it was a happy one. Hung-a-Chü, the first-fruits of Kong Moon, an earnest and sincere young man who was supported by the Rev. E. Davys, is no longer with us. His relations have frequently begged him to return home to assist in supporting them. After consultation with him I advised his return home for a season, during which time I fully trust he will set forth the Gospel of Christ in his daily life. The third case is that of Ah Pin. Born of Christian parents, and brought up from his infancy in the Christian faith, he was of all the students the most promising. Worldly ambition, however, has proved stronger than the cause of Christ. He left us early in the year. He still resides in Hong Kong, devoting his time to the study of English with a view, ultimately, of entering the Chinese navy. He attends the services at St. Stephen's Church, and is a regular communicant. His relatives, I think, have been instrumental in inducing him to leave us. Of the five remaining students four have been under instruction nearly three years, and all are good and earnest men, who one day, I fully believe, will become valuable workers in the mission-field.

*Schools.*—Our four day-schools did very creditably in the Government examination last year. Of those presented for examination as many as 96 per cent. passed. In the girls' schools there was not one single failure. From a missionary point of view, however, these figures do not carry much weight, as the Government examination is chiefly in secular subjects. A few days after the Government examination I hold one in Holy Scripture, and make it compulsory that a child shall pass both examinations to obtain a prize. Their knowledge of the

Sacred Scriptures is often very striking; though I fear it seldom goes deeper than the memory. During my three years' experience not one scholar (and some of them are sixteen years of age, and have been in the schools four or five years) has expressed a desire to become a Christian or to know more of the religion of Christ. However, the Scriptural knowledge they acquire cannot be lost; we believe that God will bless His own word, and that in due time it will bear fruit.

#### OUT-STATIONS.

*Kowloong.*—I am sorry to relate that the catechist at this station has been removed, owing to his quarrelsome disposition and general incapacity for the work. I had previously admonished him, but without any visible effect. He had succeeded in sowing discord among the brethren there; and altogether the condition of the Church there was lamentable. I appointed Leung-a-Tim, formerly catechist at Shek Tan, to succeed him. I am thankful to relate that Leung has been successful in inviting the brethren, and now they assemble for worship every Sunday to the number of twelve. Meetings are held on certain evenings during the week for those who have leisure to attend. A few weeks ago I visited the place and received a hearty and loving welcome. I had the privilege of baptizing a Chinese centurion a short time since. He was earnest and devout, and felt the responsibility that rested upon him as a Christian occupying so high a position. He is a man of good culture, and I doubt not that his Christian influence will be felt wherever he goes. After his baptism he asked for a small pocket Testament that he might read it during his spare moments. May God's Holy Spirit teach him, and enable him to shine forth with no uncertain light among the men placed under his command, and be instrumental in bringing not a few into the fold of Jesus!

*Heung Shan* is the chief city on the large island of that name lying to the north of Macar, in the Canton River. We have a nice chapel here under the superintendence of a well-tried and able man, Ng Chan Kwong. At first we met with much opposition from the "gentry" or "literati;" but on application to the Mandarins, pleading the protection

the Treaty allows, the opposition was stopped, and now things go on peacefully, and God's blessing is evidently crowning our efforts. I have already baptized five adults there, all of whom are running well. There are, besides, three earnest inquirers, one of them a man of scholarly reputation.

*Kong Moon* is an important trading port about twenty-five miles to the west of Heung Shan. This is the place where the Rev. E. Davys purchased a piece of land, on which we hope some day to build a church. The people of the place offer no obstacle to this step. As soon, therefore, as we have the nucleus of a living Church we hope to erect a building for God's worship and glory. I have seen the piece of land. It is situated in the principal thoroughfare, the Regent Street of Kong Moon. At present we rent a house which serves our purpose very well. Cheung-a-Chun, a faithful, good, and trained man, is the catechist here.\* He reports three anxious inquirers with whom he reads a prayer several times a week. Joseph, a young man whom I baptized last year, suffers sore persecution at the hands of his relations. But still he is firm, and under the cover of night steals away to the catechist for reading and prayer. May God strengthen him and enable him to be faithful to the end! Such a man needs our earnest and frequent prayer. The catechist was married in St. Stephen's Church, Hong Kong, a short time since, to a young woman whom I baptized.

*Hok Shan*, a country station about twenty miles west of Kong Moon. The house and lands are the property of the C.M.S., purchased several years ago out of the Native Church Fund. When I first visited this station I was struck with the isolation of the chapel, it being situated 300 yards distant from the nearest house, surrounded too by paddy fields. However I fully believe that God's blessing will ultimately crown our efforts with success. This station is in the centre of a small and pretty plain, two to three miles across, surrounded by high and bold hills, and through which a narrow river winds its way. From the chapel may be seen three or four

\* He was baptized by Archdeacon Crawford in 1871, and confirmed by the Bishop of Melbourne.—J. G.



villages. Here our catechist pursues his work; inviting these simple folk to the chapel on Sundays. Usually, there is a very fair attendance. During my last visit I baptized five persons—three adults and two children. There are now several anxious inquirers whom I hope to baptize shortly.

*Yan Ping* is a city about twenty-five miles W.S.W. of Hok Shan. The city is a very fine one. There are five adult Christians here and several children. Paul, the catechist, is an earnest Christian and a trained teacher.

*Shin Hing Foo* is a large city on the West River, fifty miles west of Canton. This station was opened last year. On my last visit I conversed with several anxious inquirers.

*Tak Hing Chau*, a city on the West River, fifty miles from Shin Hing Foo. This station was opened by the Rev. E. Davys last year. When I visited the place in May last the city was in a state of uproar. Placards were posted up inciting the mob to drive us out of the place. I had one of the placards taken down, which I took to the Mandarin, a venerable old gentleman, and explained the object of my visit. He treated me with the greatest kindness and respect;

in fact, he wished to show me greater regard and attention than was usual for a missionary to receive. He promised to take immediate steps to suppress the turbulence of the people. This he faithfully performed. The next day large placards were posted throughout the city threatening the people with severe punishment if they should offend in that way again.

*Lo Ting*, a walled city, forty-five miles S.W. of Tak Hing, on a branch of the West River. This station, since its commencement in March, 1879, has been until recently in charge of Leung-a-Rang. Soon there were anxious inquirers. On my first visit I baptized five men, who have proved earnest and sincere Christians. Recently a sad affair has come to light. Information reached me a short time since that he, Leung, had secretly married a second wife, his first wife being still alive. This was confirmed by several witnesses. At once I sent for Leung and told him what I had heard. At first he denied it, but afterwards he confessed to having done so. I admonished him severely, and then dismissed him from the Mission.

*Wong Pi*.—There is nothing new to report from this station.

## THE ROMAN CATHOLIC MISSION IN CENTRAL AFRICA.



TAKE the following from the *Missions Catholiques* of May 12, 1882. Cardinal Lavigerie writes:—

“In the great Mission of Equatorial Africa there will be four Provicariats—I. Nyanza; II. Tanganyika; III. Northern Upper Kongo; IV. Southern Upper Kongo. In the two former there are already six stations, served by twenty-six Missionaries, clerical or lay.

A. Mdabura, on the confines of Ugogo.

B. Tabora, in Unyamwezi.

C. Ujiji,

D. Massanzé,

E. Mboma,

F. Rubága,

} both on the shores of Tanganyika.

} both on the shores of the Nyanza.

“It is proposed to open a new station on the Nyanza, at Kadúma, or Súkúma, at the southern extremity of the lake, or at some intermediate station betwixt the lake and Unyamwezi. The extreme stations will thus be united to the coast by a chain of intermediate posts.

“The two Provicariats of Tanganyika and Nyanza are thus rapidly developing themselves; but the late calamity has for the present arrested the formation of the two Provicariats of the Upper Kongo. Father Doniaud, who has lately been murdered (at Urundi), was intended to lay the foundations of these distant establishments. His companions had been selected

and all the necessary supplies collected for his caravan, and he was ready to start towards the territory of the Muata Yanvo; but all has been pillaged and committed to the flames. A fresh caravan will start next summer, under the direction of Father Toulott."

It will require continual resources of men and material to maintain this magnificent chain of Missions. It is important to know what the plans of the Cardinal are. He hopes apparently to contend single-handed against the two great Protestant Missionary Societies, and carry the war into the regions beyond, and proceed down the Kongo. Rome has often devised magnificent plans before; but even in such countries as Asia Minor, Syria, and Abyssinia they have usually failed.

R. N. C.

### THE LATE COLONEL SMITH.



ANOTHER member of the Committee has been taken from us, within a fortnight of his re-election. Colonel John T. Smith, R.E., F.R.S. (late Madras Establishment), whose death on May 14th we have to lament, affords one more happy illustration of how a simple faith, and implicit confidence in the power of prayer, are often linked to the most powerful intellects and exercised minds. Col. Smith was a man of marked eminence in his profession, one whose counsel was much sought for in the intricate numismatic questions of the day—a science to which he had given much attention—and in other equally important questions. Yet he was simple, modest, retiring—true characteristics of a great mind.

But for us the interest of his life lies more in the help he afforded, in the midst of onerous and pressing professional duties, to the advancement of Christ's kingdom in the world. At Madras, Col. Smith was for years head of the Government Mint, a post of no small responsibility. Yet he might often be seen, after a hard day's work, in tropical heat, sitting up till early morning, in company with John Tucker, Chas. A. Browne, J. F. Thomas, Ragland, Lavie, and others, directing the affairs of the Church Missionary Society, as a member of the Madras Corresponding Committee.

. After a long and honourable service in India, Col. Smith came home, and his known abilities soon procured for him situations of great influence and responsibility. But he yet found time to render most valuable help in the financial administration of the Society at Salisbury Square, where his loss will be greatly felt.

We may be permitted to take one little peep into his inner life. The writer well remembers how, when living in his neighbourhood, this great man, on his way to his day's work in London, would meet with two others in a friend's house, and there bow down in prayer to the God upon whom his eyes were always fixed. Having given an example to be followed, of a true consistent Christian life, through a long and dignified career, he yielded up his waiting spirit, and with his last breath uttered the word "*happy*."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

F. S. GABB.

## MR. DARWIN ON MISSIONS.



R. CHARLES DARWIN, the great naturalist, recently deceased, in his "Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of H.M.S. *Beagle* round the World" (New Edit., Murray, 1876), describes one of the C.M.S. Mission stations at which he sojourned when in New Zealand. He says (pp. 425—430):—

At length we reached Waimate. After having passed over so many miles of an uninhabited useless country, the sudden appearance of an English farmhouse and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasant. Mr. Williams not being at home, I received in Mr. Davis' house a cordial welcome. We took a stroll about the farm; but I cannot attempt to describe all I saw. There were large gardens, with every fruit and vegetable which England produces, and many belonging to a warmer clime. Around the farmyard there were stables, a thrashing barn, with its winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was a happy mixture of pigs and poultry, lying comfortably together as in every English farmyard; and at a little distance a large and substantial water-mill. All this is very surprising when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship, *taught by the missionaries*, has effected this change. *The lesson of the missionary is the enchanter's wand.* The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the whole scene *I thought it admirable.* Several young men, redeemed by the missionaries from slavery, were employed on the farm; they had a respectable appearance. Late in the evening I went to Mr. Williams' house, where I passed the night. I found there a large party of children, collected together for Christmas Day, and all sitting round a table at tea. *I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder, and all atrocious crimes! I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright characters. I think it would be difficult to find a body of men, better adapted for the high office which they fulfil.*

Mr. B. mentioned one pleasing anecdote as a proof of the sincerity of some, at least, of those who profess Christianity. One of his young men left him who had been accustomed to read prayers to the rest of the servants. Some weeks afterwards, happening to pass late in the evening by an outhouse, he saw and heard one of his men reading the Bible with difficulty by the light of the fire to the others. After this the party knelt and prayed; in their prayers they mentioned Mr. B. and his family, and the missionaries, each separately in his respective district.

New Zealand is not a pleasant place. The greater part of the English [*i.e.* the colonists forty years ago] are the very refuse of society; neither is the country itself attractive. *I look back but to one bright spot, and that is Waimate, with its [Native] Christian inhabitants.*

## NOTICES OF BOOKS.

SWAHILI EXERCISES, COMPILED FOR THE UNIVERSITIES' MISSION TO CENTRAL AFRICA. *By the* RIGHT REV. BISHOP STEERE, D.D. George Bell and Sons, 1882.



HIS valuable little book is intended as a practical guide for those who wish to speak Swahili correctly. We are able to announce the completion of the Dictionary of that language by the Society's late honoured Missionary, Dr. L. Krapf. This book of Exercises has now made the course of the student of this important language as clear as that of any European or Indian language. The

Exercises are admirably suited to their purpose; the language is by no means a difficult one, and the only character used is the Roman character with certain additions. Swahili is to East Africa, and far into the interior, what Urdu is to India—a *lingua franca*. Neither Henry Stanley, nor Cameron, nor Thomson ever used any other language, and yet the two former traversed the continent from east to west, and found themselves understood. The thanks of all Missionaries on the East Coast are due to Bishop Steere, who has also translated large portions of the Bible in this important language.

R. N. C.

**AN ENGLISH-TEMNE DICTIONARY.** *By the REV. C. F. SCHLENKER. Printed at Stuttgart for the Church Missionary Society, 1880.*

We ought before to have noticed the English-Temne Dictionary, the last work of one of our late missionaries on the West Coast of Africa, the Rev C. F. Schlenker, who, in 1880, corrected the last proof sheets a day or two before his death. It is a touching circumstance that our venerable missionary, the Rev. Dr. Krapf, died last December, leaving a few sheets of his Swahili Dictionary uncorrected. So these two Christian soldiers worked on to the last days of their honoured and useful lives. Mr. Schlenker published his Grammar of this language in 1864, and a Collection of Temne Traditions, Fables, and Parables in 1861; and in 1854 a translation of Dr. Barth's Bible Stories, and Dr. Watts's First Catechism, with some Prayers and Hymns. In 1866 he was privileged to conduct through the press a translation in the same language of Genesis, the Psalms, and the New Testament.

It is not necessary to remind our readers that Mr. Schlenker worked a virgin soil, and dealt with a language which, though spoken by 200,000 on the south side of the Sierra Leone River, had never been committed to writing.

R. N. C.

**THE YEAR-BOOK OF THE CHURCH, FOR 1882.** *EDITED BY CHARLES MACKESON. London: Elliot Stock.*

Two or three plans have been on foot for issuing an annual volume containing a record of events of the year in the Church of England, with statistical tables, &c.; and we think more than one has this year been issued. The book now before us, which is "dedicated by express permission to the Archbishop and Bishops, and published with their Lordships' sanction," is an octavo volume of 300 pages, crowded with information of all kinds, for the accuracy of which no better guarantee could be given than the name of Mr. Mackeson as editor. It comprises abstracts of debates on ecclesiastical questions in Parliament; also in Convocation and at the Church Congress; information respecting judicial decisions in the ecclesiastical courts; also concerning the Diocesan Conferences; the chief Church Societies; and the Anglican Church in the colonies, India, and the United States; an obituary of the year; ordination lists; various statistical tables; and selections from the published utterances of Bishops and others during the year on important Church questions. These last are rather one-sided. They might with advantage have included passages from the charges of the Bishops of Rochester and Liverpool. Certainly Bishop Thorold's argument on Evening Communion was, from any point of view, one of the most noteworthy "utterances" of the year. If this Year-Book succeeds in gaining a reputation for strict impartiality, it will become a manual of no little value.

## THE MONTH.

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**MOST** stirring and touching letter has been written by the Rev. E. H. Bickersteth, entitled "HALF AS MUCH AGAIN," calling upon the Society's friends to take up the Bishop of Ossory's suggestion, in the sermon at St. Bride's, that the income ought to be raised to 300,000*l.* a year. This letter is printed in our present number, and copies for distribution can be had on application.

It was hoped that the name of the new Principal of the C.M. College might be announced at Exeter Hall on May 2nd. The appointment had actually been made; but it had not been definitely accepted. The acceptance was received the next morning, and the announcement was at once inserted in the proofs of the Abstract of the Annual Report which have been widely circulated during the month. The new Principal is the Rev. T. W. Drury, M.A., of Christ's College, Cambridge, Rector of Holy Trinity, Chesterfield. Mr. Drury was 25th Wrangler, 3rd Class Classical Tripos, 1st Class Theological Tripos, and Scholefield and Evans University Prize-man; and as a clergyman he has been a hearty supporter of the Society.

WE ought before to have mentioned the appointment by the Marquis of Ripon, Viceroy of India, of the Rev. W. R. Blackett, M.A., Principal of the C.M.S. Divinity School at Calcutta, to a seat on the important Commission on Education in India, as a representative of the Church of England.

THE C.M.S. Committee have appointed Admiral Prevost a Vice-President of the Society. They have also appointed the following to be Honorary Life Governors, who have rendered very essential services to the Society:—The Ven. Archdeacon Cooper, of Kendal; the Ven. Archdeacon John W. Bardsley, of Liverpool; the Rev. Canon Crothwaite, Vicar of Knaresborough; the Rev. G. C. Hodgson, Vicar of Corbridge; the Rev. Prebendary Jarratt, Vicar of North Cave; the Rev. Prebendary Charles Marshall, Vicar of St. Bride's, London; the Rev. C. Matheson, Master of the Clergy Orphan School, Canterbury; General F. Haig, R.E., who has taken an active personal part in the Society's work in India; James Hough, Esq., of Cambridge; Wm. Charles Jones, Esq., of Warrington; Charles Playne, Esq., of Stroud.

MR. JOHN HORDEN, M.B. and Master in Surgery, of Edinburgh University, a son of the Bishop of Moosonee, has offered himself to the Society as a Medical Missionary, and has been appointed to the North Pacific Mission.

THE special ordination announced in our last was held at St. James's, Clapham (of which the Rev. W. H. Barlow is the new Vicar), on May 1st, by Bishop Perry, under a commission from the Bishop of London, and with the concurrence of the Bishop of Rochester. Eleven C.M.S. missionaries were admitted to deacon's orders, viz., Mr. Thomas Phillips, B.A., of Trinity College, Dublin, who had resided two terms at Islington College; and ten other Islington students, Messrs. R. R. Bell, J. Blackburn, T. Dunn (late a lay missionary in Ceylon), W. J. Edmonds, A. R. Fuller, C. Harrison,

L. G. P. Liesching, E. C. Gordon, A. J. Santer, and C. Shaw. The sermon was preached by Canon Hoare, from Eph. iii. 8, and the candidates were presented by Mr. Barlow. The ten all competed in the Oxford and Cambridge Preliminary Theological Examination, and all passed, viz., Messrs. Edmonds and Santer in the 1st class; Messrs. Bell, Dunn, Harrison, Liesching, Gordon, and Shaw in the 2nd; and Messrs. Blackburn and Fuller in the 3rd. The locations of four of the eleven men ordained were mentioned in our last. The remainder are appointed as follows:—Mr. Shaw to the Yoruba Mission; Mr. Bell and Mr. Santer to Bengal; Mr. Harrison to the Gond Mission, Central India; Mr. Liesching to Ceylon; Mr. Fuller to Mid-China; Mr. Dunn to the North Pacific.

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THE following appointments have also been made:—Mr. A. J. Shields, B.A., of Jesus College, Cambridge, to the Santal Mission; the Rev. A. J. A. Gollmer, an Islington man of 1880, to the Koi Mission on the Godavery; the Rev. J. Field, who was a lay missionary at Lagos, and was also ordained in 1880, to Ceylon; Mr. E. Elliott, B.A., of St. Catharine's College, Cambridge, to Fuh-chow; and Mr. J. A. Wray as a lay missionary to East Africa.

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THE Day of Intercession for Foreign Missions, on Tuesday, May 16th, was observed by the Committee of the Church Missionary Society in the way announced in our last number. The usual service was held in the forenoon at St. Dunstan's-in-the-West, and was attended by a considerable number of the Committee and their friends. The service for the day authorized by the Archbishop of Canterbury was used, after which the Holy Communion was administered by the Rev. W. Martin, Rector, and the Rev. F. E. Wigram, Hon. Sec. of the Society. The sermon was preached by the Rev. H. W. Webb-Peploe, from Psalm lxxii. 15,—“He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised”—which he expounded in the most striking manner, as indicating the threefold devotion to be rendered to Christ, the devotion of property to His service, the devotion of prayer (not *to* Him, but *for* Him, i.e. prayer to the Father for the triumph of His cause), and the devotion of praise.

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THE same afternoon a Valedictory Dismissal of the following missionaries took place at St. James's Lecture Hall, Paddington:—the Rev. T. Phillips, proceeding to the Niger as English Secretary of the Mission; Mr. H. W. Lane, to East Africa, as Lay Superintendent of Frere Town; the Revs. J. Hannington, R. P. Ashe, W. J. Edmonds, J. Blackburn, E. C. Gordon, and Mr. C. Wise, to the Victoria Nyanza Mission; the Rev. H. Nevitt and Mr. J. Lofthouse, to Hudson's Bay; and the Rev. T. Dunn, to the North Pacific Mission. Gen. Sir W. Hill, K.C.S.I., presided. The instructions of the Committee were delivered by the Rev. C. C. Fenn; the intercessory prayers were offered by the Revs. W. Abbott and D. Wilson; and the special address was given by the Bishop of Moosonee. The whole proceedings were of a deeply interesting character. The hall was densely crowded, many persons standing the whole time.

The six men for the Nyanza Mission, and Mr. and Mrs. Lane, sailed the next day for Zanzibar in the s.s. *Quetta*, accompanied by Miss Amy Havergal. The same steamer takes a large party of missionaries for the London Mis-

sionary Society's Missions on Lake Tanganyika; and the two parties together form a large majority of the passengers.

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MUCH interest is felt in Brighton and its neighbourhood in the new expedition to Central Africa. The Rev. J. Hannington, the leader of the party, is well known there, and his brother, Mr. S. Hannington, is Treasurer of the important Brighton C.M. Association. Mr. J. Hannington left the Valedictory Dismissal on the Tuesday before the proceedings were finished, to catch the train for Hurstpierpoint, where he was to preach a special sermon that evening for the Society, not in his own church, St. George's Chapel, but in the parish church, which was thronged. He returned to London next morning in time for the steamer, which left the docks at noon. On Ascension Day, the day after the party sailed, there was a largely attended prayer meeting at the Brighton Pavilion, in the course of which special supplications were offered up in their behalf.

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ON February 3rd, the Bishop of Auckland, N.Z., presided at the annual meeting of the Native Church Board for the Archdeaconry of Waimate, all the members of which are connected with the C.M.S. During the next few days he confirmed more than 160 Maories, at four centres; 48 of whom had ridden 70 miles from Parengarenga on purpose.

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THE Archbishop of Canterbury has conferred the Lambeth degree of B.D. on the Ven. Archdeacon E. B. Clarke, of Waimate, New Zealand, who has been a C.M.S. missionary for twenty-two years.

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MRS. LANDALL, of the China Inland Mission, whose recent death has caused wide-spread regret among the friends of Missions in China, was a step-daughter of the veteran C.M.S. Missionary of Ningpo, the Rev. F. F. Gough, and had worked with him devotedly for the good of the Chinese women for thirteen years prior to her marriage—in fact from her childhood, for she died at the age of 27.

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LETTERS are to hand from Uganda, dated Christmas Day last. Mr. O'Flaherty and Mr. Mackay were well, and the work was going on prosperously. We hope to give copious extracts from the letters and journals in an early number. Mr. Copplestone also writes from Uyui on March 4, and Dr. Baxter and Mr. Cole from Mpwapwa on March 23; all well.

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THE *Proceedings* of the Royal Geographical Society for May contain an interesting account of the march of the Belgian Elephant Expedition from the East Coast of Africa to Mpwapwa in 1879. The writer warmly acknowledges the "exceeding kindness and attention of Mr. J. T. Last of the Church Missionary Society."

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THE S.P.C.K. has granted 750*l.* towards the fund now being raised by Bishop Horden for the maintenance of missionary clergy in the Diocese of Moosonee; and also 300*l.* towards his church building fund.

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MR. RIVERS THOMPSON, the new Lieut.-Governor of Bengal, is a member of the C.M.S. Calcutta Corresponding Committee. The late and present

Lieut.-Governors of the Punjab, Sir R. Egerton and Sir C. Aitchison, are also hearty supporters of Missions.

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THE North India Mission has suffered a real loss by the retirement of the Rev. E. Champion, who has gone to reside in Tasmania, after a missionary career of more than twenty-three years. He went out in 1858, and in 1860 was appointed to Jabalpur. During his lengthened and zealous labours at that station, he came in contact with the aboriginal Gônds, whose claims to the Gospel he for many years earnestly represented to the Society. At length, after the Non-Aryan Conference of 1877, the Committee resolved to undertake a Mission to them; and ultimately two missionaries were sent to Jabalpur, one to relieve Mr. Champion of the station work, and one to devote himself, with him, to the Gônds. The Calcutta edition of the *C. M. Gleaner* says, "His name will long be remembered in the Central Provinces, and we wish him every blessing in his new home." In which wish all our readers will heartily join.

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A most interesting first report of the new Bheel Mission, at Khairwarra, in Rajputana, has been received from the Rev. C. S. Thompson, the zealous missionary supported by Mr. Bickersteth's benefaction. He describes the great difficulty he has experienced in getting access to the timid and suspicious highlanders, who doubted whether he had come to kill them or to levy fresh taxes; and the steps by which he has already succeeded, through patience and the exercise of his medical knowledge, in winning the confidence of many. We hope to find space for the report in an early number.

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THE Punjab Native Church Council, at their annual meeting last Christmas, made a noteworthy forward move. They have undertaken the entire charge of the village Missions in the rural districts surrounding Amritsar, and have appointed the Rev. Mian Sadiq Masih as their own missionary, to reside at Jhandiala, the same village where Miss Clay, the devoted honorary lady missionary, has her headquarters.

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THE reports from the Fuh-Kien Mission this year are again deeply interesting. The Christian adherents now number 4099, an increase of 549 in the year. The communicants number 1386. There are 112 stations and out-stations. We hope to print some extracts from the reports shortly.

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TRINITY COLLEGE, Kandy, is prospering under its energetic Principal, the Rev. J. G. Garrett. The number of students has risen from 177 to 238. In race they are Singhalese, Kandians, Malays, and Eurasians; in religion, Christians, Mohammedans, Buddhists, and Hindus. Among the non-Christians there are some inquirers, and one late student has said of himself, "*I belong to Lord Jesus.*" The estimation in which the College is held by the Natives is shown by the interesting fact that the surplus funds long in the hands of the Singhalese Committee for the Reception of the Prince of Wales, amounting to Rs. 6000, have now been expended in founding a scholarship for Singhalese boys.

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THE Rev. Dina Nath, lately ordained by Bishop French as assistant teacher in the Lahore Divinity School, was a student in that college when the Rev. W. Hooper was Principal. Mr. Hooper delivered a course of lectures on the Book of Revelation, of which Mr. Dina Nath took full and



careful notes. These, thoroughly revised, have now been published as a Commentary for the use of the Native Church.

THE appointment of Mr. E. Mantle as Assistant Central Secretary, with a view to his developing Juvenile Associations and other branches of home work, by magic-lantern lectures, Sunday-school addresses, promoting the sale of the periodicals, &c., has already been recorded in the Selections from Committee Proceedings. It will be a great assistance to him if those of our friends who possess pictures, diagrams, or lantern-slides to spare, would kindly place them at the Society's disposal.

THE Rev. A. J. P. Shepherd, Director of the C.M.S. Missionaries' Children's Home, asks for presents of books and magazines for the use of the children, both for Sunday and for week-day reading. Volumes of good magazines are especially attractive. Perhaps also some friend would pay the cost of re-binding some of the books now in use, and of binding periodicals. He also writes that *two pianos* would be very acceptable.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a bright and hopeful Anniversary. Also for many encouraging Anniversaries of Provincial Auxiliaries, especially those at Liverpool, Cambridge, Tunbridge Wells, &c.

Thanksgiving for the suggestion to add "half as much again to the Society's income." Prayer for a general outpouring of a spirit of liberality and devotion to the missionary cause, that the desired end may soon be obtained.

Prayer for the new mission party for Central Africa, who sailed on May 16th; and for the new labourers at Frere Town, who sailed at the same time.

Prayer for the new Principal of the Church Missionary College.

### NOTES OF THE MONTH.

#### ORDINATIONS.

At an Ordination held at St. James's, Clapham, on May 1, by the Right Rev. Bishop Perry, acting under a commission from the Bishop of London, the following students of the C.M.S. were admitted to Deacons' Orders:—Messrs. W. J. Edmonds, A. J. Santer, R. R. Bell, T. Dunn, E. C. Gordon, C. Harrison, L. G. P. Liesching, C. Shaw, J. Blackburn, A. R. Fuller, and T. Phillips, B.A.

*South India*.—The Rev. S. John was admitted to Priests' Orders by the Bishop of Madras on March 5.

*Mauritius*.—On March 19, Mr. John Ernest, Native, was admitted to Deacon's Orders by the Bishop of Mauritius.

#### RETURN HOME OF MISSIONARIES.

*North India*.—The Rev. R. and Mrs. Elliott left Calcutta on April 10 and arrived in London on May 18.

*Ceylon*.—The Rev. D. and Mrs. Wood, the Rev. R. T. and Mrs. Dowbiggin, and the Rev. J. D. and Mrs. Simmons left Ceylon on March 27, and arrived in England on April 26.

*Punjab*.—The Rev. F. A. P. and Mrs. Shirreff left Lahore on March 21, and arrived in England on April 27.

#### DEPARTURE OF MISSIONARIES.

*Western India*.—Mr. J. and Mrs. Jackson left London on May 3 for Bombay.

*East Africa*.—Mr. H. W. Lane and Mrs. Lane, with Miss Amy Havergal, left London on May 17 for Mombasa.

*Nyanza*.—The Revs. J. Hannington, R. P. Ashe, W. J. Edmonds, J. Blackburn, and E. C. Gordon, and Mr. C. Wise, left London on May 17 for Zauzibar.

## HOME WORK OF THE SOCIETY.

**Liverpool and South-West Lancashire Association.**—The Anniversary Meeting of this most important Association took place on Monday, May 15th. It was preceded in the afternoon by a luncheon at the Adelphi Hotel. The chair was occupied by Mr. Hugh Evans, and there was a large attendance, including the Bishops of Liverpool, Ossory, the Niger, and Victoria, Archdeacons Perowne and Bardsley, the Revs. Canon Clarke, Warr, Fieldon, Taylor, Smith, &c.

Archdeacon Perowne gave the annual address to the clergy, in the course of which he said that in the present moral and religious condition of the country three things could not fail to strike any thoughtful man—firstly, that hardly in any other period of the Church's history was so great an activity displayed in Christian Missions; secondly, the increased spirit of lawlessness, which he was afraid was too prevalent; and lastly, either the increasing indifference to matters of religion, or active unbelief and infidelity.

The Bishop of Liverpool observed that there was much in these times which ought to attract the attention of every one. Nothing impressed him so much as the wave of civil lawlessness, as well as political and ecclesiastical lawlessness, and a determination on the part of all not to do honour to the powers that be—that every man should rule for himself, and think it a grand and wise thing to despise the orders of those who were over him—which was passing over the country. Whether this were the sign of the last days he could not pretend to say.

The *Annual Meeting* was held in the evening at the Philharmonic-hall, Hope Street, the Bishop of Liverpool presiding. The spacious hall was crowded in every part, about 3000 persons being present. The Rev. A. P. Neele read the annual report. The aggregate amount of the year's income showed a falling off of 445*l.* as compared with last year. Last year the total was 4441*l.*; this 3996*l.* For the last few years the contributions have ebbed and flowed above and below 4000*l.* The deficiency was partly accounted for by a diminution of 340*l.* under the head of legacies. Of the remainder, the committee have reason to believe that a large portion was not lost to the Society, but will be remitted through other channels than that of this association. In reference to the diocese of Liverpool, an analysis of the income of the year 1881 yields the following particulars:—Eighty-seven parishes supported the C.M.S. Their contributions may be summarized as follows:—Collected after sermons, 1295*l.* 16*s.* 8*d.*; collected after meetings, 55*l.* 15*s.* 10*d.*; subscriptions and donations, 927*l.* 13*s.* 1*d.*; boxes, 462*l.* 1*s.* 8*d.*; juvenile associations and schools, 631*l.* 0*s.* 5*d.*; total, 3372*l.* 7*s.* 8*d.* The amount collected by sermons is more than one-third of the total, hence there is much room for expansion of the other ordinary sources of income.

The Bishop expressed his gratification at seeing so large a gathering of Liverpool on behalf of their good old friend, the Church Missionary Society. Long before he was a bishop he used to test the condition of some parishes by asking how much they did for the Society; and as he did before he was a bishop, so he meant to do now. He meant to test every diocese in the land by asking what they were doing for the Society. Archdeacon Perowne, from Norfolk, came from a county which did more in proportion to its population and wealth than any county in England. Unless they took care what they were about in this diocese of Liverpool they would find that the poor little pauperized agricultural county of Norfolk would do more than was done in this large and wealthy city of Liverpool, and he did not want that to be the case. They had only to hear their friend, Bishop Crowther, to see in his own person one grand proof of what the Church Missionary Society had done. The Society did not labour in vain. The appearance of an African Bishop on their platform would be quite sufficient to prove that it did not work to no purpose. They in Liverpool owed a great debt to Africa. There was a time long past when there was no part where the slave trade was more taken up than in Liverpool. Thank God, those days were past, never to return. There were people who said that when the slave trade was abolished the grass would grow in the streets of Liverpool; but it did not. Liverpool had flourished ten times more than ever it did, since the slave trade had been abolished, and it was their duty to repay the

debt to Africa in every possible way. His earnest prayer was that they might never go back in the support of the Society's cause. He urged them to go forward, upward, and onward, and do more than they had done in the past.

Archdeacon Perowne had that morning seen something of this great city of Liverpool, with all its energy, and business habits, and wealth; and although these possessions might not strike those who were familiar with them as extraordinary, they had made upon him the impression that if Liverpool was so great in these things it ought to take a leading part in all work for God. He was glad to hear that the collections in many of the churches in Liverpool on Sunday were exceptionally good, and he considered this to be the result of steady, continuous, persevering action, and it was only by such action that the necessary work could be carried on.

The Bishop of Victoria in a very earnest and stirring speech deprecated the opium traffic, and said that every exertion should be made to advise the government in England to put a stop to the trade in it. He also said that a great field of labour lay open in China for the ladies, who would do more good were they to evangelize the Chinese, instead of staying at home and prating about women's rights. A hymn having been sung, a collection was made, which amounted to the magnificent sum of 180*l*.

Bishop Crowther delivered an interesting address on his work on the Niger.

The Bishop of Ossory expressed his sense of the encouragement which might be derived by all from the evident warmth of feeling which pervaded that magnificent assembly, and informed the audience that it was a creditable fact that no fewer than seventeen English Bishops either were, or had been missionaries to the heathen. The speakers who had preceded him had spoken of the sadness of retrenchment, which grieved the heart and paralyzed the power of those engaged in missionary labour. A great meeting of that nature ought to make them resolved by God's grace and assistance that there should be no retrenchment, but further extension.

*The Church Missionary Juvenile Flower Meeting* took place in Hope Hall on the previous Saturday. The large hall was filled to overflowing. It may fairly be taken as an audience of 2000, of children alone. The occasion is turned to excellent purpose in the interest of suffering children in hospital, as the young folk nearly all bring an offering of flowers, and these are sent round to the various public institutions. The chair was occupied by the Bishop, who, having said a few words to the children, introduced Bishop Crowther. The venerable-looking African prelate at once gained the attention of the vast gathering, and held it to the end. His speech was peculiarly interesting, as descriptive of his own career from its earliest days, and as minutely detailing the educational difficulties he and other Native children had to overcome in earlier days, especially prior to his visit to England in 1826. It was very affecting to listen to the good old Bishop, speaking of his becoming first of all "Samuel Crowther," and then Bishop Crowther. The Rev. J. R. Eyre held the attention of the meeting for some time in illustrating the teaching of the "spider." Archdeacon Bardsley moved a vote of thanks to the right rev. chairman and the other speakers. The vote having been seconded by Mr. Clarke Aspinall, he announced that a specially-written version of the National Anthem would be sung in view of the recent terrible crime in Ireland. The flowers brought by the children filled thirty-four large baskets, holding about fifty bunches in each, and were distributed to the following charitable institutions:—Children's Infirmary, Boys' Orphan Institution, Girls' Orphan Institution, Infants' Orphan Institution, Deaf and Dumb Schools, Home for Incurables, Widows' Home, Eye and Ear Infirmary, Southern Hospital, Norwegian Emigrants' Home, Southern Dispensary, Royal Infirmary, Consumption Hospital, Workhouse Hospital, Northern Hospital, Stanley Hospital, Sheltering Home, Mill Road Hospital, Seaman's Orphanage, &c.

On Sunday, May 14th, no less than ninety-seven sermons were preached in forty-two of the Liverpool Churches. Amongst the preachers were four Bishops. two Archdeacons, and fifty-one clergymen. At six other churches sermons were preached on succeeding Sundays.

**Halifax.**—In this parish and district the Anniversary was held on April 30 and

May 1; sermons in nine churches; among the preachers being Bishop Crowther, the Revs. A. H. Lash, J. P. Ellwood, and C. L. Williams (Assoc. Sec.). H. Giffard, Esq., of Huddersfield, took the chair at the meeting on the following day; the Revs. A. H. Lash and C. L. Williams were the deputation. On the Saturday afternoon previous, a drawing-room meeting was held for Bishop Crowther's diocesan fund. A tea took place in St. Mary's schools, before the meeting, on Monday evening, which was well attended.

**Carlisle.**—The Anniversary of this Association was held on April 16 and 17; special sermons being preached in most of the churches, as well as at the Cathedral; and missionary addresses to the young at St. Paul's by the Rev. A. W. Poole, (Masulipatam), and at St. Stephen's by the Rev. J. P. Ellwood (North India).

A meeting was held on Monday evening in the County Hall, at which the Bishop of Carlisle presided. The deputation, consisting of the Bishop of Moosonee, the Revs. A. W. Poole, of the Noble College, Masulipatam, and J. P. Ellwood, of North India, gave very interesting and stirring accounts of the work carried on in their various spheres of labour.

**Worcester.**—The sixty-second Anniversary of the Worcester Association was held April 16 and 17, when sermons were preached in the Cathedral, and at the following nine churches: St. Peter's, St. Nicholas, St. Helen's, St. Clement's, St. Michael's, St. Swithin's, St. Andrew's, Waterman's Church, and Whittington. Preachers: the Revs. Canon Knox-Little, Precentor Hall, J. H. Gray, W. Clayton, and the parochial clergy. The meetings were held in the Guildhall, Rev. W. Wright and Colonel Hubbard, the Mayor, presiding; speakers, the Revs. J. H. Gray, W. Clayton, and others. A short memoir of the Association, from its commencement in 1821, was read by the Rev. R. Pargiter (Assoc. Sec.). The Rev. D. Corrie, afterwards Bishop of Madras, was the first to advocate the claims of the C.M.S., from the pulpits of St. Nicholas' and St. Martin's in 1817; and the following names were amongst its earliest advocates: Revs. E. Bickersteth, R. W. Sibthorp, W. Marsh, J. Scholefield, and Captain Sherwood. The Ladies' Association, which has continued to the present time and is working well, was founded in 1817, and amongst others, the names of Mrs. Richard Spooner and Mrs. Sherwood are conspicuous.

**Stamford.**—The Jubilee of this Association was celebrated on April 23rd and 24th. Sermons were preached in all the churches; the preachers being Right Rev. Bishop Crowther, Revs. J. B. Whiting, A. C. Abdy, W. H. Iggulden, P. Young, E. B. Cooper, G. Waller, H. Macdougall, and H. Fuller (Assoc. Sec.). The services were well attended, and the collections, in advance of the past year, amounting to over 51l.—On Monday afternoon Bishop Crowther addressed a large number of children in St. Michael's Church, who seemed greatly interested in relation to the work carried on on the Niger.

The Jubilee Meeting was held on Monday evening at the Assembly Rooms, when the Rev. Canon Arnold, who first started the Association fifty years ago, and who had been present at every meeting, excepting one, since, presided. Amongst those present on the platform were Revs. H. Macdougall, C. Ferrall, E. Long, A. B. Webster, A. C. Abdy, A. Garfit, C. Oldfield, E. Everett, G. Waller, J. Beecheno, G. Steer, O. Edmunds, Esq., and the Deputation, Bishop Crowther and the Revs. J. B. Whiting and Fuller. The spacious room was filled in every available part. Bishop Crowther gave a very simple and forcible address, which was listened to with the greatest attention by the audience, composed of all denominations. The Rev. J. B. Whiting compared the present position and work of the Society to what it was in 1832; and after glancing at other important matters, pointed out that the income had greatly increased as years went on, and earnestly appealed for increased support. The collection amounted to more than 20l., as against 7l. last year.

**Tunbridge Wells.**—The Anniversary of this Association was celebrated on April 16th and two following days. The Anniversary this year was rendered

more interesting than it formerly has been, by the simple fact that, instead of the separate parochial meetings being held, a combination of the various surrounding parishes was effected, and one great mass meeting held in Tunbridge Wells—a conference of the united parishes, as it were; and it is proposed to conduct the Anniversaries in future on these lines; and if all are so successful or interesting as that of this year, this cannot be regarded as anything but a step in the right direction. There were sermons in nine churches, which included those at Hawkenbury and Langton; the preachers being Revs. Canon Hoare, J. C. Hoare (Ningpo), St. George French, H. J. Rhodes, L. S. Tugwell, J. H. Townsend, H. Sutton, T. B. Watkins, L. C. Walford, R. Bruce (Persia), E. A. Eardley-Wilmot, A. Smith, and H. D. Hubbard (Assoc. Sec.). There were two sermons for juveniles.—The annual meeting was held in the great hall, Canon Hoare presiding. The collections amounted to nearly 384*l*.

At the *Southborough* Anniversary there were sermons in three churches, the preachers being Revs. W. H. Chapman, H. J. Bigsby, A. H. Lash (South India), and H. D. Hubbard (Assoc. Sec.). There were also two meetings (one a juvenile), Revs. R. Bruce and A. H. Lash, the deputation.

**Wells.**—The annual sermons were preached on April 23rd, at St. Cuthbert's, St. Thomas', St. Mary Magdalene (Wooley Hole), Dulcote, Hendon, Priddy, Crocombe, and Westbury, by Revs. J. Beresford (Hon. Dist. Sec.), A. H. Lash (Tinnevely), J. S. Stubbs, J. Gilbert, W. G. Alford, J. Palmer, J. Allott, B. Brewitt, C. Barnes, and H. H. Streeten (Assoc. Sec.). There were also special missionary services for the young at St. Cuthbert's and St. Thomas's. The annual meetings (one a juvenile) were held at the Wells Town Hall on the 24th, the Bishop kindly presiding at the evening meeting. He expressed his deep interest in the work of the C.M.S., and, referring to the Acts of the Apostles, remarked that the Society was working upon the lines there marked out by Apostolic example. He also spoke of the *Gleaner* in terms of special approval. The accounts presented by the Treasurer showed a distinct advance on the previous year. Deputation, Revs. A. H. Lash and H. H. Streeten. A meeting of the Standing Committee of the Somersetshire Union took place at Wells on April 26th.

**Ipswich.**—The spring meeting of the Suffolk Church Missionary Union was held at the Town Hall on 19th April, about fifty members being present. In the morning the chair was taken by the Vice-President, Archdeacon Groome; and the subject discussed was "Boards of Missions," on which interesting addresses were given by Rev. H. Sutton and Rev. Herbert James. The afternoon session, presided over by Canon Garratt, was occupied with the foreign work of the Society, interesting information being given by Mr. Sutton as to the Missions in India, China, and on the Niger, &c. It was also stated by Rev. E. D. Stead, Hon. Sec., that the past year's returns from East Suffolk show an increase of 133*l*; and that West Suffolk has also improved. The Union now numbers 140 members, and it was agreed to meet again at Beccles in October.

**Leeds.**—This Anniversary took place on April 23rd and 24th. Sermons in twenty-four churches. Preachers, Revs. H. Sutton (Central Sec.), W. Clayton (Masulipatam), A. Pearson (All Saints, Nottingham), and C. L. Williams (Assoc. Sec.), also interchanges of pulpits by local clergy. There were two meetings, Sir C. Lowther presiding at the one in the afternoon, and Rev. C. E. Lamb (St. George's), at the evening; the speakers being those named above.

This was a most encouraging Anniversary, commenced with a well-attended prayer meeting in St. George's Schools on Saturday evening, the 21st. A tea (at which more than 750 sat down), took place between the two meetings on the Monday.

**Cambridge.**—A very interesting and encouraging Anniversary took place on May 15th, but accounts have not reached us in time for this number.

## MISCELLANEOUS.

**Metropolitan District.**—Sermons: eighteen in eight churches, viz.: Stepney, St. Thomas's, St. Benet's, St. Matthew's, Christ Church (Jamaica Street), Christ Church (Watney Street), Poplar (St. Matthew's) and Bow; Lock Chapel, Jews' Episcopal Chapel, Chester Square (St. Michael's, also juvenile address); Westminster (St. Margaret's); Mildmay (St. Jude's), Child's Hill, Merton, Holloway (St. Luke's), Kennington (St. Philip's) (juvenile address), Knightsbridge (All Saints'), Streatham Hill (Christ Church), Hackney (St. Michael's), Gough Square (Holy Trinity), Christ's Hospital, Kilburn (St. Mary's). Meetings at Camberwell (All Saints'), Kingston, Highbury (St. Augustine's), St. John's Wood Association, Stepney (St. Dunstan's), and Merton; and juvenile meetings at Wimbledon (Emmanuel), Camberwell (Camden Church), Holloway (St. Barnabas'), Brixton (St. Matthew's), Essex Road (St. Matthew's), Deptford (St. John's), and Richmond.

The monthly meeting of the clergy of the East London C.M.S. Union was held in the Stepney Vestry on April 21, and was addressed by Bishop Crowther.

**Bedfordshire.**—During March and April sermons or meetings at Hexton, Higham Gobion, Luton, Stoopsley, Clifton, Henlow, Arlsey, and Westoning.

**Berkshire.**—Sermons and meeting at East Shefford, the first meeting in the parish; also sermons at Chieveley, Curridge, and Winterbourne. Deputation, Rev. J. Hamilton.

**Bristol.**—Sermons at Holy Trinity, St. Philip's, All Saints', Blind Asylum Chapel, St. Mary-le-port, and Bedminster (St. Paul's). Meetings at Holy Trinity Schools, Hotwells, chairman, Rev. C. H. Wallace, deputation, Rev. J. Hamilton; Henbury, chairman, Rev. J. H. Way, deputation, Rev. J. Hamilton; St. Matthew's School, Kingsdown, chairman, Rev. W. B. Doherty, deputation, Rev. J. H. Gray; tea meeting, St. Paul's, Bedminster, chairman, Rev. C. J. Atherton, deputation, Revs. J. Barton and A. Medland.

**Buckinghamshire.**—Sermon at Bledlow Ridge, by the Vicar.

**Cambridgeshire.**—Sermons at Newmarket and Waterbeach. A C.M.S. Union meeting, which was well attended, has also been held at Cambridge.

**Cheshire.**—Sermons at Crewe, Little Budworth, Bebington, Bowdon, and Timperley; preachers, Right Rev. Bishop Kelly, Revs. W. Acraman, W. P. Schaffter, and R. Palmer.

**Cornwall.**—Sermons at Launceston, Werrington, Egloskerry, St. Just-in-Roseland, St. Mawes, and Philleigh; preachers, Revs. H. Townsend, W. S. Sloane-Evans, J. Metcalfe, and T. Y. Darling. Meetings at Egloskerry, Launceston, Warbestow, and Altarnum, at which Rev. T. Y. Darling attended as the deputation.

**Cumberland.**—Meetings at Keswick and Long Marton.

**Derbyshire.**—Sermons and meeting at Chesterfield, by Rev. D. T. Barry, the deputation; and meeting at Greasley, and juvenile meeting at Linton, taken by Rev. R. Palmer.

**Devonshire.**—Sermons and meeting at Ilington, by Rev. H. Townsend; and sermons and juvenile address at Ashford, by Rev. T. G. Darling (Assoc. Sec.).

**Dorsetshire.**—Between April 16th and May 7th sermons at Dorchester, Bryanston, Portland (St. John's), Compton Abbas, and Cerne Abbas; preachers, Hon. and Rev. P. H. Willoughby (Hon. Dist. Sec.), R. R. Meadows, H. D. Grundy, and H. E. Ravenhill. Meetings at Dorchester, Hilton, Portland (St. John's), Cerne Abbas, and Worth Matravers; speakers, Rev. E. W. Collinson, R. R. Meadows, and G. F. Unwin.

**Durham.**—Sermons at Coniscliffe, and St. Edmunds, Gateshead, by Revs. E. Hutchinson and Canon Tristram (Assoc. Sec.).

**Hampshire.**—Sermons at Portsca (St. Mark's), Fawley, Exbury, Havant, and Bransgrove; and meetings at the former place, Basingstoke (W. B. Beach, Esq., M.D., chairman), Fawley, Exbury, and Hardley; preachers and speakers, Revs. R. Bruce (Persia), A. M. Hoare (Hon. Dist. Sec.), W. G. Baker (Masulipatam), M. C. Proby, and J. Hamilton.

**Herefordshire.**—Sermons at Bodenham, Yarkhill, Moreton Jeffries, Marden, and Moreton-on-Lugg; and a meeting at Bodenham.

**Hertfordshire.**—Sermons or meetings at Newnham, Hinxworth, Hoddesdon, North Mymms, Walham Green, Bell Bar, Ware, Sacombe, Stanstead Abbots, Barnet, Lyonsdown, Lemsford, Bishop Stortford, and Watford. About half of the above were taken by Rev. A. H. Arden (Assoc. Sec.), the remainder by Revs. H. Sutton, A. H. Delme Radcliffe, J. Barton, E. C. Ince, Bishop of Moosonee, &c.

**Huntingdonshire.**—Sermons and meetings at Graffham and Yaxley. There has also been a meeting of Honorary District Secretaries at Huntingdon.

**Iale of Wight.**—Sermons at Carisbrooke (St. Mary's and St. John's), by Revs. H. G. Thwaites (Hon. Dist. Sec.), and J. Hamilton (Assoc. Sec.).

**Lancashire.**—Between April 9th and May 10th there have been meetings, &c., in Manchester, North Liverpool, Bolton (Christ Church), Farnworth (Widnes), Parr (St. Helen's), Lytham, and Lancaster.

**Leicestershire.**—Sermons at Bulkington, Great Sheepy, Peatling Magna, Kimcote (also meeting), Peckleton, Queniboro', Wymeswold, and juvenile meeting, Quorndon, Woodhouse, and Barrow; preachers, Revs. J. J. Lindemann, A. H. Arden, J. Godson, J. A. Lamb, R. Stammers, W. L. Newham, and G. Furness-Smith (Assoc. Sec.).

**Lincolnshire.**—Sermons at Trusthorpe and Maltby, and a meeting, preceded by a missionary tea at New Holland.

**Northamptonshire.**—Sermons at Naseby, also meetings, and Kelmash; meetings at Hannington and Wakerley, the Dean of Peterborough presiding at the latter; the Rev. G. F. Smith being the deputation.

**Northumberland.**—Sermons at Wooler, Kirknewton, Rock, and Rennington, by Revs. W. F. Drury, J. S. Pickles, and E. B. Trotter (Hon. Dist. Sec.), and meetings at Rock, Craster, South Charlton, Alnwick, and Howick, at all of which Admiral Prevost attended.

**Nottinghamshire.**—Sermons and a meeting at Selston, Westwood, Underwood, and Bagthorpe, the local clergy and Rev. H. Fuller taking part; also at Harworth, Oldcoates, and Collingham, with address to young; Bishop Crowther and Rev. H. Fuller being the deputation at the latter place.

**Butlandshire.**—Sermons at Stretton and Greetham, and a meeting at the former, all by Rev. H. Fuller.

**Shropshire.**—Sermons and meeting at Hodnet and juvenile meeting at Shrewsbury.

**Somersetshire.**—Sermons at Pilton (one to young), Horrington, St. Cuthbert's Almshouses (Wells), Coxley, Evercreech (one to children), Chesterblade. Amongst the preachers were Revs. J. Beresford, C. Barnes, Dr. Wallis, and C. J. Rogers. Meetings at Pilton, Oakhill, Croscombe, Westbury, Horrington, Priddy, Coxley, Henton, and Evercreech. Deputation: Revs. J. Beresford and H. H. Streeten (Assoc. Sec.).

At the meeting at Pilton (after the parish tea) addresses were given by the Rev. J. W. Wilkinson, F. A. Morgan, and H. H. Streeten. The Rev. J. T. Müller (the Rector), a very warm-hearted friend of the Society, was one who prepared the Rev. I. V. Razu, Native minister, Masulipatam, for baptism, and in the three years during which he has been rector of the parish, the sum annually gathered has risen from almost nil to over 30*l*.

Important meetings have also been held and sermons preached at Yeovil and several of the surrounding parishes, at which the Rev. S. P. Jose, Vicar of Churchill (Hon. Dist. Sec.), kindly attended as deputation.

**Staffordshire.**—Sermons at Uttoxeter, Bramshall, and Stone; meetings at Uttoxeter, Stone, and Stafford (St. Thomas'); preachers and speakers, Revs. G. Litchfield (Nyanza), Dr. Gardiner, and R. Palmer (Assoc. Sec.).

**Suffolk.**—A sermon was preached at Bedfield on April 30th by Rev. G. Castleden, and at Theberton, May 14th, by Bishop Alford. A meeting at Winston. Although this small village contains less than 300 people, about 100 were present at tea prior to the assembling for the meeting, and for which they paid 6*d*. per head. This shows what good results might follow in small villages from having a tea before the annual meeting. The collection after the meeting amounted to 2*l*. 10*s*. Deputation: Rev. E. D. Stead (Hon. District Sec.).

**Warwickshire.**—Sermons at Elmdon, by the Rector and Rev. G. F. Smith, the latter also preaching at Solihull Union, and attending a meeting at St. John's, Deritend, near Birmingham.

**Yorkshire.**—Since last reported, there have been sermons at Goole, Huddersfield (five churches), Doncaster, Pickill, Selby (St. James); preachers, Revs. D. Brodie (North India), R. W. Fawkes (Swillington), A. and W. A. Strawbridge, H. S. Favell, T. Campbell, J. P. Ellwood, and C. L. Williams (Assoc. Sec.). Meetings at Huddersfield (very encouraging attendance both at tea and meeting), Lockwood, South Crosland, Burnet Yates (Ripley), the first for some years, exhibition of Indian diagrams; Hunslet (St. Jude's), Sheriff Hutton, Bishop Thornton, Clifton (York), Farnley, Ilkley, also juvenile, and Selby (St. James). Rev. Canon Wright presided at Doncaster. Speakers at the various meetings: Revs. H. A. Favell, A. Strawbridge, T. Campbell, D. Brodie, W. Clayton, J. P. Ellwood, and C. L. Williams (Assoc. Sec.).

## EIGHTY-THIRD ANNIVERSARY OF THE SOCIETY.

THE Anniversary Sermon was preached on Monday Evening, May 1st, at St. Bride's Church, Fleet Street, by the Right Rev. the Bishop of Ossory and Ferns, Vice-President of the Society. Text, Psalm lxxviii. 9, 11, 12. Collection, 89l. 18s. 2d.

The Clerical Friends of the Society breakfasted together on Tuesday morning, May 2nd, at Exeter Hall. The Address was given by the Rev. T. Green, M.A., Hon. Canon of Manchester, and Vicar of Friezland.

The Annual Meeting was held at 11 o'clock in Exeter Hall, the Right Hon. the President occupying the Chair. After prayer had been offered, and Revelation vii. read by the Rev. C. C. Fenn, the Report was read by the Hon. Clerical Secretary, the Rev. F. E. Wigram. The Chairman then addressed the Meeting, and Resolutions were moved and seconded as follows:—

I. Moved by Sir Bartle Frere, G.C.S.I., and seconded by the Rev. Canon Tristram, LL.D.,—

That the Report, of which an abstract has now been read, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Ossory and Ferns for his sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., V.P., be the Treasurer of the Society, and the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies:

G. Arbuthnot, Esq.	Colonel Gabb.	R. K. Puckle, Esq.
H. B. Boswell, Esq.	Sydney Gedge, Esq.	General Scott.
C. H. Bousfield, Esq.	C. B. Ker, Esq.	Colonel Smith.
Colonel Channer.	General Lawder.	P. V. Smith, Esq.
C. E. Chapman, Esq.	George Loch, Esq.	J. A. Strachan, Esq.
R. N. Cust, Esq.	General Maclagan.	James Stuart, Esq.
J. H. Fergusson, Esq.	Henry Morris, Esq.	Colonel Touch.
C. D. Fox, Esq.	Charles Pelly, Esq.	R. Williams, jun., Esq.

II. Moved by the Right Rev. the Bishop of Victoria, V.P., and seconded by the Rev. R. Bruce, M.A., Missionary from Persia:—

That, in view of the many fresh openings for missionary enterprise in all parts of the world, and considering the fact that the Society's estimated income is inadequate to meet growing demands in existing Mission-fields, which are the necessary outcome of the Divine blessing on the work, this Meeting recognizes the urgency of prompt and energetic effort to secure a large and permanent increase to the income of the Society.

At this part of the proceedings the President having to leave, the Chair was taken by Sir W. Muir, V.P.

III. Moved by the Right Rev. Bishop Crowther, D.D., of the Niger, and seconded by the Rev. R. C. Billing, M.A., Rector of Spitalfields:—

That this Meeting, with hearty thanksgiving to the Giver of all good things, records its deep gratitude, as for other blessings experienced during the past year, so especially for the manifest tokens of healthy growth in the Native Churches, as indicated by increased interest on the part of Christian congregations in the organizing of their Church Councils, enlarged efforts at self-support, and marked progress in missionary enterprise. They desire to recognize in all this the working of God the Holy Spirit through the agencies of this Society, and to go forward with renewed confidence and expectation of yet larger blessings on the great and holy work entrusted to them.

The Benediction was then pronounced by the Bishop of Ossory and Ferns. Collection, 129l. 15s. 6d.

The Evening Meeting, which was held in Exeter Hall the same day, was largely attended, as has been usual of late years, by young men and Sunday-school teachers. The Chair was taken by the Right Rev. Bishop Cheetham, D.D., late of Sierra Leone, and the Meeting was addressed by Major-General G. Hutchinson, Lay Secretary of the Society; Sydney Gedge, Esq., the Lord Bishop of Nelson, V.P.; Rev. J. Piper, Missionary from Japan; and the Rev. J. A. Faithfull, M.A., Vicar of Holy Trinity, Scarborough. Collection, 26l. 12s. 2d.



## EXTRACT FROM THE ANNUAL REPORT.

In presenting the financial statement of the Society for the year ending March 31st, 1882, the Committee desire to render humble and heartfelt thanks to God for His blessing vouchsafed upon the generous and loving efforts of their friends and supporters. Through those efforts, at a period when (according to a recent statement in the *Times*) the agricultural interests of Great Britain are poorer by eight millions sterling than they were three years ago, the Committee are enabled both to report an extension of the Society's work and at the same time to present a balance-sheet unexpectedly satisfactory.

The year's receipts are as follows:—

	£	s.	d.
General Fund: Associations . . . . .	138,544	18	11
Benefactions . . . . .	20,958	12	1
Legacies . . . . .	18,647	7	2
Sundries . . . . .	12,576	12	0
	190,727	10	2
Extension Fund . . . . .	10,554	3	9
Contingency Fund . . . . .	1,933	19	7
Various Special Funds . . . . .	9,694	18	3
Total Contributions . . . . .	£212,910	11	9

In addition to which, certain extraordinary receipts have to be acknowledged, from sales of property in China and on the Niger, refund on account of Athabasca, &c., amounting to 8225*l*. These have been carried to the Contingency Fund.

The receipts on *Special Funds* include 848*l*. additional contributions to the Henry Wright Memorial Fund; 475*l*. additional contributions to the Frances Ridley Havergal Memorial Fund; 507*l*. as a memorial to the late Miss Venn for female scholarships at Lagos; 1520*l*. towards additional Capital for the Disabled Missionaries' Fund; and 2200*l*. given by W. C. Jones, Esq., to build one of the three Training Institutions he is generously proposing to found in China and Japan. Also various amounts of Interest on the funds administered by the Committee, such as the Henry Venn Fund, the Jones Funds, &c., which amounts (with the sums disbursed on the other side) will this year be shown in the General Account as well as separately, thus presenting at one view the entire receipts and expenditure under the control of the Society.

The receipts on the *Extension Fund* include two benefactions of 1000*l*. each for work on the Niger and among the Eskimos, and 1114*l*. for a Medical Mission at Gaza.

The *General Expenditure* of the year has been 193,515*l*. 12*s*. 11*d*., including 3461*l*. met from the Extension Fund. This amount (after making some slight adjustments to render the comparison equal), shows a reduction on the expenditure of the previous year of 1880*l*., notwithstanding the increased number of missionaries sent out. This is in part due to the retrenchments ordered by the Committee in 1880; and the financial success of the policy then adopted is now manifest. But it was impossible for the repression put upon the Missions to be maintained. The estimates for the current year have been framed on a much more liberal scale. No further reductions have been made; some of the grants previously withdrawn have been restored; and although many just claims for larger grants have been refused, the total increase is estimated at 17,000*l*. Part of this increase will be covered by that portion of the Extension Fund which properly belongs to the year, and part from the Contingency Fund; but the Committee are relying, under God, upon a continuous increase in the General Income. Taking one year with another, the average normal advance in the income has for many years been about 3000*l*. a year. Although this advance has not been realized in the past year, the Committee thank God that the Associations have been enabled to hold their ground in the midst of agricultural depression, and look with confidence to their speedily going forward again with such energy as to maintain and even raise the general average of their growth.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, April 11th, 1882.*—The Secretaries reported the death of William Coles, Esq., of Dorking, on the 30th of March. The Committee received the intelligence with much regret, and expressed their high respect for Mr. Coles' character, and their grateful remembrance of his long association with them as a member of their body.

Various arrangements were made for the approaching Anniversary, and for the observance of the Day of Intercession on May 16th.

The Venerable W. E. Matthew, Archdeacon of Colombo, was introduced to the Committee, and had some conversation regarding the English work undertaken by the Society's Missionaries in Ceylon. He expressed his thankfulness for the work that was done, and indicated ways in which he thought certain difficulties that had arisen might be avoided. The Archdeacon desired to impress upon the Committee that the Bishop of Colombo and the clergy connected with him all recognized their missionary responsibilities to the Natives, and aimed at building up the Native Church, in which the European element would be merged. The Archdeacon was commended in prayer to God by the Ven. Archdeacon Richardson.

The Secretaries presented a Dictionary of the Ashanti and Fanti Languages, by the Rev. J. G. Christaller, offered by the author in the name of the Basle Missionary Society, accompanying which was a letter from the author making certain suggestions with reference to the Yoruba language. The Committee directed that their thanks be conveyed to Mr. Christaller, and that his suggestions be communicated to the Society's Missionaries in the Yoruba country.

The following gentlemen were appointed auditors of the Society's accounts:—Henry Morris, Esq., James Stuart, Esq., as members of the Committee; and George Arbuthnot, Esq., Henry Leatherdale, Esq., and Robert Williams, jun., Esq., as members of the Society.

Grants were made from the Walter Jones Native Missionary Fund for the current year:—Niger Mission, 256*l.*; East Africa, 206*l.*; Palestine, 102*l.*; North India, 209*l.*; Punjab and Sindh, 100*l.*; South India, 200*l.*; Mauritius, 105*l.*

*Committee of Correspondence, April 25th.*—The Ecclesiastical Sub-Committee reported that they had considered a letter received from the Rev. H. P. Parker, Secretary of the Calcutta Corresponding Committee, communicating the desire of the Bishop of Calcutta for the registration of unconsecrated buildings in which the Holy Communion might be administered in his diocese in a way similar to that agreed upon by the Society in the case of Ceylon, and submitted the following resolution, which was adopted:—"That this Committee see no objection to the registration of unconsecrated buildings in which the Holy Communion may be regularly administered in any diocese in India in which the Bishop desires such registration; it being understood that no notice be taken by the Bishop of places where such administration is only occasional."

The Sub-Committee in charge of the India Missions reported on the urgent necessity of additional Missionaries for the Santál Mission, the Krishnagar Training Institution, the Boys' Boarding-school at Calcutta, and the Koi Mission; also of a trained schoolmaster for the Cambridge Nicholson Institution at Cottayam.

The same Sub-Committee recommended the appropriation of a sum

offered by Miss Soames, of Brighton, of 35*l.* a year for the support of a Catechist in India, to the Ellore District in the Telugu Mission. This was agreed to, with the Committee's thanks to Miss Soames.

The following appointments to the mission-field were made:—To the Yoruba Mission, Mr. C. Shaw (Islington, 1882); to East Africa, Mr. J. A. Wray, to go out as a layman on the Extension Fund; to Bengal, Mr. R. R. Bell (Islington, 1882) and Mr. A. J. Santer (Islington, 1882), their locations, together with that of the Rev. W. Latham already appointed, to be left to the Calcutta Corresponding Committee; to the Santál Mission, Mr. A. J. Shields, B.A.; to the Gônd Mission, Central India, Mr. C. Harrison (Islington, 1882); to the Koi Mission, on the Godavery, the Rev. A. J. A. Gollmer (Islington, 1880); to Ceylon, the Rev. J. Field (Islington), formerly of Lagos and ordained in 1880, for Trinity College, Kandy, and Mr. L. G. P. Liesching (Islington, 1882) for the Singhalese Mission; to the Fuh-Kien Mission, Mr. E. W. Elliott, B.A.; to Shaou-hing, Mid-China, Mr. A. R. Fuller (Islington, 1882).

A letter was read addressed to the Committee and signed by the Bishop of Gibraltar, the Dean of Chester, and several other English clergymen and laymen visiting Cairo, calling attention to the importance of the work carried on in that city by Miss Whately, and urging the importance of a Missionary being located there by the Society. A letter was also read from Miss Whately on the same subject. The Secretaries were directed to make certain inquiries with regard to the possibility of providing a Missionary for Cairo, and the further consideration of the question was referred to the Sub-Committee in charge of the Palestine Mission.

The Rev. E. Sell, Principal of the Harris School, Madras, who had been acting as Secretary *pro tem.* of the Madras Corresponding Committee since Mr. Arden's return to England, was appointed Secretary to that Committee, and it was resolved to invite the Rev. Malcolm G. Goldsmith to become Principal of the Harris School.

Letters and memoranda were read from the Punjab Missionary Conference, the Bishops of Calcutta and Lahore, and the Revs. R. Clark and T. P. Hughes, with reference to the further organization of missionary work in North India, by the appointment of senior Missionaries to the superintendence of districts, with enlarged powers and responsibilities. The Committee received with thankfulness these various communications, and were glad to observe that their views of the importance of having strong centres in the Society's India Missions, and grouping the whole of the work around such centres, were commending themselves to others. The Committee adopted a Memorandum on the subject prepared by the Secretaries, to be sent out to the various Corresponding Committees and Missionary Conferences in India for their consideration.

The Committee thankfully accepted an offer by the Rev. E. H. Bickersteth to supply the Society's Missionaries with copies of his book, entitled, *The Lord's Table*.

The Sub-Committee in charge of the China Missions reported that the Rev. E. H. Bickersteth had kindly presented copies of the *Hymnal Companion* for use at Fuh-Chow.

The same Sub-Committee recommended the appointment of Sub-Conferences for the Fuh-Kien Mission and for Hong-Kong and Canton, in addition to the General Missionary Conference for South China previously agreed upon, and that Bishop Burdon be chairman of each of these Sub-Conferences, which was agreed to.

The same Sub-Committee recommended that if Bishop Burdon is enabled to make over to the Society the sum of 1500*l.* in addition to the sum he hopes to raise for a proposed hospital at Pakhoi, the proposed Pakhoi Mission be taken into connexion with the Society, and that an ordained Missionary be sent there as soon as a suitable man is available; which was agreed to.

The Sub-Committee in charge of the North-West America Missions presented a scheme prepared by the Secretaries for the future regulation of the Society's expenditure in the Diocese of Moosonee, the general principles of which had been assented to by Bishop Horden. The scheme, which provided for the observance of the distinction between pastoral work among Indians professing Christianity and evangelistic work among the still heathen Eskimos, and for meeting the expense of the former by means of a block grant annually diminishing, was adopted.

The Sub-Committee in charge of the Africa Missions reported the return to England of Mr. and Mrs. D. W. Burton, of the Annie Walsh Female Institution, Sierra Leone, who were on their way to their home at Illinois, U.S.A., on medical certificate, and recommended arrangements for the temporary charge of the Institution, which were agreed to.

The same Sub-Committee reported a Conference they had had with Bishop Crowther on several matters connected with the Niger Mission, and on their recommendation arrangements were agreed to for the future working of the *Henry Venn* steamer, for the formation of a Niger Finance Committee, meeting from time to time at Bonny and Lokoja, for the erection of buildings for the proposed Præparandi Institution at Lokoja, for the repairs of Mission buildings at various stations, and for the engagement of additional Native agents for the Niger Mission.

*Special General Committee, April 27th.*—On the recommendation of the Patronage Committee, it was resolved that the number of Honorary Governors for Life be in future one hundred exactly, and that the following gentlemen, having rendered essential services to the Society, be appointed to fill that office, the addition of their names making up the proposed fixed number:—Ven. Archdeacon Bardsley, Ven. Archdeacon Cooper, Rev. Canon Crosthwaite, Rev. G. C. Hodgson, Rev. J. Jarratt, Rev. Prebendary Marshall, Rev. C. Matheson, General Haig, James Hough, Esq., William Charles Jones, Esq., and Charles Playne, Esq.

On the recommendation of the same Sub-Committee, Admiral Prevost was appointed a Vice-President of the Society.

On the recommendation of the Sub-Committee appointed to inquire for a suitable successor to the Rev. W. H. Barlow as Principal of the Islington Institution, it was resolved that the Rev. Thomas Wortley Drury, M.A., of Christ's College, Cambridge, Rector of Holy Trinity, Chesterfield, 25th Wrangler, 3rd Class Classical Tripos, 1st Class Theological Tripos, and Scholefield and Evans University Prizeman, be appointed to the Principalship of the Islington Institution.

The Secretaries reported the death, at San Remo on April 6th, of the Most Rev. F. Barker, D.D., Bishop of Sydney and Metropolitan of Australia. The Committee expressed their high sense of the example of Christian consistency, devotedness, and firmness which the late Bishop of Sydney has set. They recall with special thankfulness his able and faithful address at the Society's Anniversary Meeting in 1878, and directed that the assurance of their sympathy be conveyed to the relatives of their deceased friend.

A Report was presented from the Henry Wright Memorial Sub-Committee, detailing the inquiries they had made respecting the best way of securing the regular and efficient communication between Zanzibar and the Society's Missions on the East Coast of Africa, and in particular their consultations with Sir John Kirk, Captain Boys, of H.M.S. *Philomel*, and the British India Steam Navigation Company; referring also to reports on the proposed Mission steamer received from the Revs. W. S. Price and A. Menzies, and recommending a specification for the steamer, which had been drawn up with the help of Captain Boys. The Report was adopted, and the Sub-Committee was directed to carry its recommendations into effect.

## Contribution List.

*In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Berkshire: Denchworth and Grove .....	2	5	5	Heston .....	5	0	0
Faringdon .....	2	7	6	Hounslow: St. Stephen's .....	1	18	6
Letcombe Regis .....	35	9	4	Knightsbridge: All Saints' .....	31	4	5
Bristol .....	645	0	0	Kensington: St. Paul's, Onslow Square .....	5	5	2
Buckinghamshire: Bledlow Ridge .....	14	3		St. Marylebone: Brunswick Chapel .....	52	5	2
Cheshire: Crewe .....	12	14	8	New Southgate .....	5	10	0
Chesham .....	8	8	0	St. Paul's .....	15	10	0
West Bromwich: St. James' .....	17	5	3	Notting Hill: St. John's .....	7	13	0
Cornwall: Cury .....	18	10		Pimlico: St. Michael's .....	92	8	6
Werrington .....	2	10	2	Poplar: St. Matthias' .....	18	0	6
Devonshire: Silverton .....	1	8	6	St. Mark's, Hamilton Terrace .....	45	17	9
Derbyshire: Newhall .....	5	2	1	Stepney: Christ Church .....	4	9	7
North-West Derbyshire .....	6	1	6	St. Benet's .....	6	18	10
Dorsetshire: Durweston and Bryanston .....	9	12	3	St. Matthew's .....	2	2	2
Gusage: All Saints' .....	3	5	0	Monmouthshire .....			
Hilton .....	15	7	6	Pillgwenly: Holy Trinity .....	2	15	0
Langton Matravers .....	9	0	7	Nottinghamshire: Harworth .....	12	10	4
Essex: Grays .....	10	0		Retford .....	4	18	1
Snailford .....	4	5	7	Orfordshire: Witney .....	1	11	6
Gloucestershire: Cheltenham .....	4	4	0	Salop: Mucklestone .....	4	4	0
Chipping Campden .....	1	1	0	The Clive .....	7	17	9
Hampshire: Itchin Stoke .....	3	3	0	Somersetshire: Bath, &c. ....	350	0	0
Petersfield District .....	9	10	5	Cucklington .....	2	3	10
Winchester, &c. ....	13	6	9	Oakhill .....	7	7	7
Isle of Wight: Carisbrooke: St. Mary's .....	10	0	0	Penselwood .....	2	10	6
Ryde .....	1	0	0	Stoke Trister .....	2	11	11
Herefordshire .....	20	0	0	Staffordshire: Biddulph Moor .....	4	0	0
Hertfordshire: East Herts. ....	12	9		Tipton .....	2	8	0
Abbots Langley .....	1	1	0	Uttoxeter .....	16	10	6
Lyonsdown .....	10	0		Suffolk: Occold .....	10	1	
Huntingdonshire: Brampton .....	3	3	0	Surrey .....			
Kent: Chislehurst: Christ Church .....	1	1	0	Bermondsey: St. Paul's, Walworth .....	4	0	2
Cobham .....	28	0	0	Brixton: St. Matthew's Juvenile .....	2	13	6
Kidbrook .....	4	19	8	Camberwell: All Saints', Peckham .....	40	0	0
Rochester and North Kent .....	42	10	0	Clapham Park: All Saints' .....	30	3	0
Lancashire: Field Broughton .....	2	19	2	St. James' .....	50	0	0
Liverpool, &c. ....	262	13	7	Egham .....	28	11	2
Leicestershire: Loughboro' .....	222	8	3	Exwell .....	87	1	6
Sapcote .....	2	17	8	Merton .....	14	17	2
Lincolnshire: Sleaford .....	1	16	2	Redhill .....	100	0	0
Isle of Man .....	19	7	3	Sussex: East Sussex .....	170	0	0
Middlesex .....				Warrickshire: Astley .....	7	7	6
Anniversary Collections:				Westmoreland: Long Marton .....	6	4	4
Sermon: St. Bride's .....	89	18	2	Wiltshire: Heywood .....	1		
Meetings: Morning .....	129	15	6	Shaw .....	3	6	1
Evening .....	26	12	2	Warminster .....	13	8	
City of London: St. Bride's, Fleet .....				Worcestershire: Worcester .....	115	12	5
Street .....	20	3	0	Yorkshire: Dishforth .....	1	5	2
Holy Trinity, Gough Square .....	3	0	6	Marton-le-Moor .....	9	10	
Bow: Parish Church .....	8	15	0	Moor Monkton .....	1	10	0
Finchley: Parish Church .....	1	0	0	Pickhill .....	10	11	1
Hampstead .....	50	0	0	Scarborough .....	43	15	3
Hanwell: St. Mary's .....	11	1		Ripley .....	36	8	6
				Staincliffe .....	20	0	0

Thorne .....	1	18	6	C. L. W. ( <i>Miss. Box</i> ) .....	19	3
Wakefield .....	150	0	0	Hartley, Miss, Raskelf .....	1	6
ASSOCIATIONS IN WALES.						
Breconshire: St. David's .....	1	18	4	Havard, Master W. C., Helsby .....	14	6
Cardiffshire: Abergwilly .....	1	0	0	Nugent, Rev. C. P. C. ( <i>Miss. Box</i> ) .....	1	8
Denbighshire .....	33	5	8	Nunn, Miss, Stansted ( <i>Miss. Box</i> ) .....	2	10
Flintshire .....	2	14	6	Paesley, G. B., Esq., Brighton, Census	1	4
Glamorganshire: Swansea .....	2	12	6	Thankoffering .....	1	4
Montgomeryshire: Bwlch-y-Cibau .....	3	10	0	Pentre Mission Sunday-school, by	2	4
BENEFACTIONS.						
Bond, Miss, Twickenham .....	50	0	0	Frank Dann, Esq. ....	2	4
Buckle, Lt. Col. E., R.E., Bath .....	5	0	0	St. Hilda's Church Sunday-schools,	2	9
Cooper, W. Esq., Sydenham Hill .....	25	0	0	Middleborough, by Mr. Medcraft .....	2	9
Dalton, J. H. C., Esq., Cambridge .....	5	0	0	Southwark: St. Saviour's Sunday-	1	13
Elverson, H. J., Esq., Guildford .....	15	0	0	school, by Mr. J. J. Stewart .....	1	13
E. S. N. ( <i>for Japan Bishopric</i> ) .....	500	0	0	LEGACIES.		
F. C. ....	30	0	0	Burgess, late Miss: Exors., N. W. Jose,	460	0
F. E. R. ....	25	0	0	Esq., and J. E. Jose, Esq. ....	19	19
Hawes, Mrs., North Sodon .....	10	10	0	Hartnell, late John, Esq.: Exors., F. J.	200	0
"In Memoriam" .....	500	0	0	Roberts, Esq., and Robert Green, Esq.	19	19
Kenyon, Lt. E. R., R.E., Cyprus .....	5	5	0	Hughes, late Miss Mercy A. W. ....	100	0
Long, J. W., Esq. ....	10	0	0	Jacob, late Miss Elizabeth, of Clevedon:	100	0
Martin, John, Esq., New Square .....	50	0	0	Exor., V. Stuckey Lean, Esq. ....	1000	0
Marchant, T. W., Esq., Deptford .....	10	0	0	Mills, late Miss: Exors., Anthony Brown,	1000	0
Molyneux, Miss, Hyde Park .....	5	0	0	Esq., and A. C. Stratton, Esq. ....	50	0
"Non Nobis Domine" .....	8	5	11	Pope, late Andrew, Esq., of Bristol:	50	0
R. B. ....	50	0	0	Exor., Rev. Andrew Pope .....	44	10
Read, C. S., Esq., Woodford .....	10	0	0	FOREIGN CONTRIBUTIONS.		
R. D. ....	5	0	0	Canada: Toronto: St. James' Home and	5	8
Redman, T. E., Esq., Calne .....	10	0	0	Foreign Mission Aid Society .....	4	10
Sharpus, J. W., Esq., Denchworth .....	5	0	0	New Zealand: Nelson: Christ Church...	4	10
Thankoffering from Berkshire .....	50	0	0	Prince Edward's Island: Charlotte	44	10
Trotter, Robt., Esq., Hyde Park .....	10	10	0	Town .....	20	0
Wigram, Loftus T., Esq., Berkeley Sq. ....	25	0	0	DISABLED MISSIONARIES' FUND.		
COLLECTIONS.						
Bower, Mr. ( <i>Miss. Box</i> ) .....	13	0	0	Beattie, Alexander, Esq. ....	5	0
				Bristol Association .....	5	0
				Buckle, Lt. Col. E., R.E., Bath .....	5	0
				Mallum, Richard, Esq., Kidlington .....	5	0
				W. J. W. ....	5	0

**ERRATUM.**—In our last issue Great Yarmouth was placed under "Suffolk," it should have been under "Norfolk."

The Secretaries thankfully acknowledge the receipt of the following Parcels for the Missions:—

*West Africa*—From the Coral Fund, per Mrs. Batty (2); Rev. Canon Battersby, Keewick.

*India*—From the Coral Fund, per Mrs. Batty.

*North-West America*:—

From Miss Thompson, Scarborough; Mrs. Bruce and Miss Heywood, Bristol; Mrs. Cavell, Chichester; Mrs. Stott, Rugby; and Mrs. Butlin, Leamington,—for Rev. G. Bruce.

From Mrs. Bruce and Miss Bernard, for Rev. G. Cook.

From B. Williams, Esq., Dorchester (2); Miss Onslow, Upton, Alresford; and Miss Gilby, Lansdowne Road,—for Archdeacon Cowley.

From Miss Richey, Dawlish, for Mr. Hince.

From Mrs. Neaham, West Brighton; Coral Fund; Mrs. Streane, Delgany, Co. Wicklow; Dowager Marchioness of Cholmondeley, Leatherhead; Rev. R. Phayre, West Raynham; and Rev. Canon Battersby, Keewick,—for Bishop Horden.

From Mrs. Bruce and Miss Bernard, Bristol, for Rev. B. McKenzie.

From Mrs. Bruce and Miss Bernard, Bristol; and Belvedere Working Party, per Miss Boyd (2),—for Rev. R. Phayre.

From Mrs. Tompson and other ladies, Uxbridge, for Mr. Reader.

From Miss Green, Friesland Vicarage, for Rev. W. D. Beeve.

From Mrs. Warwick, Kilsby, and Mrs. Bruce and Miss Bernard, for Rev. J. Saunders.

From Miss Gunning, South Street; St. Cuthbert's Rectory Working Party, Bedford, per Mrs. Kempton, and Mrs. Warwick, Kilsby,—for Rev. J. Settee.

From Mrs. Bruce and Miss Bernard, for Rev. J. Sinclair.

From Mrs. Bagot, Surbiton; Mrs. Warwick, Kilsby; and Mrs. Bruce and Miss Bernard,—for Rev. T. Vincent.

From Mrs. Maxwell, High Roding; Mrs. Carfrae, Holme Lodge, Wimbledon; Mrs. Cornell and Mrs. Bruce, Bristol; Mrs. Paterson, 13, Westbourne Park; Mrs. Cobb, Tunbridge Wells; Mrs. Gay, Tunbridge Wells; St. Peter's Mother's Meeting, Cheltenham, per Mrs. Goodhart; Lady Glyn, Ewell; Mrs. Clayton, Cheltenham (2); and Coral Fund, per Mrs. Batty,—for Rev. G. S. Winter.

From Rev. Canon Battersby, Keewick; and Coral Fund, per Mrs. Batty,—for Rev. S. Trivet.

From Coral Fund for Rev. Canon Mackay (2).

From Coral Fund for Archdeacon Macdonald.

From Miss Cox, Babbicombe Down, Torquay; Mrs. Scales, Upper Teddington; and Mrs. Cox, Kersay, Ipswich,—for Bishop Bompaes.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

JULY, 1882.

MISSIONS THE TEST OF LOYALTY TO CHRIST.


*An address to the Clergy of Manchester and its neighbourhood, assembled at the Church Missionary Anniversary, March 27th, 1882.*

BY THE REV. C. F. CHILDE, M.A.,

*Rector of Holbrook, and formerly Principal of the Church Missionary College.*

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."—*Matt. xxvi. 36, &c.*

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth," &c.—*Psaln cx.*

" S not the way in which we estimate the relative importance of things curiously interesting?"

This was the question extorted from an able representative of the Church of Scotland, when on a visit of inspection to the Presbyterian Missions in India.

"The nose of one horse," he continues, "gets some inches before the nose of another horse on Epsom Downs, and forthwith the fact is telegraphed over England, and even over the civilized world. Excitement reigns in the Punjab and in Canada, not to speak of the ferment among all ranks in this country, as to the great result. But—the course, the onward progress and success of Missions—what does society in general care about these? I repeat, it is curiously interesting, the way in which we estimate the relative importance of things."

Ah yes, but it is something more than "curiously interesting," and it can scarcely have failed to exercise the minds of such as do take a real interest in the subject to discover the cause of the apathy exposed in the subdued irony of my quotation.

Beyond all doubt, it may be traced mainly, and in the first instance, to the selfishness of man's fallen nature. But more immediately, it results from prevailing *ignorance* as to the very nature and design of Missions. Where this is the case it is vain to look for any lively or solemn sense of each Christian man's responsible obligation to promote them. Though far less frequently than in former days, this ignorance is even yet associated with scorn and bitterness. It is not so very long since a living statesman, whose coronet is circled with strawberry-

leaves, committed himself, whilst yet a Cabinet Minister, to the dictum that "every missionary was either a rogue or an enthusiast." Attaching to the term its true significance, and believing "an enthusiast" to be a man inspired, excited and "possessed" by God, we are not careful to repudiate the charge; we only regret the "animus" which dictated it.

A more kindly, but not much less contemptuous judgment, regards Missions as a harmless crotchet—a sort of religious Quixotism—a safety-valve for the effervescence of ardent temperaments.

Considerably more enlightened than these, there are not a few who accord a certain measure of approval to this, as to other well-meaning and benevolent endeavours to benefit and improve the race. They are too candid to gainsay or to ignore the abundant evidence supplied from independent sources as to the positive and varied good which has been effected by this agency. Savage people civilized, cannibal races humanized, barbarous and bloody customs suppressed, nation after nation added to the British empire, diocese after diocese won to the English Church, these are telling facts and substantial fruits which they are sufficiently enlightened to appreciate.

Yet even among these there are not wanting some who altogether fail to realize the primary and paramount obligation of promoting Missions. Whilst allowing them to be a good work, they are still tempted to account them a work of supererogation. They fail to distinguish between what is voluntary and what is optional. Whether they should give their adhesion to any particular missionary society is confessedly voluntary, but whether they should exert themselves to the utmost to further missionary effort is not optional.

There is one view of the subject which appears to me well fitted to elevate it to its proper level, to quicken the pulse of a holy enthusiasm, and to prompt a consecration of the Church's best energies to the enterprise. I would illustrate it by a reference to a recent event—the disgraceful attack upon our beloved Queen. We have seen what lively concern it wrought in all classes of her subjects; "yea, what indignation," and it might almost be added, "yea, what revenge." The incident may teach us how strong is the instinct of *loyalty* in a people worthy of the name of a Christian nation. Now I would submit that the cause of Evangelical Missions makes the very strongest appeal to the *loyalty* of all true-hearted disciples of the Lord Jesus Christ.

When I open my New Testament I find all the Persons of the Godhead and all the powers of heaven engaged in the promotion of one object—the establishment of the *Kingdom* of God and of His Christ. "The *Kingdom* of Heaven is at hand," is the key-note to all that is "written in the volume of the book." From beginning to end it is "the book of the kingdom."

Our Lord Himself, when arraigned before Pontius Pilate, and challenged as to the nature of His pretensions, "witnessed a good confession," by asserting His regal office, insisting at the same time that His kingdom was diverse from all others, both as to its origin and its character. It is neither set up by human might and power, nor



supported by carnal weapons. It is a spiritual reign—an empire of “*truth*,” established by “bearing witness to the *truth*.” Its seat is in hearts made willing to hear and receive the *truth*. None but new-born souls, born of the Spirit, can even “see the kingdom.” None but “the poor in spirit” shall “enter therein.” Men must “become as little children” if they would be counted worthy thereof. But the most wondrous peculiarity of this kingdom is, that its Sovereign shares it with his subjects. They are all “called to inherit a kingdom.” So completely are they identified with Him that they look forward to “sitting with Him on His throne, even as He is seated with His Father on His throne.” Even here they have the earnest of this dignity. Even now, by faith, they are made to sit together in heavenly places.

But this view of the matter, though true, is not the whole truth. It opens up a grand vista to sanctified ambition; but the essential peculiarity of the case is still untouched.

Reverting to the vast energy inherent in *loyalty* as a moral force, let us imagine a case to illustrate its bearing upon our present subject. Imagine, for argument’s sake, the Russian scare to become an accomplished fact, and the rumoured scheme outlined by Czar Peter’s rumoured will to be attempted by the capture of Peshawur, the passage of the Indus, and an attack upon Delhi. “Breathes there the man with soul so dead,”—a man calling himself a true Briton, who would not feel bound by his sacred duty as a subject, no less than by a sense of wounded national honour, to make every possible effort, at every possible sacrifice, for the recovery of our beloved sovereign’s rightful inheritance? In such a case *loyalty* would forbid us to dream of carrying on “a little war.” Loyalty would expand our views, fire our breasts, nerve our courage, sustain our patience, ay, and open our purses. Be the struggle ever so protracted, the difficulties ever so formidable, the cost ever so great, there would be no fear of “starving our expeditions,” or of feeling only a half-hearted and fitful interest in the operations of our army. The subject would be continually present to our minds. Our aspirations and our anxieties, our hopes and our fears would be concentrated on one object, the vindication of our sovereign’s glory, and the establishment of our sovereign’s kingdom.

This seems to me to be no unfit illustration of the true design of Missions. They are a “Holy War” for the recovery of an alienated province to the empire of its Divine Ruler.

No object is so near and dear to the heart of God. It occupied His counsels and His care before the world was. To accomplish it He devised and covenanted a scheme which is the admiration of all intelligent beings in all places of His dominion.

Now it is the actual prosecution of this purpose which is solemnly entrusted to His Church.

We know nothing yet as we ought to know of Christianity as a personal experience,—we know nothing of it historically or prophetically,—what it has been, and is yet to be,—unless we regard it as one continuous warfare with the powers of darkness to wrest “the prey

from the mighty," to destroy the works of the devil, and on the ruins of his usurped tyranny to set up the *kingdom* of the Lord's Christ. This is the scope and interpretation of that first oracle which has in it the germ of all history, sacred and secular, and of all prophecy, fulfilled and unfulfilled. Whilst it decreed and declared war between "the seed of the woman and the seed of the serpent," it proclaimed the assured victory of the former. Seeing, then, that it is a general law of God's government to work by means, it becomes a question of practical importance, What are the moral forces, and what the external agency and instrumentality which He has ordained for the accomplishment of His purpose?

We shall obtain a clearer and more accurate conception as to this point if we recall to our minds the two passages of Scripture which I read at the outset.

The Person set forth in both is the same—the Christ of God. They represent Him in His twofold experience of—I. Humiliation, and II. Exaltation. In the one He is purchasing the kingdom by His sufferings. In the other He is subduing, conquering, winning it by His victories.

I. It seems important to understand precisely how He purchased and merited it. This was by priestly *sacrifice*. By this I mean something more, and something far more difficult, than physical sufferings—something more grievous to be borne than even His agony and bloody sweat. The sacrifice of Jesus is not to be restricted to the offering up of His life upon the cross, though it is to that that His atonement for sin is formally ascribed. There was an antecedent sacrifice and surrender of the Redeemer's *will*, without which that could never have taken place. "Though He was a Son yet learned He obedience by the things which He suffered," or, in His own language, by "drinking the cup" which His Father proffered to Him; and the precise measure of His obedience was His natural *unwillingness* to drink it. Most mysterious is the revelation, most precious is the record of this solemn hour of conflict and of soul-travail. In all things made like unto His brethren, the Redeemer of mankind was endowed as man with freewill. It was by his abuse of that noblest of all his faculties that the first Adam "brought death into the world and all our woe." It was to that that the first temptation was addressed in Paradise. Life or death turned upon the question, would man oppose his own will to God's will? By obedience, i.e. by the surrender of his own will, he would have ensured eternal life. But, with every reasonable inducement to obedience, he suffered that "murderer and liar," the "god of this world," to "blind his eyes," and virtually said to his Creator and Benefactor, "Not Thy will, but mine be done."

Infinitely fiercer was the assault made upon the Second Adam in Gethsemane. He was evidently conscious that all hell was then astir, and characterized the mysterious influence of which He was sensible as "the power of darkness."

It is, I think, no unbecoming intrusion into the nature of that experience to conjecture, and that with confidence, that, as through-

out His earthly course, so *then* especially the Tempter would suggest, "If Thou be the Son of God, spare Thyself, save Thyself, abandon the mission which Thou hast undertaken. It has been a thankless and unfruitful one hitherto, and worse, far worse, is yet before Thee. And for whom art Thou offering Thyself as a victim? For a nation that despise and reject Thee, for a race that will tread Thee under foot, and 'count Thy blood an unholy thing.'"

The Enemy well understood how the absolute sinlessness of Jesus would make Him shrink from the cup presented to Him in every fibre of His human nature, and with all the force of His human will. And well might He shrink. For what were its ingredients? Was it merely bodily pain that appalled Him? the thorns that were to tear His brow? the nails that were to pierce His hands and feet? the scourge with which "the smiters" would plow up His flesh? Though He knew all things that should come upon Him, it was none of these things that so moved Him. His example and His grace have strengthened confessors and martyrs by hundreds and thousands to endure physical tortures far more excruciating and protracted than the worst that were inflicted upon Him.

Was it, then, the prospect of *death* that thus sorely amazed and troubled Him? I believe that it was. The fact seems to be distinctly intimated by the inspired Apostle when, in that very precious fragment of his letter to the Hebrews, he supplements the Gospel narrative of the passion by thus speaking of the Sufferer, "Who, in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears to Him that was able to save Him from *death*," &c.

But then we know full well that His was not "the common death of all men." Myriads upon myriads meet that with varying degrees of resignation, of insensibility, of fortitude, or of intrepidity. In the case of our Surety it was death with a "sting" in it,—with the "curse of the law" in it,—with the wrath of God in it,—death as "the wages of sin," with as much of "the second death" in it as an unfallen being could possibly endure,—the dying forsaken for a season by His God.

"D'ye know what it was" (asked the late Dr. John Duncan of his senior Divinity Class, when referring to that first verse of the twenty-second Psalm), "D'ye know what it was,—dying on the cross, forsaken by His Father? What? What? It was damnation! And damnation taken lovingly." The prospect of this might well account for the blood-sweat of agony which moistened the ground in Gethsemane. The mere fact that He was conscious of shrinking from anything that His Father proposed to Him would of itself be spiritual torture.

We remember how admirably our own Hooker, "according to the wisdom given him," has dealt with this mystery, and shown that this *seeming* opposition of His human will to the Divine was not sinful. Having distinguished between the "natural" and the "deliberate" operation of the will, he says, "Consider death in itself, and *nature* teacheth Christ to shun it. Consider death as a mean to procure the salvation of the world, and *mercy* worketh in Christ all readiness of mind toward it."

At length the conflict was over, and the victory won; won by the surrender and *sacrifice of His own will*.

Now it was precisely this sacrifice of self and surrender of His will, this readiness to drink the cup of wrath and suffering for a guilty world, that purchased and merited the kingdom over it. This was the price, the "great sum" with which, as Mediator, He "obtained" His title. "*Not My will*," be it never forgotten, "*not My will*" was the golden key with which "He opened the Kingdom of Heaven to all believers." The redemption of the entire race, the destruction of the powers of darkness, the triumph over sin and death and hell, the consummation of the Church's hopes, might all be said to have hinged on that one word "Nevertheless."

II. We pass now to the second portion of Scripture, which Luther calls "the crown and chief of all the Psalms," likening it to "a rich and copious stream, or inexhaustible mine, with which no other scripture may compare." It is a simple fact that no other portion of the Old Testament is so often quoted in the New.

We cannot imagine a stronger contrast than is presented by these two passages of Holy Writ. In the first, we look upon a form, prostrate and broken-hearted, wallowing in the dust, like "a worm, and no man." In the other, we behold the self-same Person exalted to the right hand of power as the assessor of Jehovah. We know from St. Paul that it is the throne of the Mediatorial Kingdom to which He is thus elevated. In accordance with our creeds we believe that He occupies it now, that He reigns now. Hooker is very bold, and saith, "We cannot now conceive how God should, *without man*, either exercise Divine power, or receive the glory of Divine praise. For man is in both an associate of Deity." In a word, He is not, as some have said, King only *de jure*, but *de facto* also, and entrusted, even now, with the entire administration of God's providential government. Again, then, I observe how striking the contrast between the two passages! Can we doubt that this very psalm, with the vision of glory and triumph which it reveals, was present to the mind of the Sufferer to support and to cheer? It would sound like an anticipatory prelude to His coronation anthem.

It has often been delightful to me to imagine how inexpressibly dear the Bible must have been to Jesus. We have the most distinct evidence that the *prophecies* relating to Himself were present to His mind from the first to the last. We remember how, in His death-pangs, His comprehensive mind swept with instant survey over the whole volume of the book, and not till every jot and tittle was accomplished did He utter that Conqueror's dying shout, *τετέλεσται*. And must not the *promises* which He found addressed or relating to Jehovah's only-begotten Son and faithful "servant" have been "exceeding great and precious"?

We are expressly told that it was for "the joy set before Him that He was content to endure the cross and despise the shame." I believe that it was "set before Him," not only by special and immediate revelations, by voices from heaven, and by visits of angels, but by

"the scriptures of truth," and amongst others by the psalm under review.

One element of the "joy" was *progressive victory*, as promised in this glorious oracle. Although He Himself is "exalted to honour and power," the Redeemer's *dominion* is disputed still. There yet are enemies who "take counsel against" Him, and say, "We will not have this man to reign over us." To the end of the dispensation so it will be. It seems as though "Christ's Church here in earth" must always be a "militant" Church, or else never be secure. Possibly, that final apostasy, which prophecy leads us to expect, may be traced to a long preceding period of undisturbed repose, and consequently of relaxed vigilance. Meanwhile, Satan still wields an usurped sceptre as "prince of this world;" and though his empire is daily contracting, has a "throne" in many a province, as he had, of old, at Pergamos. The entire scope of Psalm cx. is to set forth,—1. The instrumentality, and 2. The agency, by which all opposing enemies are to be subdued, and the kingdom recovered and won for Christ.

These may be summed up under—1. The Word of God, and 2. The Church of God.

1. The *instrument* is indicated as "the rod of the Redeemer's strength," by which we are surely to understand the Word of God—the Gospel of the grace of God—the doctrine of Jesus Christ and Him crucified, "the old, old story." This, which "the wisdom of the world" accounts to be "weakness," is really "the power of God unto salvation." Chrysostom, quoted by Perowne, says, "It was by *this* rod that the disciples wrought, when they subdued the world in obedience to the command, Go and make disciples of all nations—a rod far more powerful than that of Moses; for that divided rivers, this brake in pieces the ungodliness of the world." It is said to be "sent by Jehovah," in order to intimate the source of its resistless strength. When the Word of God is accompanied by the Spirit of God, then, and then only, is it "mighty to the pulling down of Satan's strongholds." It is further said to be sent "from Zion," the ancient abode and city of David, symbolizing the Church as the centre of the Christian theocracy.

We have then a prediction of—

2. The *agency* to be employed for the establishment of Messiah's kingdom; God by His Spirit will move His *Church* to send the Gospel to all lands.

Anticipating the result as already achieved, the prophecy bids the Lord's Anointed to enter upon His mediatorial reign; but, as Luther observes, it "gives no other mark as to the spot in which Christ is to reign but this—'in the midst of His enemies.'" This is historically true of the Kingdom of Christ from the beginning. He rules even as His forefather David ruled,\* but like him in the midst of enemies.

On the other hand, if it is foretold that Messiah's sway will not be undisputed, it is promised that He shall have a "people," given

\* "Throughout all Edom put he garrisons, and all they of Edom became David's servants." —2 Sam. viii. 14.

to Him by His Father, and won to Him by His word. They are described by (a) Their character; (b) Their attire; (c) Their number.

(a) The feature of their *character* which is especially noted, is their *willingness* of spirit. "Thy people shall be willing." The exact expression is, "Thy people are free-will offerings." The allusion is evidently Levitical, in harmony with the following context, "Thou art a priest for ever after the order of Melchizedek." It conveys the idea that the true people of Christ, consecrated by Him as a nation of priests, will offer *themselves* as "living sacrifices" to His service. The Macedonian Christians, commended to us as an example in that unique portrait of a Christian Church (2 Cor. viii.), seem just to answer to this prophetic character, as first "giving their own selves to the Lord," and then being willing of themselves to contribute "to their power, yea, and beyond their power," to the necessities of others. The expression conveys the idea, on the other hand, that the people promised to King Messiah, as "the sacramental host of God's elect," will follow Him as the Captain of their salvation in the spirit commended by Deborah of old, when the people "willingly offered themselves, and jeopardized their lives unto the death in the high places of the field."

Christ's people are to be made thus willing "in the day of His power." Pentecost was such a day, when, as Peter said, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," He enabled the first missionaries to speak, not only with new tongues, but with new power. Each successive "time of refreshing from the presence of the Lord," each genuine religious revival, is a fresh "day of His power;" so is the season of each disciple's conversion. Power indeed! yea, Omnipotent power. Who does not feel that the power which could kindle one spark of genuine love to God in hearts like ours could create a universe of worlds?

(b) The people of Christ are further described by their *attire*. They are equipped in a peculiar uniform, called "the beauties of holiness," arrayed, that is, in "holy vestments," as the priestly warriors of a priestly leader. These robes, symbolical of the graces with which they are adorned, befit the character of those who have "put on the Lord Jesus Christ," and who are, not only sacramentally, but really His baptized soldiers and servants. Neander, whom none can suspect of a sacerdotal bias, remarks on the two sides of the Christian character illustrated by this symbolism. "God's *soldiers*," he says, "can only maintain their war by *priestly* self-consecration. Conversely, God's *priests* can only preserve their purity by unintermitted *conflict*."

(c) Yet again, the willing people who constitute the spiritual militia of Christ are described by their *number*. We look at the forces arrayed against the truth and Church of God, and are ready to say with Elisha's servant, "Alas, Master, how shall we do?" Ah! but it will be far different in "the day of the Redeemer's power." This is promised in the beautiful figure at the end of the third verse, which should be read, "From the womb of the morning Thou hast the

dew of Thy youth," with this general meaning, "Thine armies, vigorous with perpetual youth, are countless as the dew-drops gendered from the womb of an Eastern dawn."

The same exquisite figure seems to suggest the *origin* of this spiritual host. Till explained by philosophy, nothing is more mysterious than this most common natural phenomenon. "Who hath begotten the drops of dew?" is a very natural question to arise on first beholding it. Secretly, silently, suddenly, the myriad gems make their appearance from above. "So is every one that is born of the Spirit;" and the spontaneous gathering of sacred warriors to the standard of Christ is, in like manner, the fruit of an unseen and heavenly birth.

The true cause of all is unfolded in the next verse, which is the very core, or "central revelation of the psalm." It declares and emphasizes the grand peculiarity of Messiah's kingship, viz. its union with His eternal Priesthood. "Thou art a Priest for ever after the order of Melchizedek." This is not only proclaimed, but its perpetuity established by a divine oath, "The Lord sware and will not repent." Nothing could more significantly suggest the solemnity and vast importance of the fact revealed. Its bearing moreover upon the establishment of Christ's kingdom is very intimate and powerful, for not a single subject or soldier would He have had, but for the priestly sacrifice with which He bought them unto Himself. The very importance of this branch of Christ's mediatorial office precludes all enlarged notice. Happily, we have, in the Epistle to the Hebrews, an inspired and most precious commentary on this text, and on the whole subject.

The concluding verses of our psalm seem to anticipate the final triumphs of Messiah. Jehovah Himself comes to His aid, when the supreme assault is made. With such an ally the issue cannot be doubtful. "The Lord is a man of war." His arm is "sinewed in omnipotence;" and when, "in the day of His wrath, He strikes through kings," no second stroke is needed.

Thus supported, the Priest-king is represented as subduing and judging the nations of heathendom, and the battle-field is seen to be strewn with the carcasses of the slain. If we regard the language as mainly figurative, it sets forth the complete overthrow and certain destruction of all false systems of religion. Buddhism, Hinduism, Fetichism, Mohammedanism, Popery, the proudest resisting powers, the most inveterately-rooted superstitions, shall be slain, as it were, and their memory exposed to shame and contempt. More literally, oppressive tyrants and persecuting heads of many countries will all be smitten and wounded by the conqueror.

Like a vigorous warrior, flushed with success, who is too eager in pursuit of his foes to halt in his career for rest or refreshment, but hastily quenches his thirst at the way-side "brook," even so Messiah pauses not in His career till there is "neither adversary nor evil occurrent." "Therefore," it is said, "shall He lift up the head." The long warfare shall at length be accomplished; the long rebellion finally crushed. He, and the armies that follow Him, shall return triumphant

from the conflict, and heaven shall resound with the anthem, "Hallelujah, for the Lord God Omnipotent reigneth."

An attempt has been made, in the foregoing remarks, to show that, whilst Christian Missions are undoubtedly a work of the purest philanthropy, nay, of the truest Christian charity, whilst we ought to account it the highest privilege, next to our own reception of the Gospel, to make it known to our fellow-creatures, there is yet another aspect in which we should contemplate the enterprise, viz. that of *loyal* and willing service rendered to Christ our Lord, in order to win for Him the *kingdom* covenanted to Him by His Father.

We have seen by what means and at what cost He merited His title, that it was as *Priest* that He purchased His sovereignty as *King*, by the sacrifice of His own *will* and of His own life.

We have seen that, though He is now exalted to the right hand of the Majesty on high, His actual dominion is progressive, and gradually advancing, that it is only to be completely won by unceasing conflict with the powers of darkness;—that this Holy War is committed to His Church to wage;—that true disciples are expected to "offer themselves willingly to the help of the Lord against the mighty," and to present themselves as living sacrifices in the spirit of their Master, consecrated to His service, devoted to His will, panting for His glory.

Nobly has this spirit been illustrated by a series of missionary labourers, or, as the Bishop of Ossory justly terms them, "Missionary Heroes," during the last fourscore years.

"I cannot live," was the almost passionate exclamation of Henry Martyn, "except Jesus be glorified."

Hear Claudius Buchanan, writing to a friend whilst yet a student at Cambridge. "If I can by nine hours' study a day serve my Heavenly Master as faithfully as I served my earthly one" (when a lawyer's clerk) "I think He will give me my hire. . . . You talk to me of academical reputation and dignity. If I were Regius Professor of Divinity to-morrow, I would resign the dignity to any man for a little brokenness of heart. The summit of my ambition (if I know my own mind), is to be daily more conformed to Christ, to be enabled to follow the Great Sufferer, and to rejoice to be counted worthy to suffer and live only for His sake. As to my future situation in the ministry, to which you allude at the close of your letter, that subject is very little in my thoughts. God has done the greater, shall He not do the less? If He means me to preach His Gospel, then is the pulpit prepared, and the flock which I must tend. At present I feel ready to go wherever He pleases to send me, whether to India, America, New Holland, or, if there be any other land more remote. I have already seen life in various shapes; and if I have been enabled to bear with difficulties, when without God in the world, much more when engaged in His service, aided by His Spirit and supported by His presence." The single object to which his after-life was devoted was the extension of Christianity in the East, nor was his success inferior to his exertion. His efforts commenced in the year 1800, and were closed by death in 1815. "In the course of that short



time," it has been said, "a moral revolution of sentiment took place, and mainly by his efforts and influence, respecting the great duty of propagating Christianity in India, which, setting apart the Apostolic age, could scarcely be paralleled in the same number of years taken from any other period of ecclesiastical history." Of him, too, it has been testified that, "if every million of Christians, since the day of Pentecost, to the present time, had contained but one such man as Claudius Buchanan, there would not now be a single heathen nation remaining in the world."

Listen again to the devoted labourers in Sierra Leone, at that time, in the most literal sense, the land of the shadow of death. Even when the terrible coast-fever was carrying off or disabling two out of every three missionaries that we sent out, one of them exclaims, "Had I a thousand lives, I would gladly part with them all for the salvation of one poor African." Another says, "If friends in England did but know the joy, the luxury of being a missionary in Africa, they would never endure to stay at home."

So with the honoured missionaries of other communions. Wilberforce used to say, and with justice, that one of the grandest sights upon which angels looked down was the shoemaker and schoolmaster Carey, "the consecrated cobbler," weeping tears of Christian compassion over the map from which he taught his village-boys geography, and told them how "the dark places of the earth" were full of cruelty and idolatry. The great Scotch missionary, Alexander Duff, gives this account of himself. "There was a time when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee; I *offer myself*, wilt Thou accept the gift?'"

The diary of David Livingstone bears this entry for the last birthday but one of his life:—"Birthday. My Jesus, my King" (ah, he was a truly loyal subject!) "My King, my life, my all; I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that, ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone." Another entry, on the 25th of March, 1873, has this heroic and characteristic resolve:—"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward." It was but a little while after penning these words that he performed his last journey, and lay down to die.

Call to mind the work and the end of the Wesleyan, Hunt, the Apostle of Fiji. When he, with his wife and some others, arrived at their appointed station, canoes, filled with half-naked savages, the most ferocious cannibals in Fiji, crowded about the schooner, to the great terror of the captain and crew, who kept strict watch, with all the boarding-nets up, over their ill-famed visitors. One canoe was

brought close alongside to receive the Mission-party; and, as the ladies were lifted into it, men stood on deck at either side, with loaded muskets and fixed bayonets, to keep off the people among whom those ladies and their husbands were going to live. When they had been about a week there they heard the cries and awful wailings of sixteen women who were unmercifully strangled; and many like horrid sounds they heard afterwards. But the missionaries toiled on, and prayed and trusted and hoped, even when they could see but little fruit. We know with what result. Fiji is now a colony of the British Crown, and the governor testifies that, in several of the islands, heathenism is extinct. A few days before Mr. Hunt's death, he said, "I have no choice. I am resigned to the will of God. I am more. I *love* the will of God. He rules." One day he cried and sobbed, as in deep distress. At last the pent-up feeling burst out. "Lord, bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji! My heart has travailed in pain for Fiji."

Many more examples might be given. Not a few from the ranks of Native missionary agents. I add but one of this latter class.

Quala was the firstfruits of the first sermon preached by the first Karen convert baptized by Dr. Judson. Employed some twenty-three years later to begin a Mission in the province of Toungoo, he laboured with such success that in less than three years he baptized more than 2000 converts, none of whom were admitted into the Church without due care and examination. His singleness of purpose was like that of the inspired missionary Paul. He received no salary in Toungoo; and, being constantly on the move, he found it necessary for two years to leave his lovely wife, who is represented as "the flower of the jungle," behind in Tavoy. One and another of the Native disciples gave him a garment when he needed it; and, having no house, he got his food where he laboured. The wild mountain Karens, in regions beyond, sent a petition "that he would come and tell them of the eternal God." The English Commissioner, hearing of this, offered Quala a salary from the English Government if he would become the head and overseer of that wild tribe. His reply was, "Sir, I cannot do it. I will not have the money. I will not mix up God's work with Government work. There are others to do this thing. Employ them. As for me, I will continue the work in which I have been engaged." The Commissioner asked, "Where do you obtain money to live on? Why do you not like money? We will give you money, and you may continue your work as a teacher as heretofore. Will it not make it easier for you?" He answered, "No, sir; when I eat with the children of poverty my heart sleeps. I did not leave my dear wife and come up hither in search of silver or agreeable food. I came to this land that its poor people might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me."

We are all doubtless ready to acknowledge that these are noble specimens of devoted self-sacrifice and heroic faith. But possibly we are tempted to think that, whilst perfectly becoming in missionaries, and adapted to them, no such standard of self-denial or consecration

to the service of Christ is to be dreamt of by ordinary Christians. Well, perhaps not by "ordinary Christians." But shall we be content to accept that designation, and *remain* "ordinary Christians" to the end? Were it so, there would be only too much truth in the verdict of one who had good opportunities of judging, that "instead of our ever being ashamed of our missionaries, it is they who have reason to be ashamed of us." Be our station in life, our calling and occupation, in short, our outward circumstances what they may, what particle of warrant have we for devolving upon others the obligation of doing and suffering for Christ, whilst we either say to ourselves, "Soul, take thine ease," or, toiling, toil only for self and the things of this perishing world?

"Make speed, O Lord, to save us," and give us a single eye, that we may live "looking unto Jesus"!

"Make haste, O Lord, to help us," and consecrate us as a royal priesthood to Thy service! Make us all a willing people in the day of the Redeemer's power, that, like Him, and in a far more worthy measure than ever before, we, too, may "glorify Thee on the earth, and finish the work which Thou givest us to do!"

## GROWTH AND ORGANIZATION OF THE NATIVE CHURCH IN INDIA.

*A Paper read at the Meeting of the Cambridge Church Missionary Union,  
March 9th, 1882,*

BY GENERAL R. MACLAGAN, R.E.



CHRISTIAN Missions in foreign lands are ever looking forward to, and working for, the day when the people who have been gathered in from the Non-Christian populations around, no longer subjects for missionary effort, shall be prepared to form an independent Native Christian Church. This will be when the Native Christian community at any place is sufficiently strong, in number and in character, and when there are the means of providing qualified Native clergy. A local Native branch of the Church in India must usually for a time remain under the guidance of the European missionaries as pastors,—but this only as a very temporary arrangement. The desire and aim of these missionary teachers is to see the Native Church stand by itself. In order to this one thing more is required, namely, means of self-support, systematically raised and wisely applied.

To these objects are directed the efforts of the European missionaries and of the Societies or Churches which send them. The strengthening and guiding help of the missionaries may be needed for a longer or shorter time according to the circumstances of the people and the place. The diffidence of the Native Christians themselves, joined to earnest affection for those through whom they believed, would sometimes prolong unduly the time of dependence on their foreign teachers

and pastors. On the other hand it is most necessary to avoid any premature experiments in independence. The Native Christians must first be trained, and must train themselves, to be ready for it. Good progress is being made in many parts of India by the Native Church Committees, and the Church Councils, district and provincial. The business of the Church Committee is local. The District Councils, where such exist, take the management of funds and of various other matters. Provincial Councils consider general questions and furnish general reports. In relation to these Councils the duty of the European missionaries is to help when necessary, not to direct—to watch, not to rule. The business is conducted by the Native Christians, with an English missionary as chairman. At the Annual Meetings of Provincial Councils papers are read and discussions held, on various matters connected with the work of the Native Church and the spiritual life of its members. Such is the general plan, with variations in different provinces.

The supply of Native Clergy, for which arrangements have more or less successfully been made in days past, according to the condition of the Native Church, and the progress of its demands in various places, is in a systematic way provided for in some provinces by Divinity Schools, in which a complete course of theological and other needful instruction is given, in their own language, to students of ascertained character and fitness.

The provision by the Native Christians themselves of the means of supporting their own ministers and meeting their own Church expenses, is attended with some difficulties, and is slow of attainment. Perhaps sufficiently definite and sustained efforts have not always been made. Yet it is most encouraging to see what has been done and is being done. The circumstances of some of the Native congregations do not permit of their making large contributions for these objects. Yet even among the poor agriculturists of rude hill tribes we are seeing good progress made in this direction, slowly and wisely, by their acquiring the habit of giving *regularly*, though it may be in very small sums, towards the support of their Native pastors, the contributions being sometimes offerings of their first-fruits in kind. During the past year also two village churches have been erected by the poor Native Christians of one of the wild hill regions of Bengal, without any outside aid. That progress in the same direction has not, in some other cases, been so great as could be desired must not cause surprise or disappointment. There is progress. There are also hindrances. We must not expect too much or be in too great a hurry. But this matter must be steadily kept in hand and always advancing. *Something* should be done towards it, by all who are able in any degree, from the time they join the Christian ranks. One of the Church Councils in the South of India has lately noticed particularly, in connexion with this question of self-support, the small proportion in that Church of persons of high class and good social position. The same can be said elsewhere. The success of Christian Missions in days past has been greatest among people of the lower classes, who are the people most accessible.

For higher purposes than getting the benefit of their support of Church funds, must increased efforts to reach the higher and better educated classes be a prominent object of modern missionary work. No one will undervalue the results that have been obtained among people of humble rank and education, such as the Kols of Chota Nagpúr, and the Shanars of Tinnevely; but of special value among people who have more marked social distinctions is the influence of every accession from the upper ranks. There are richer and poorer Native congregations in India as elsewhere, and for the support of the Native pastorate and general Church expenses it is found best to have a common fund administered by the Church Council. For special local objects the Council makes grants in aid of special funds for those objects raised locally. And the English Missionary Societies continue temporarily to make grants of money, according to circumstances, in aid of the general funds of the Native Councils.

Independence in the regulation of their Church affairs is the most important object which is being helped forward by means of the Native Church Councils. The aim of the missionaries with respect to each local body of Native Christians is, as soon as it seems wise, and as fully as seems reasonable, to let them manage for themselves. The presence of other English clergymen as members of the Council, in addition to the one who presides and guides, (which it has sometimes been thought would be an advantage,) or the exercise of larger authority on the part of the one, would in reality defeat the object in view.

Such is the present state of the arrangements preparatory to entire self-government in the most advanced of the Native Churches in India. It is temporary and incomplete in two respects. First, these local Churches and these Native Councils are connected with particular Missions maintained by different Societies. But the Native Church, in each part of India, should be, as far as possible, one and undivided. The Native Christians may have been brought into the fold by this or that agency, but they are not for this reason to remain apart. We must surely seek the union of those Native Churches which are directly connected for the present with the Church of England through the two great Church Societies, where such Churches exist in the same parts of India. The Native Church, thus strengthened by union and by the confirmed exercise of its powers of self-regulation, will not unnaturally draw to itself hereafter, from time to time, other Native Christian people having no such bond, but who recognize the value of an organization such as the Church would present.

Next, these Native Episcopal Churches, having their ordained Native clergy, have not as yet, anywhere, a Native bishop. They are for the present under the Indian bishops belonging to the English Church. That these Native Churches should belong to, or at least be directly connected with, the Church of England, is for the present necessary. But India will have its own Church, Indian not English, though always, we may hope, in fullest communion with the Church of England.

While things are working towards this completeness of organization

and the strength that grows from union—while the Churches in different parts of the country are becoming increasingly vigorous and independent in the regulation of their affairs, advancing in self-reliance and in power of self-support, it is certain that, containing as it does men of capacity and earnestness, the Native Church will work out other things also for itself. For the present the accepted form of public worship is that of the Church of England, in accordance with a Book of Common Prayer which is a translation of the English. The greater part of the English Liturgy is, from its nature, adapted for the use of Christian people of all times, nations, countries, and climates. But not the whole. Adaptation will by degrees take the place of translation or copy, and a liturgy will be produced suited for Indian Christian people, just as now the outward forms of reverent attitude in public worship are for the most part those of oriental usage, not European. Of the highest importance to the Indian Church is the possession of a well-framed and well-expressed liturgy of its own. The value of a constantly-used treasury of Christian worship and Christian teaching, a compendious form of sound words, setting forth in order those things which are most surely believed among us, is beyond question very great. Continuously and publicly it witnesses for the truth, holding it before the eyes of the Church and of the world, as well as forming a general bond of union for those in all places who have accepted its teaching.

Not unimportant also to the healthy sustenance of the Native Church in India, is the supply of other Christian literature, which is now largely increasing with increasing demand. In the province with which I have for some years been connected, this increase is very marked, and it has doubtless been so also in other parts of India. The *Depôt* at Lahore of the Punjab Religious Book Society, is now a well-known place, amply supplied with religious and other wholesome works in great variety, English and vernacular, as well as Bibles in various languages. During the past year, 1881, English books were sold from this *Depôt* to the value of 1305 $\frac{1}{2}$ l., and vernacular books, 556 $\frac{1}{2}$ l.; Bibles and separate portions of the Bible in English to the value of 76 $\frac{1}{2}$ l., and in vernacular languages, 132 $\frac{1}{2}$ l.—in all 2069 $\frac{1}{2}$ l., of which one third is for vernacular books and tracts. Though many of these books have no doubt been purchased by English people (which in itself is good), yet a great proportion of the sales, representing a very large number of books and tracts, has put them into the hands of members of the Native Christian Church, as well as of many who are still outside but beginning to look in.

The differences in the results of Missions, and in the progress of Church organization among the people of different parts of India, are due (along with other causes) to the distinctive characters of the different people and of their own parts of the country, and also to outside local influences affecting, for the time at least, some places more than others. We are accustomed to speak of India as one country; but, as we all know, it consists of many.\* The natural vigour and energy

\* The necessity of bearing this in mind is well put in few words, in a recently published

of the people of Northern India, which is not lost when they become Christians, gives them in some respects an advantage over the less robust inhabitants of some of the southern and eastern provinces, who in mental capacity are no wise inferior. But again Christianity and Church organization have made most noted progress among certain people of the far south, differing no less distinctly in physical conditions from those of the north. The existence of an ancient organized Church in Malabar, though it was, from various causes, in a very depressed condition when the English Missions first had any direct connexion with it in the early part of this century, has doubtless given some support to the work of building up the Church that has been raised by Protestant agency in Southern India. Cambridge, it may be noticed here in passing, possesses a valuable memento of the researches made upwards of seventy years ago into the condition of the Syrian Church of Malabar, in an ancient manuscript of the Holy Scriptures, which Dr. Claudius Buchanan was permitted to bring away, and which was placed by him in the library of this University.

If the great expansion and the healthy strength of the Church in Tinnevely and Travancore give all Christian people cause of deep satisfaction, it cannot be concealed that the more than languid condition of the Native Church in parts of Lower Bengal is a cause of distress and much anxiety. This matter has been engaging the earnest attention of the Native Church Councils. They have fairly, and in no hesitating way, faced the unhappy facts; and we may trust they will, in prayerful reliance on Divine guidance, know how to deal with them, and with the causes, whatever they are, which are thus affecting the Church's work and progress.

In looking at the outside influences which may have been brought to bear upon it, we cannot pass by the efforts which, as we learn, have been made in a few places by Roman Catholic agents to unsettle and draw away the Native Christians connected with the Protestant Missions, though, for the most part, they have succeeded only in introducing some disquietude. May we not also see another possible source of hindrance to the progress and strengthening of the Native Church, in the extension of the remarkable movement among the intellectual Hindus of Calcutta, and some other places, which led to the formation, some years ago, of the association known by the name of the Brahmo Samaj? It is well known that this Society originated (first a long time back) in an effort for the reform of Hinduism, by abandoning what was plainly seen by the light of modern knowledge to be untenable in the popular religion, going back to the simpler monotheistic faith of the pre-Hindu Aryan period, and adding some

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book on Indian affairs. "It is further from Lahore to Calcutta than from London to Naples; and, wide as is the difference between England and Italy in physical conditions, and in the character of their inhabitants, the differences between the Punjab and Bengal are hardly less." And again it is observed further on, that mistakes "often have their origin in forgetfulness of the vast extent and the varying conditions of the provinces comprised under the common name of India."—*Finances and Public Works of India*, by Sir John and General R. Strachey.

Christian lessons from the life and teaching of our Saviour. It thus included a partial reception of Christian truth, without acceptance of that which is the foundation of the Christian faith. It is the revival in a new form of the teaching of an enlightened and learned Hindu of a past generation, Rám Mohan Rái, who was well known for a time in England, particularly among the Unitarians, who adopted him as virtually one of themselves. And now many persons in this country have had opportunity of hearing the most noted living exponent of the new Hindu Theism, Babú Keshab Chandar Sen, who paid a visit to England a few years ago, a man of remarkable ability and remarkable eloquence. He was welcomed as an earnest seeker after truth, struggling out of Hinduism towards Christianity, and not far from the haven. But he has not yet reached it, or got any nearer, so far as we can judge—perhaps has even drifted further out to sea. His reception in England, as well as among his own people in India, seems to have confirmed his satisfaction with the position he had reached. Then, by certain errors and inconsistencies, he broke up his own following, which had already separated from the more sober and slow reformers. So now there are three divisions of the Brahmo Samaj. The Brahmos of the *Original Samaj*, as it calls itself, the moderate and conservative section, rest where they were—reformed Hindus, under the leadership of a well-known Native gentleman of Calcutta. Of the second section, Keshab Chandar Sen is the head. To the form of religion which he is inventing he has given the name *New Dispensation*. He wishes to make it combine all that he finds best in Hinduism, Buddhism, Mohammedanism, and Christianity.\* Personal pretensions, and differences regarding certain social questions, deprived Keshab Chandar of a great number of his former adherents, who now form the third section of the Brahmo Samaj. They have devised a new creed, and they call their Samaj the *Universal*.

There are certain features common to the faith (if it can be so called), of all these three bodies, on account of which they are noticed here in connexion with the progress of the Native Christian Church. (1) They have all discarded the popular Hinduism, which cannot face the enlightenment of the day; and, so far, they carry educated Hindus with them. Then (2) they appear to forestall the Christian missionaries, in a measure, by their professed acceptance of much of the teaching, and high admiration of the character, of the Man Jesus. And they call themselves a *Church*.† It is easy to see how these ideas, floating through many minds, can touch even men within the Native Christian Church, as well as others whom they arrest on their way towards the gate. And (3) Hindus can go so far, and, as they believe, satisfy a felt spiritual want, and get rid of their untenable faith, without ceasing to be Hindus socially, or being cast off by relatives and friends. What are we to think of the movement that has taken these shapes,

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\* In this it may be observed he is following out a scheme that was attempted nearly three centuries ago by the Emperor Akbar, after many conversations with the Jesuit Fathers from Goa, whom he had invited to Lahore.

† Keshab Chandar has also introduced an imitation of Holy Communion.



in its bearing on the growth of the Native Christian Church with which it comes in contact? It is clearly unfavourable at present, but there is reason to believe it is not without hope for the future.

The flourishing Church of the south of India was lately invaded by a disturbing movement of another kind under a party of the Theosophists, as they call themselves, who made their appearance a few months ago in Tinnevely after their visit to Ceylon. The Native Church Councils have been observing and reporting the proceedings of these strangers. Their leader is an American, who professes to be a sort of Buddhist with a leaning to Hinduism, and who told the people of those religions that he was at all events with both of them in this—that Christianity was their common enemy. There is reason to believe that even with the aid of spiritualism, which was one of the attractions they brought with them, they have not made much impression; but a prolonged and more wisely managed attempt might have done mischief.

One other way is to be noticed in which the young Native Church is being assailed, and endeavour made to overthrow the faith of some, and that is the large importation of English infidel books into Calcutta and other large cities. If the Native Church, in some parts of Bengal especially, has been suffering, there are many causes. And, doubtless, there are more than we know. The watchful enemy has many devices. The failings and shortcomings which have caused distress are receiving the careful attention of the English missionaries of both the Church Societies, as well as of the Native Church Councils.

The organization of the Native Church in most parts of India cannot be unaffected by questions relating to caste. This matter has again lately been engaging the attention of certain of the Church Councils in the south. Caste exists in the Church. This fact has of itself often caused much uneasiness. It can only be observed here that a caution is needful in dealing with the subject. It must not be forgotten that, whatever may be the views held with regard to it, caste is a great fact, attested by distinctions, physical and intellectual, as well as social. They are distinctions of many degrees and varieties no doubt, but, broadly, these distinctions there are. We have to consider how to deal with them in the Church—whether to recognize them and turn them to account, or to refuse and repress those which have any social bearings, as inconsistent with the profession of Christianity. We must avoid hasty and general conclusions. And I think we shall see that all is not evil, or even valueless, where yet there is much that we cannot admit.

Closely connected with this question, if we drop the word *caste*, is the interesting work in India with which the name of this University is associated. To the Cambridge Mission at Delhi we may look with confidence, in years to come, for Native Christians of good social position as well as attainments, marking them as men of special value to the Church. This Mission, which is in connexion with the Mission of the S.P.G. previously established at Delhi, has an importance and interest of its own in respect of these two things:—(1) it is distinctly fitted and intended to address itself to intelligent and educated natives of the upper classes; and (2) it is concentrated in

strength at one important centre. These two main features of this Mission will, it is hoped, be steadfastly maintained. No finer position for such a work is to be found on the face of the globe. Delhi, the greatest imperial city of the East, has not, in its fallen state, lost all its significance. The heart and centre now of a great system of railway communication, as well as of a great intellectual and commercial activity, its importance at the present day is no less, though of another kind, than it was in days gone by. May not a higher glory yet be in store for it as a great centre of Christian life and energy?

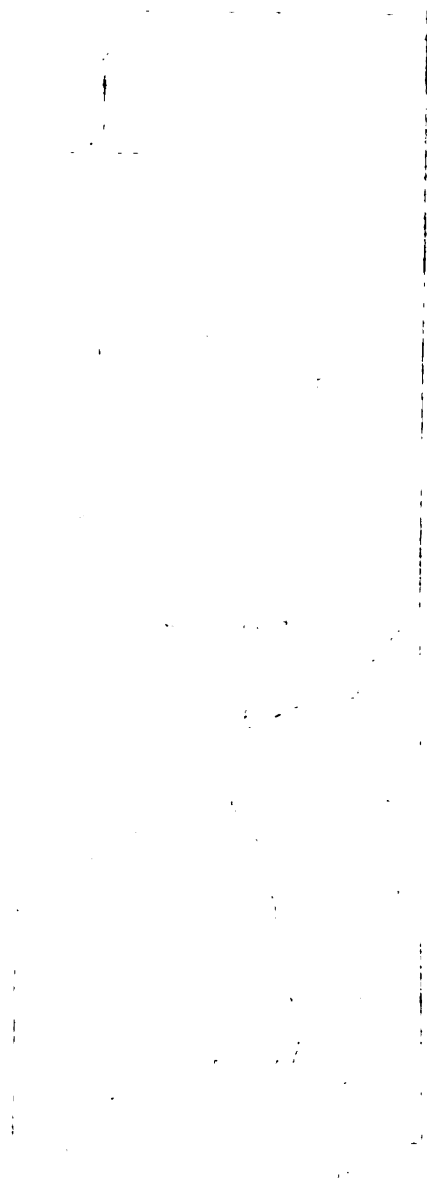
What is to be our conclusion with respect to the present state of Christian progress and Native Church organization in India? We have seen something of its weaknesses and failures; we have looked at some of its dangers and difficulties. And there are more. But against all this, and far above it, we see the real advance that is being made. When we know what the Native Christians are doing for themselves; when we see their progress in self-support and in the management of their Church affairs; when, for instance, taking a few illustrations from recent Native Council proceedings and Mission Reports, we note such things as these: the attention given to the improvement of Native Sunday-schools and regularity of attendance, the provision made for repair of churches and school-houses, the maintenance of discipline, the systematic regulation of expenditure, the establishment of a widow's fund, the commencement by the Native Christians in a northern province of a Mission of their own to their fellow-countrymen (just as, many years before, the more advanced Native Church in the south had established its Local Society for the Propagation of the Gospel), when we see whole villages of Native Christians in favoured parts of India, and the increasing strength of the Church in almost all parts, the increasing number of communicants, the success of the arrangements for providing a well-qualified Native clergy;—when we see these things, we say that, with all its imperfections and shortcomings, it is a living, a healthy, and a growing Church.

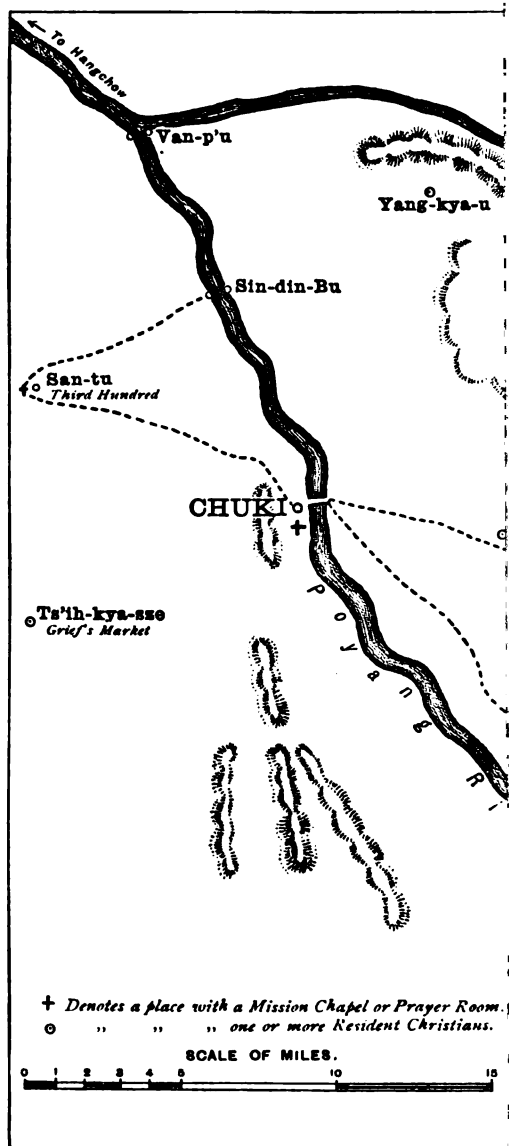
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## VISITS TO CHUKI AND GREAT VALLEY.



**R**EADERS of the *Intelligencer* are familiar with the deeply interesting history of the work of grace associated with the name of Great Valley, in the Province of Cheh-Kiang, Mid China. Five years have now passed away since the man Chow caught sight of the words "Holy Religion of Jesus" outside a little preaching-chapel at Hang-chow, and was moved by the Spirit of God to inquire what the words meant. From that inquiry sprang the movement which has now spread over a great part of the Chu-ki district, fifty miles and more south of Hang-chow, in which there are now Christians in more than thirty different villages. The first account in our pages was a letter from the Rev. A. E. Moule, then the missionary at Hang-chow, which appeared in April, 1878. This was followed by another in October of that year, describing the persecutions endured by the little flock already gathered in. From time to





SKETCH MAP OF THE

time other notices have appeared,\* and a connected narrative of the movement in its early stages forms one of the most interesting chapters of Mr. A. E. Moule's *Story of the Cheh-Kiang Mission* (2nd edition, 1879). We have now great pleasure in presenting two most interesting letters descriptive of visits recently paid to the Chu-ki district—of which "Great Valley" is only one village—by Bishop G. E. Moule and the Rev. Arthur Elwin. The accompanying map has been prepared from a sketch sent by the Bishop. Mr. Elwin's narrative we give first, being the earlier in date.

*From the Rev. Arthur Elwin.*

*Hang-chow, November, 1881.*

I left Hang-chow on Tuesday, Sept. 20th, 1881, with fair wind, about 1 p.m., in one of the ordinary Chinese boats, which can be hired any day on the banks of the great river which flows past Hang-chow. Our party consisted of four persons, viz., the foreign missionary; the catechist, Matthew Tai; a Christian Chinaman, to carry my bedding, books, &c.; and a man to cook my food.

We stopped at "Pond-head" about 4 p.m. to visit the catechist at our station there. But time being precious, we were soon on our way again. Tea, prayers, and conversation made the time pass rapidly, so that it was soon time to retire to rest—that ever-welcome hour in a Chu-chee trip.† Our boat was about 6 ft. wide, and 36 ft. long, the top being covered with a circular covering made of bamboo. If you could have stood in the front of our boat, you might have stooped down and looked through the long tunnel, it being only 5 ft. from the flat-bottom of the boat to the top of the circular covering. By the light of the hurricane lantern suspended from the roof, you would have seen the missionary quietly reposing in his Ashantee hammock, being gently rocked to sleep by the peculiar rolling of the boat caused by the men rowing. Beyond the hammock might have been seen the catechist and servants fast asleep, rolled up in their comfortable wadded quilts, and beyond them, again, in the dim distance, the boatmen, three sleeping and three engaged in propelling the boat.

By seven o'clock the next morning we reached Sin-ding-bu, where we had

to leave the boat and begin our travels on foot. Having walked for five or six miles through a level and rather uninteresting country, we reached our first stopping place, viz., San-tu (third division). Two years ago I visited San-tu, with the Rev. Arthur Moule, we being the first foreigners who had ever walked through the narrow streets of that out-of-the-way place. From that time to the present the work has been almost at a standstill, as far as man can see. But suddenly a remarkable change has come over the aspect of affairs, and San-tu now stands forth as the most encouraging station in the Chu-chee district. Perhaps you remember that the work at San-tu is quite independent of the work at the Great Valley. It began in the following manner:—

Matthew Tai was preaching one day outside one of the gates of Hang-chow, when he encountered a Buddhist devotee, a woman, who soon showed much interest in the Gospel message. Tai asked the woman to call upon his wife, which she did, and spent some days in the house inquiring about the true religion. Her history was as follows. She said she was a native of San-tu. When she became a Buddhist devotee she thought it right to leave her husband. She therefore bought him another wife, a girl, partly blind, for thirty dollars, and then started on her travels. When she became a Christian she saw it was her duty at once to return to her husband. He received her back again, and decided to allow the wife who had been bought for him a small sum of money every month, that she might live apart. Matthew Tai

\* See *Intelligencer*, Jan., Feb., Sept., Dec. 1879; Aug. 1880; Oct. 1881; May, 1882. Also *C.M. Gleaner*, March and June, 1878; March and Oct. 1879; Feb. and April, 1880; Aug. 1881.

† Mr. Elwin spells *Chu-chee*; Bishop Moule and Mr. A. E. Moule *Chu-ki*. The names of some of the villages also are differently spelt by the different brethren.

was invited to San-tu. He accepted the invitation, and on his arrival found that the first wife had preached so successfully that the husband and second wife were also inquirers. The second wife left the house, and a short time after she died with the name of Jesus on her lips. The first wife and her husband were afterwards baptized, and formed the nucleus of the Church in that place. There are said to be about one thousand families in the village. I spent the morning in examining applicants for baptism, and taking names of inquirers. In the afternoon I held a service in the little preaching-room, at which I baptized "Black Ox" by the name of Mo-i (desiring righteousness), and also "Cedar-pine," both mentioned in Bishop Moule's letter, see *Intelligencer* for 1881, p. 637. I took the names of eight inquirers, most of whom had first heard the good news from the sportsman Black Ox. When here last May he pressed the Bishop and myself to accept a fine pheasant which he had shot; but now, instead of wild birds of the field, he presented living men—precious souls—whom he had been the means of awakening to a sense of their sin and their danger; to whom he had preached and with whom he had prayed, until they were willing to endure the cross and despise the shame for the sake of the Saviour, whom they now knew had done and suffered so much for them. In one man I was particularly interested. I said, "What made you first think about the Lord Jesus?" He answered, "I was digging in the fields with Black Ox; no one else was near. Black Ox said to me, Have you heard of the doctrine of Jesus? I answered, No. He then preached the doctrine for me to listen to, and in consequence of what he has told me I come to apply for baptism to day."

It is always pleasant to speak of the bright side, but I must not linger at San-tu. The next morning I set off to walk to the city of Chu-chee, about seven miles distant, and a most miserable walk it was. Part of the way it poured with rain; all the way it rained a little. The path, generally only eighteen inches wide, never more than three feet, was in many parts a stream of water; but this was better than the rice-fields up the side, a foot or so deep

in mud and water. But the walk ended at last; weary and tired out, wet, and feet so sore that I could hardly move, I reached our room at Chu-chee. There a good cup of cocoa, and dry clothes, refreshed and comforted me not a little. I mention this walk to show you that itinerating in the Chu-chee district is not always the delightful occupation you might sometimes suppose it was from reports.

At the city of Chu-chee there is one Christian, our chapel-keeper. There has never been an inquirer here, but from a place about five miles off several. Many missionaries have tried to gain a footing in the city, but until the door was opened to the C.M.S. without success. At present there is no other society working within many miles of the place. The house we rent is in a capital situation. It is built on the top of the high embankment which is intended to preserve the city from overflow in times of flood: the lower part of the house has been fitted up as a preaching-room; the upper part we reserve for our own use. The view from our windows is very lovely. At the back we look out on the swiftly flowing river, beyond which rises the lofty hill, on which stands an old pagoda, which is supposed to bring good luck to the people in the city. From the front window we look upon the city, surrounded by its picturesque old wall, which, at the point nearest to us, climbs a short distance up the hill, rising almost perpendicularly some hundreds of feet behind the city. A finer situation could hardly have been chosen. Out of the same window, a little to the right, we catch sight of a bend in the river, and of another old pagoda, built for the same purpose as that already mentioned.

Friday, September 23rd, I awoke to find the sun shining brightly, and every promise of a fine day. The walk the day before had not only destroyed my boots, but also, for a time at least, deprived me of the use of my feet, one foot being so sore that I could hardly move a step. I hired the only available vehicle in these regions, a sedan-chair, and started at ten for our longest day's journey, the distance being, I suppose, about seventeen miles. At about two o'clock the sun disappeared; at three, it began to rain; at four, to pour in

torrents; but being in a sedan-chair I got on better than the day before.

We reached the Great Valley at half-past five. Do you know what the so-called "Great Valley" is like? A valley there is—it is true—but I have never seen a smaller one. From a crystal mountain-stream the hills rise, one each side, to a great height; the village called the Great Valley, or, more properly, the Great Valley Stream, is built on terraces artificially formed on the sides of the hills; a more romantic situation it would be difficult to find. And how secluded! Well might Luke Chow's enemies say to him, "If you had not brought the foreigners, how could they have found this place?" Although hidden from the eye of the hated foreigner, we rejoice in the thought that God's eyes were upon it, and He ordained that from this little secluded village the light should shine forth, so that now there are Christians in more than thirty villages in the Chu-chee district. The Great Valley began well; but I am sorry to say the work has now been at a standstill for four years. There are reasons for this, into which I cannot enter now; this I do say, pray for the Great Valley, that the place so honoured by God in times past, may yet arise, and casting aside all hindrances, become a yet greater blessing to the district in which it is situated. The school opened three years ago at the Great Valley is, we trust, doing a good work. There are at present eight boarders, two girls and six boys; for these we pay the master eight dollars a month. A dollar a month is supposed to be enough in this country district to keep a child; the parents pay for the clothes.

Saturday afternoon, September 24th, I started for Si-dan. We entered the Great Valley at the lower end, and we left it at the upper end. Upper end we may well call it, for up and up we travel on the narrow mountain footpath, until at the top of the pass the aneroid measures 1300 feet. Very, very beautiful is the view from the top; I cannot describe it; suffice it to say that the eye wanders from one hill-top to another until many miles off, as a background to the picture, our eyes rest on the lofty East-White Mountain, so called because for the greater part of the year it is covered with snow. Once it was my privilege to travel to the top of it with Mr.

Sedgwick, but I cannot now pause to speak of that never-to-be-forgotten journey. From the Great Valley to Si-dan took about two hours and a half. On the way we met a Christian woman who begged that some one might visit her now and then. She said very often she could not climb the mountain pass to get to the Great Valley, and very much did she miss the services. I told her I would see what could be done. I have since made an arrangement with Luke Chow's brother Simon, that he shall look in and see this woman when on his way to conduct services on Sunday at Si-dan.

We reached Si-dan tired and weary. Tea, prayers, and conversation made the time pass rapidly, and thankful I was when I could stretch myself on my comfortable Ashantee hammock for the night. Sunday I spent at Si-dan, walking in the afternoon to Wan-kao-wu, to hold a service with the Christians there. It is long since there has been any baptism at either of these stations. There are no inquirers, and but little persecution. Work, inquiry, and persecutions, go hand-in-hand. Sleeping Christians, a lifeless Church, and freedom from annoyance are generally found in company. The Great Valley, Si-dan, Wang-kao-wu, S-kao-wu. Bu-li-wu, and Wang-do-fang are quiet; many months have passed and no inquirers come forward. The enemy of souls is quiet, and is pleased that the Christians should rest in peace. Wang-kao-wu is completely shut in by lofty hills on every side; before we visited it a foreign foot had never trod its mountain paths, but, as a young girl baptized at Wang-kao-wu said, "God's chosen ones were there, and the Great Shepherd had called the under-shepherds to seek out for Him, and to bring the wandering sheep into the fold."

Sunday, September 25th, I had service at 10 a.m. at Si-dan; 3.30 p.m. at Wank-kao-wu. Evening service again at Si-dan. Passed a very happy Sunday, and felt much encouraged.

Monday, the 26th, I started at 10 a.m. for S-kao-wu; very beautiful was the walk in the fresh autumn air. It was 3 p.m. before I reached the little church at this mountain village, by the aneroid about one thousand feet above the city of Chu-chee. When we arrived the Christians were most of them at work;

but as they came in, one by one, we received the usual hearty welcome, which is quite a characteristic of this station. After prayers I examined the candidates for confirmation, and was particularly pleased with the answers to my questions. There is a zeal and earnestness at this station which has often caused me to rejoice, although for three years now there has been no baptism. Here, as at other places, the fear of persecution seems to keep people back. Persecution there will always be, and it is through much tribulation that God's people enter the kingdom.

Tuesday, 27th, at about 10 a.m., we left for Bu-li-wu and Wang-do-fang; truly a lovely walk, possessing a beauty of its own. Immediately after leaving S-kao-wu we entered a ravine which wound about the hills for about three miles. The path was cut in the side of the ravine about half-way up, so narrow in many parts that two persons could pass with difficulty. From below ascended the noise of rushing water, the mountain stream forcing its way over the rocks, while above us the steep side of the hill was covered with trees and shrubs of various kinds to the summit. On the hill opposite the light green of the bamboo mingled with the dark hues of the fir-tree, and many other trees the names of which were unknown to me. After descending for about three miles we began to ascend again until we stood on the top of one of the lofty passes so common in this district; here, sitting down on the grass, we quietly rested, enjoying the solitude of the everlasting hills, disturbed only by the chirping of a bird, or the buzzing of some busy bee on its homeward way.

Bu-li-wu was reached about 1 p.m. Here we found the old man Mo-en (grace at eventide), and his wife, Van-kwang (light at eventide), awaiting our arrival. The old man is seventy-five years of age, his wife seventy-two. Two of his sons have been baptized, but one has relapsed into heathenism. There has been no baptism at Bu-li-wu for three years.

Having rested for about an hour we started for Wang-do-fang, a short walk of about one mile, but a particularly difficult one. First I examined the candidates for confirmation, and then strolled out to get a little fresh air before the evening service. At the

outskirts of the village I met Luke Chow, who took me to see the village schoolmaster, a very influential personage. We found the venerable old man enjoying an evening stroll outside his door. He welcomed us kindly, and was at last persuaded to return with us to the room where the evening service was to be held. The old man listened most attentively while we addressed the heathen and Christians present, and when we knelt in prayer he knelt with us. It was truly a touching scene to see this old man with his long flowing white beard thus kneeling for the first time while prayer was offered to the true God through Jesus Christ the Saviour.

The next morning early we were on our way. Matthew Tai, with Luke Chow, went direct to Maple Ridge to sell books and preach to the people. I branched off to San-k'e (Hill Mouth) to visit our out-station there. I was very much encouraged at Hill Mouth. Yoh-in Kwu-nyang, of whom you have heard, who has been so much persecuted by her friends and relations, met me with a smiling face, and was able to tell me of God's goodness to her. I saw also her old father-in-law, who asked me in a friendly way to step in and take a cup of tea. 'O Kyien-sin, who has charge of this station, told me of alterations he wished to make to the room in which the Sunday services are held. He said he wanted to whitewash the room, add more forms, buy a communion table and two chairs, and make the place generally more neat and comfortable. I asked him whether he had the money, he said, "No." At the same time he gave a hint that it might come out of the missionary's pocket. I, of course, told him that if he and the Christians liked to subscribe and make the proposed improvements, I should be very much pleased; but I was afraid, considering the circumstances of the case, I could not help them. I promised to present them with a cloth for the communion table, which I would send from Hang-chow.

At 5 p.m. I was once more on my way, and after a three hours' walk I reached the boat. Here, finding all ready to start, it was not long before we were on our way to Hang-chow, where we arrived about 3 p.m. the next day.

Altogether the trip was one of the



most encouraging I have had. Not so much on account of two persons baptized, and the twelve applicants for baptism whom I examined and whose names I entered in my book, as for the general earnestness and activity shown by those baptized in past years. There is much to sadden, but far more to cause one's heart to rejoice! It must never be forgotten that a few years ago there was not one Christian in this vast district, indeed, the name of Jesus was unknown. Now there are Christians in about thirty-three villages, and the Bible is read, prayer is offered, hymns

are sung, the Gospel is preached at nine convenient centres every Lord's Day in rooms set apart for that purpose; for this we do rejoice; yea, and will rejoice. We must leave the future in God's hand. I would not conceal from you that we see many, many difficulties before us, but we must believe that He who has been mindful of us in time past, will surely bless us in time to come; that He who began this work in such a wonderful way, will carry it on for His glory and the salvation of precious souls.

*From the Right Rev. Bishop Moule.*

**A** VISIT to this district in order to confirm several candidates had been promised during our June excursion. Mr. Elwin went down in September to examine and prepare candidates, and I had hoped to have gone with him before the end of 1881. Circumstances made it impossible for Mr. Elwin to leave home in that direction so soon; and the earliest day we could fix for our start was Jan. 12th. As the day approached he was again detained by family circumstances, so that I decided at last to set off alone, hoping to be joined by Mr. Elwin as soon as he could rightly follow me. Accordingly on

*Thursday, Jan. 12th,* I started at 5 in the afternoon, in a covered boat manned by five men, one of whom, sitting in the stern, worked a great oar with his feet and managed the rudder, the others either towing by means of a strong, light line, or working a scull over the quarter. My companions were Matthew Tai, a Christian servant, and a porter also a Christian. My recreation was a volume of "Memorials of a Quiet Life," which I re-read after six or seven years' interval, and of which the delightful euphuism formed a strange contrast to the rough and sometimes repulsive circumstances of my life during the trip. I carried with me an "Ashantee hammock," kindly provided by Mr. Elwin, which, whether in the boat or in the squalid rooms which are the missionary's lodgings in the district, secured to me a degree of comfort that would have been hard to obtain without it. The weather was bright and frosty, and I suffered a little from cold for the first three nights. Afterwards it became unusually mild, and at last as warm as English September or Chinese October.

The little voyage up the great Tsien-t'ang for some twelve miles, and then for perhaps thirty or forty more up its southern branch, took me just twenty-two hours, and I did not disembark till 3 the following afternoon, *Jan. 13th.* As my coming was expected, I was met at the landing (Sin-din Bu) "New Pavilion wharf," by two countrymen, both applicants for baptism, glad to earn a little by carrying part of my baggage (bedding, clothes, provisions, &c.). A young Christian too, baptized in September, was there with his matchlock and dog, for he is a sportsman, to escort me to his village. His quaint name is Black Ox. With him and Matthew I walked the pleasant five miles over undulating ground, producing chiefly brushwood and small trees, to San-tu, which I have called "Third Hundred" (the Chuki magisterial district or county is divided into some sixty-four "Hundreds" or Fiefs). The evening was spent in conversation with the very intelligent Christian mistress of the house where our quarters are ("the first-fruits of

'Third Hundred' unto Christ"), with her husband whom I examined for confirmation, and the two countrymen as applicants for baptism. They appeared to me to be true and thoughtful converts, especially one, who wished to present his three boys for baptism along with himself. Another labouring man, also a candidate, though a better "scholar" than either of them, did not please me so much. The two former will, I hope be added to the church soon. We closed with evening prayer. Next morning,

*Saturday, Jan. 14th*, at 8, I confirmed the earnest Mrs. Chapter's husband, with a countryman from "Grief's Market" (Ts'ih-kya-sze), and gave the Communion to them, Matthew, and Mrs. Chapter. We spent an hour or two in the busy market-place of "Third Hundred," preaching and selling a few tracts and Gospels; and after dinner, at 1, set off, Matthew, two servants, and three Christian porters, for the City of Chuki about five miles off, a beautiful walk through fallow paddy-field, broken by low hills and clumps of trees and bamboos, surrounded by loftier hills, some of them with mountain-outline. Our path, after crossing the river so as to place us on its right bank, brought us to the north gate of the city, which we traversed, and at about five minutes' walk beyond the south gate came to the little mission house. Here, as at Great Valley, a Christian, *Josés Chow*, is posted as a preacher. He is one of four brothers, all Christians, and three of them earnest workers, of whom one receives no salary. This one had come hither to meet me, and I had a good deal of talk during the evening with the two brothers and Matthew. We closed with Evening Prayers, at which we had an interesting conversation on Acts viii., part of which was the evening Second Lesson.

*Sunday, Jan. 15th*.—At 9, Morning Prayer with a brief exposition of Second Lesson—the congregation consisted only of my party and the two brothers. The candidates from "Twin-bridge" (Swang-gyao), six miles off (there are none at the city), not having yet come in, I read the Litany at 11, expounding Isaiah lv. There were four heathen present, all attentive and orderly. After dinner came the candidates, Hai-tao ("Sea-Island") and his nice wife for confirmation, their little girl of four, and their brother Hai-yong ("Sea Glory") for baptism. All were so far satisfactory as to knowledge, and so evidently thoughtful and serious, that I saw no reason to defer them. They had already been candidates for many months, and examined once and again by Mr. Elwin. At 3, after a brief address I baptized "Sea-Glory" and his little niece, then confirmed his brother and sister-in-law, and then gave the Communion to the newly confirmed and six others. There were heathen spectators during the earlier part of the service. When all was over the country party left for their long walk home, cheerful and happy as it seemed, and with a promise from me to visit their village next day on my way to "Brown's Field" (Wang da pan), and if possible baptize their aged mother, their younger brother "Sea-River" (Hai-Kyang) a schoolmaster, and his betrothed wife.

I immediately started with Matthew and one or two more for a walk through the city in order to preach to the heathen. I had done a little near our Mission House already, between the Morning Services. We had two interesting conversations with small companies, first at the gates of the Confucian temple, afterwards on the massive bridge of three arches which spans the river below the town. The solid piers and lofty arches are intended to meet the frequent exigency of strength and free passage of water on account of the sudden flood on the river during the summer and autumn. The water rises so high that our preaching-room, though ten or twelve feet above the ordinary level, is sometimes flooded to the depth of four

or five feet. At each of our preachings the usual remark was made, "No doubt Jesus is for you what Confucius is for China." It was with blessed certainty that I could answer, "No, if so, I should not come to preach Him. Before Confucius was, Jesus lived. He of whom Confucius says: 'God, in pity for the people, raised up for them kings and teachers,' is in fact Jesus." In the evening I had to catechize another hopeful applicant for baptism—like the rest, a labourer. Then came a kind of Bible Class by way of Evening Prayer, and so after some helpful reading of the "Memorials" and the Bible for myself, I went, weary but thankful, to bed.

Day, on *Monday, Jan. 16th*, broke with thick fog, which, my people said, portended snow! In much mercy, the omen did not hold good. The thermometer was 3° above freezing point. At 9, after prayer with all the Christians, we started for a long march of about twelve miles. I had engaged two sedans, to secure myself and dear Matthew, who is not at all strong, from over-fatigue. We both rode as far as "Twin-bridge," which we reached about 10.30. Here on former occasions the neighbours, who have bitterly persecuted the Christians, had also been exceedingly rude to Mr. Elwin and Mr. Sedgwick; and I was not unprepared for trouble. None of any kind, however, occurred; and my conversation with the old mother, her youngest son, and her daughter-in-law, was most encouraging. The girl, of about 15, was particularly intelligent, and earnestly simple in her answers. Two or three years ago she begged for baptism, but the missionaries had not seen their way to grant it. When the neighbours warned her not to talk to the foreigners, for they would certainly give her medicine that would bewitch and convert her, she said "It is too late. I have taken all they have to give already!" I could not but accept her, as well as her betrothed husband. This man had at one time opposed his eldest brother's intention to become a Christian; but he appeared now to be so truly in earnest that I could not reject him; although as a country schoolmaster, unconnected with us, he finds it impossible to suspend his school on Sundays; and I baptized him, as well as the other candidates, with a cheerful hope. The mother, three brothers, wife of the eldest, with her little girl, and her betrothed sister-in-law, were now all Christians.

After a cup of tea we were on the road again, in a strikingly beautiful walk amongst hills that increased in height as we advanced, till at length two grand heights, "Racehorse Mount" and "Inner Mount," Li-Kang, came in view at the head of the beautiful valley. My brother has described the former under its Chinese name, Tse-ma Kang. At 4.30 we reached the squalid Mission-room at picturesque "Brown's Field," a village of perhaps 800 or 1000 inhabitants, but important because of the eight or ten Christians there, and of its comparatively central position. Our accommodation is the middle division of a cottage (the ground floor as chapel, the upper as prophet's chamber), of which the other two are occupied by two very poor Christian brothers and their families, named "Brown," members of the clan which gives its name to the arable land and the village that depends on it—*Brown's great field* (Wang Do-fan). Here I was met by Luke; and whilst talking to him and awaiting the baggage, I was surprised by the arrival of Ho Kien-pin, the volunteer Christian leader of the movement at "Hill's Mouth," which, on account of his wilfulness in disregarding Mr. Elwin's instructions, I have felt compelled to refuse to visit for a time. Five or six of the Christians who usually worship with him having heard of my arrival, had come over to ask for Confirmation. Having a room full, and one or two candidates for baptism present, I first read St. John iii. and conversed upon it.

Afterwards I examined the Confirmation candidates; and had also some anxious talk with Kien-pin, and one of his people whom he had charged with misconduct, Luke and Matthew assisting me with the difficult dialect.

The day had cleared up once more into the perfection of winter (Chinese) weather, and I got some rest now and then by climbing the rough hill-side and watching the sun going down behind the mountainous horizon. At 8 I had evening prayer with a very full room—hardly seats enough, and no room to kneel, so that we stood in prayer as well as singing. At night noisy children and mothers on either hand, and pigs and dogs downstairs and out of doors, did their worst to break my sleep. But, by this time, through God's goodness, I felt so well as to be less dependent than usual on such comfort.

*Tuesday, Jan. 17th.*—A dark heavy day, which tired me more than the close occupation and dingy quarters. After breakfast and a succession of laborious conversations—the hill dialect puzzling me, and adding to the labour—I finally accepted thirteen candidates, including all but one of those from Kien-pin's region. One, a dear old Christian of 60, pleased me much by his eager, hearty replies. At 11 we mustered for service. I was obliged to ask my own train, except Matthew, to keep outside, as the room with the most careful arrangement would hold no more than the candidates and the older communicants present. I then after a brief address confirmed the 7 men and 6 women, and after the interval of a hymn, administered the Communion to 19 persons, speaking briefly on the Epistle (Rom. xii. 6 to 10).

Then followed dinner and a little rest, after which I walked with Matthew, Luke, and several Christians, to "Rush-holme" (Bu li U) on the other side of a steep wooded pass, being a mile or so off. Here I had to examine two candidates for baptism, one of long standing, Luke's son-in-law, the other a more recent convert, but much more intelligent and earnest, fond of his Testament, which he could read fairly, and earnest in questions as well as answers. I felt able to accept both as sincere believers, and baptized them in the hall of the Christian family, kinsfolk by marriage of Luke.

On my return to "Brown Field" I was met by Mr. Elwin, who had left Hangchow the day before. The evening was filled up with talk—not a little of it most painful—with poor Kien-pin, and with two of the "Browns," who are in the unhappy position, for Christian brothers, of creditor and debtor. I hope we did something to mend matters between them. Then came bed-rigging, and as the room would scarcely hold our two hammocks my bed was made on the top of a huge rice-bin, where I had a very fair night.

*Wednesday, Jan. 18th,* I have noticed as a "magnificent day after mist." After sundry necessary "last words" and morning prayers, we got off at 10.30, I riding in a chair for some distance, in order to look at the home papers, for which I had had no time in the house. It is during this walk, not that of Monday, that I ought to have placed the view of the two grand heights. That walk had elements of great beauty in it, and as I write just now without referring to my diary I confounded its vistas with those of to-day. From the point where that fine view was gained I walked with Mr. Elwin, and greatly enjoyed it. We did the eight or ten miles, with some stoppages, in four hours, arriving, long before our baggage, at 1.30, at "White's Place" (Sze-kya U). Here is a large family party of Christians, by name Vong—three brothers and their wives, with their father and mother and several baptized children; two cousins with their widowed mother; and a few others not relations, of whom two belong to a village at four or five miles' distance. The village stands in a beautiful valley

running up towards the "Racehorse Hill," and with almost innumerable branches amongst other hills divided by mountain streams, and sometimes finely wooded, everywhere covered either with cultivation or with brushwood and ferns. Here and there we saw the boulders on patches of tea *white-washed*, in order, we were told to scare the wild swine.

We found the Christian community not altogether at peace. The eldest of the three brothers, apparently a sincere Christian, had nevertheless been betrayed into a quarrel with his wife only a day or two before, and the wound was not yet healed. He had said to others that he felt he was not fit to be confirmed in such a temper. One of the solitary Christians, a paper-maker, had also given way to temper, and had shown too little earnestness in his efforts to keep the Lord's Day. The strange mixture of frankness in owning his fault, with a want of manly consideration for his wife, on the part of the chief Christian, was most peculiar. These and other matters gave occasion for almost endless conversations. All the candidates (9 men and 7 women), except one or two of the women, were spoken with singly and together, and all but two men accepted—the offending couple having, as I trusted, sincerely made up their differences. It is impossible, I fear, to give you any just notion of the oddity of the arrangements—the only possible ones at present—for worship and missionaries' accommodation at this beautiful and important station. A tidy little room is lent to us on the ground floor for our dining-room and kitchen—the latter hidden by a screen. For worship the greater part of a large upper room is set apart. The Commandments, and two texts from Romans iii.—"All have sinned," "Being justified freely"—are suspended over a table, on which stands, in a neat little wooden case, the Bible, in two volumes. But on the margins of the room are a bedstead, agricultural tools, corn bins, &c. &c., and the approach to the women's rooms from the stairhead passes through the outer part of the chamber. And at night, after worship and conversation is over, it is between the wooden pillars of this church-room that the missionaries are fain to sling their hammocks.

Evening prayer was late, and "last words" later still, and it was not till near midnight that we got into our hammocks. The other inhabitants of the house upstairs and down, talked on—mostly, I trust, on Christian topics—later still.

*Thursday, Jan. 19th.*—I was up pretty early, and went for prayer and meditation to the top of the nearest hill, whence I saw the rising sun gradually shed its light over the lower heights and slopes, great "Racehorse Hill" being already lit up. It was a very perfect morning, "a morning without clouds," the tinkling of many brooks making quiet music as suitable as possible to the scene.

After breakfast we were at once at work again. I had to decide whether to baptize two little girls of six and seven, just betrothed, according to local custom, to the baptized sons of the two elder brothers of the Vong family. One of them had been already taught to say her prayers; and little as I like baptizing as *infants* children who are already able to choose the good, in some degree at least, I thought it best, with a reasonable hope that they would be the subject of prayer and godly teaching, to baptize them. I finally accepted a woman, one of the doubtful confirmation candidates, but postponed a young man, and was obliged to justify the refusal of the hot-tempered paper-maker to be confirmed at present.

At 10 the room was full. I began with the Gospel (St. Mark x. 13) for infant baptism, and after a short address baptized the two little betrothed

girls. After a hymn—"I was a wandering sheep"—I confirmed seven men and seven women; one poor thing but lately confined, sitting in her chair to receive it—sorely against her will, as she said again and again "I can't bear not to kneel." Then came the Communion, in which Matthew and Joses joined. Then further conversation, chiefly about the so-called "Church Council" and "Fund." For the present I feel it better to try to place the latter, its collection and management, at each chief centre on a workable footing, hoping to be able to combine the whole district in a year or two, when we have something more like an organized pastorate, or quasi-pastorate. The removal of Luke to "Rush-holme," at his own request, will, we hope, tend to this; and we need much, too, to get the Fund into a better state in Hangchow itself. At present it is even lower than when I left in 1876; and the expense of assembling *nominal* pastors and delegates from Chuki has each year swallowed up a very large proportion of the whole collection, with no corresponding advantage. I hope to see my way to aggregate meetings of the Chuki leaders in the Chuki district, before we bring them again to this place.

At 12 we moved on again; a very beautiful walk, passing first "Lower Rush-burn" (Ya-bu-ky'i), where are a nice simple Christian couple in the midst of heathen, to some of whom, who listened well, we preached, as we sat to rest in the good man's house; and then ascending a high table-land, covered with tea plantations and brushwood—the soil of a rich Devonshire colour—on which is situated the village called "Lute-string Mountain" (Gyin-yien-kang), where one solitary Christian witnesses for Christ in the midst of much bitter persecution.

Our walk of ten miles, with stoppages, the heat so great that we were glad to use umbrellas and walk in shirt-sleeves, took us just four hours, and at 4 we were at "West Dyke" (Si-dang).

The evening was occupied by conversation with, and examination of, the candidates (4 men and 4 women), family prayer coming in the middle. I was much pleased to find all but one blind woman able to read, at least well enough to read a verse of the hymn in turn. The married women had learnt since their baptism.

*Friday, Jan. 20th.*—To-day, for the first time, rain fell; only, however, for the few hours during which we had duty indoors.

At 10 we assembled for service, beginning with the Second Lesson and part of Morning Prayer, followed by the Confirmation, and, almost immediately afterwards, the Communion, in which Mr. Elwin assisted me. Three Christians from "Princeton" (Wang-ka u) joined in. There were three others, to whom it had to be refused on account of inconsistent conduct. Two of these were much distressed. They were an old couple, parents of a wicked son, whose wife had been converted and baptized. After a long course of ill-treatment, he ended last spring by selling the poor thing to another husband, acting through a go-between, and representing her as a widow. The old people were blamed by the Christians for permitting this. They pleaded that they had had no voice in the matter, that their son entirely disowned their authority, and that his wife had been glad on any terms to escape from his tyranny. The catechists still urged that they ought to have communicated with them (with Luke and their Christian neighbours) when the incestuous bargain was being made.

The shocking feature of the case is, that the poor old woman was herself sold to her present husband by a former husband, who is still living. I had no idea that such practices were known even in Pagan China; and they

seem utterly abhorrent to our Ningpo and Hangchow people, and are condemned by everybody's conscience even in rough Chuki.

At 2 we started to visit a single Christian family at a beautiful and large village which I have called "Narrow-way" (Gyoh long). Its situation charmed us both very much. The Christian woman—her husband, a wood-carver, was away at a distance at his work—received us gladly and civilly. We were glad to find Christian books conspicuously placed on the table in the chief room; and ten or fifteen persons quickly gathering, we preached Christ to them, Luke speaking very well after I had read St. Luke xv. There was a certain amount of thoughtful attention, though there is much opposition, not only on the part of others, but of the Christian's own father. This partly accounts for his usual absence from service on Sunday, though it is true the distance, five miles, is enough to account for part of it. Before we left, the woman begged us to pray with her, and earnestly asked that service might sometimes be held in her house, and that her boy and his little (betrothed) bride might have schooling provided for them.

In the evening, whilst I held evening prayers at "West Dyke," Elwin walked over to "Princeton" and did the same.

*Saturday, Jan. 21st.*—Another magnificent day, only a little too warm. A delightful half-hour on the hill at sunrise; and after breakfast, prayers, and "last words," at 10 we started for the well-known Great Valley, four or five miles off. We made two halts on our way, one at the friendly house of kinsmen of Simon Chow, who are, however, afraid to believe; the other at a hamlet where a solitary baptized woman and her unbaptized daughter have long been standing much abuse and persecution, so much so, as to deter the husband hitherto from believing. He was now a candidate, and his daughter, who has long wished for baptism, was asking it on the ground that her husband no longer objected to it. She was as nice and intelligent as the girl at "Twin-bridge." After satisfying ourselves of her intelligent faith, and of her father's sincerity, though he is not yet sufficiently interested, we went on our way, leaving Simon and Matthew to sit awhile longer. The poor girl, in answer to Matthew's "How long do you mean to keep the faith if they persecute you?" answered, in a quaint Chinese phrase, "Till my feet are straight," i.e. till I am laid out at death.

I cannot dwell with much pleasure on our Sunday's stay at the Valley, though there were elements of great encouragement in it. Poor, dear Luke—something like Bao of Ningpo in other days—unites to remarkable gifts of understanding, and of zeal for the truth, a reputation at least for an unhappy temper and for the reverse of generosity. And a grievous want of harmony has sprung up between him and the four Christian brothers (cousins of his own), of whom two have been already named at the city of Chuki, and two are, the one our schoolmaster, and the other living with him at the lower end of the village street, at the top of which lives Luke with his eldest and his fourth brothers. The amiable and truly earnest schoolmaster had complicated matters on this occasion by an act of inconsistency, not strictly his own, but done in the name of his family, and for which Luke justly blamed him. He acknowledged it most frankly, and expressed an earnest wish for harmony. I feared at first that I should have to defer the Holy Communion; but after much exhortation (in which Matthew helped) and prayer, I trusted that a better understanding was come to, and I felt able to proceed as I had intended.

Accordingly on Sunday, January 22nd, at 9, we read Morning Prayer, Luke reading the First Lesson, and I preached on the Second. After

an interval, I baptized a nice girl from "Halfway Hill," by the name of "Golden Chain" (from Prov. i. 9), and James, the schoolmaster's little boy, as "Sweet Aloes," and then, after another pause, I confirmed two earnest Christian men, each a single persecuted witness in his village, and two women, "Golden Chain's" earnest mother, and the nice Presbyterian sister-in-law of James. She had asked for Confirmation, and her Presbyterian (American) pastor had given us a letter of commendation in due form. Luke's wife stood sponsor to James's baby. Then the communicants of the Great Valley, and 4 or 5 other natives, joined us at the Holy Table.

In the afternoon I read the Litany, and preached and catechized at James's, his school answering nicely, and he and Luke also taking the more difficult questions; and I baptized a man, long a candidate, and whom serious illness seems to have brought to real decision.

*Monday, Jan. 23rd.*—We breakfasted before light, and after worshipping with our Native friends, and sending our baggage and servants by the high road, *viâ* the city of Chuki to our boat (sixteen or twenty miles) Mr. E. and I, with Matthew, started with two primitive sedans (one a kind of cradle on a pole) for a cross-country march to "Twin-bridge." This was quite new to Elwin; but he was much pleased with it, as more beautiful and rather shorter than the usual one. Except a short two miles, I walked the whole of the way with perfect comfort, getting rid of my coat, however, and sometimes using an umbrella. We were just four hours to "Twin-bridge," which we reached at 12.15. The cottage, a very poor one, yet looked hospitable and cheerful, with wedding guests already at their mid-day meal. A side shed had been made tidy, with chairs and a table for us. Plates of fruit and cold meat, and cups of tea, were at once set out for us, and we were importuned to eat. Close to my chair was a huge jar containing certainly "more than two or three firkins," from which, from time to time, rice wine was ladled out, to be mulled for the guests.

After half an hour's talk with heathen guests, who listened civilly to the Gospel, I was ushered into the chief room, where, in my surplice and hood, I married and blessed "Sea-River" and "Sweet Purity," using a very much shortened service, after reading the Marriage of Cana, and saying a few words by way of sermon. The young people behaved as nicely as their conduct last Monday led me to hope, the answers in the service, and the hearty thanks afterwards, being as simply unaffected as possible. After wishing them joy, each leaving a little present, and sitting awhile longer, we walked on to our boat, some eight miles more, where we arrived well and thankful, and were met by our baggage and the civil, willing porters, in time to make a good start for Hangchow by daylight.

*Monday, Jan 24th.*—After twelve days of "marvellous lovingkindness" we reached our Hangchow homes at noon to-day, finding all—except two ailing children—well and in peace.

Baptized: 8 adults, 5 children. Confirmed 42. Gave Holy Communion to nearly 70.

G. E. MOULE,  
Missionary Bishop for Mid China.



## EXTRACTS FROM THE ANNUAL LETTERS.

## CHINA.

*From the Rev. J. C. Hoare, Ningpo College.**Ningpo, Dec. 12th, 1881.*

*College.*—As regards numbers, we are in much the same position as last year, only two young boys having entered the College, whilst none passed out, at the commencement of the year.

We have at present in the College six young men who have been accepted by the Conference as agents for Mission work next year: two to take the posts of schoolmasters at Hang-chow, two at Ningpo, and two to act as itinerating evangelists in the Ningpo district. These six were, in accordance with regulations passed at the spring meeting of Conference, all examined by the Bishop and Mr. Valentine in the summer; and I am glad to say that the examiners professed themselves well satisfied with the result of the examination. They were therefore formally appointed by the Conference in the autumn. This brings the number of those who have passed from the College into Mission employ during the past five years up to eighteen. Of these, only one has given cause for dissatisfaction. He has in consequence been dismissed from the service of the Society.

Our Debating Society has been kept up with vigour. For a time it seemed as if the interest was beginning to flag for lack of subjects for discussion, but lately we have had very lively and interesting debates. Some of the young men really speak and argue very well, and they acquire a readiness in answering which may be of inestimable advantage to them hereafter. Sometimes when speaking myself, for of course I join with them on equal terms in the discussion, I begin to feel quite uncomfortable at the sight of a pair of twinkling eyes opposite to me, for I feel sure that the owner of the eyes is prepared to confute my argument—to his own satisfaction at any rate—as soon as I have resumed my seat. These debates are useful, however, not only to quicken their powers of speech, but as real vehicles of instruction. For instance, in a debate not long since on the subject of polygamy, it was no small advantage to have the opportunity of

giving them a digest of Mr. Venn's weighty pamphlet on the subject.

To pass to what may be called the more distinctly spiritual aspect of our College life, we had a deeply interesting time when Bishop Moule first visited Ningpo in the spring, and confirmed eleven of the students. The time for preparation was rather short, only extending over a month, but I am not sure that this was a disadvantage, seeing that the boys are constantly under religious instruction throughout the year. Some of the boys showed a very earnest Christian spirit; none, I think, failed to realize the deep importance of the step they were taking.

Our Prayer and Preaching Union has prospered greatly in the College, though I am sorry to say that not many from other parts of the country have joined it. As one of the qualifications is that every member should be a communicant, many were debarred from joining until after the Confirmation in the spring. We now number in all twenty-two members.

*Day-schools.*—In passing from the College to the day-schools, I am thankful to say that I may report real progress.

Some results gathered from the examinations held last January will, I hope, be interesting. Mr. Shann and I spent some ten days travelling about the country together for the purpose, and examined seven schools, containing in all ninety-three boys, of whom twenty-one were Christian boys. They were classed according to a fixed standard of work. Seven boys took a first-class, twenty-five a second, twenty-seven a third. Of the first-class four were Christian boys, of the second ten were Christians, of the third seven were Christians. It is interesting to notice how well the Christian boys did in the examination; none failed to reach the third-class, the majority of the first-class were Christians, whilst in the first and second classes combined nearly half were Christians, though the proportion of Christians to heathens is less than one to four. I attribute this in part to the fact that the Christian parents are getting more alive to the importance of

early education, but I do also most truly believe that the Holy Spirit of God quickens the understandings of these little boys. When I tell you that to obtain a first-class place, a boy has to repeat twenty-four pages of Scripture—say the whole of St. Mark's Gospel—thrice that amount of Native classics, in addition to reading and writing in both the Chinese character and the Roman character, the repetition of the Catechism, and a *viâ voce* examination in the life of our Lord and one or two books of the Old Testament, you will appreciate the fact that Chinese boys of the age of twelve have considerable powers of work, and that the young schoolmasters who teach them have to work hard to attain to such good results. The *viâ voce* examination in Scripture is always extremely interesting. Ask them what I will in the set subjects, they seldom fail to give a correct answer; usually in words very nearly approximating to the words of Scripture. We surely cannot but believe that the seed thus sown in the hearts of these boys will bring forth fruit hereafter unto eternal life. For the teaching done in these schools is not mere training of the intellect; some of the masters, at any rate, realize fully that their work is to lead these boys to the Saviour. Not long ago I was catechizing the Tsông-tseng school during a Sunday afternoon service, and was speaking of the fatherly care which God takes of all His children. After speaking at some length about the temporal blessings of food and raiment, I asked, scarcely expecting an answer, "But what clothing does God provide for the soul?" Without any hesitation a small boy of eleven years old—the only Christian in the school—cried out, "The righteousness of Christ." The answer from one so young certainly showed that he had been well taught, and that he had taken to heart what he had learned.

*Country Stations.*—During the past year Mr. Shann and I have continued to superintend four stations, in which we number in all some 110 Christians. We have baptized in these stations during the year, sixteen adults and five infants, of whom ten adults and three infants are connected with Tsông-gyiao. This is indeed the only station under our charge in which we appear to be making real progress; and here we have

during the past three years baptized, I think, between thirty and forty converts. This year there has been an extremely interesting movement in a village named Yiang-zi, some four miles from Tsông-gyiao. Two years ago an old eye-doctor from this place, of the name of Kyû, came to the Tsông-gyiao chapel, and after attending for some weeks expressed a desire to be baptized. He was therefore admitted as a catechumen, but after some time he disappeared. On inquiry we found that the members of his family were persecuting him and keeping him from the chapel. We therefore could do nothing but pray for him, and many prayers were offered up in the chapel and elsewhere on his behalf. More than a month passed away and we saw nothing of him, till one Sunday morning, when Mr. Bates happened to be in the chapel, the old man appeared, carrying his god of medicine, a wretched little mud idol, in his hand, and saying that he could keep away no longer. In the afternoon I saw him, and he told me that come what might he must be baptized, for his only hope was in Christ. He was therefore in due course baptized, and since that time he has been most zealous in proclaiming his Saviour's love to those about him. Often have I seen the small wizen man, his face radiant with smiles, on a Sunday morning with a stranger by his side, whom he had brought to hear the Gospel in the chapel. Some of these men thus brought have since fixed their hopes too on Christ. At first he brought them singly, but at the commencement of this year he used to come regularly with a party of five from his native village, and after a time these all applied for baptism. After a probation of six months I agreed to baptize them, but as there was talk of persecution in their village I thought it best to test them by telling them that I would baptize them there, in a small preaching-room which we had hired. Their neighbours heard of it, and declared that on the day of their baptism they would beat a gong through the streets of the village and pronounce them excommunicate. They did not shrink, however, but were baptized, three men and one woman, in August. Since their baptism they have held services regularly on Sunday in the preaching-room, the members of our Preaching Union going there every

week to help them; and we have now four more applicants for baptism in the village.

I have never put down "unpaid agents" in the statistics that I have sent in, for I do not quite know the difference between an unpaid agent and a true Christian man. The old eye doctor has never set apart any fixed proportion of his time for preaching work; indeed, he is not fitted for preaching, but he lives and talks the Gospel, and thus bears a better witness to his Lord than many an authorized agent, whether paid or unpaid. And many of the Tsóng-gyiao Christians do the same. Though weak and poor and ignorant they go and seek their friends, saying, "We have found the Messias:" "come and see." I was very much struck the other day, when riding out some ten miles in that district with Dr. Main to find a sick man, at the way in which the villagers passed us on from Christian to Christian. They were scattered in

the different villages, one here another there; but each one was a marked man well known as a follower of the Lord Jesus; and each one had been brought in, not by public preaching, but by the pleadings of their friends. This is to my mind the most hopeful feature of our work here, that each Christian should feel it incumbent on him to try to bring others to Christ; and when I look on the congregation thus gathered from heathenism at Tsóng-gyiao, the truth is always irresistibly borne in upon my mind, that the treasure of God's grace is placed "in earthen vessels, that the excellency of the power may be of God, and not of us." At P'u-k'eo-wóng, too, we have a travelling tinker, who, whilst sitting at his work mending the family pots and pans, talks to the inmates of each house about the Saviour, and in this way the knowledge of the Gospel has been spread far and wide around P'u-k'eo-wóng.

## JAPAN.

*From the Rev. Herbert Maundrell, Nagasaki.*

*Nagasaki, Dec. 1st, 1881.*

The description of the Society's work at this station will vary considerably according as it refers only to the present year, or contrasts the state of the Mission this year with what it was a few years ago; as I adopt the latter mode, there is very much indeed for which to thank God and take courage.

When I arrived at Nagasaki in the summer of 1875 there can scarcely be said to have been a Christian congregation in connexion with the C.M.S. There were two persons, a milkman and his wife, who had been baptized by Mr. Ensor, and an acting catechist. For these Mr. Burnside had been holding little services in his own house, and had already put up our present little church, though this had not been opened. A few other persons also had been baptized, but they had gone to other parts of the empire. There was no regular Mission school; no preaching in the city (it was not yet allowed); and there was no out-station. Now there is a Christian congregation witnessing for the religion of Jesus, both by their regular and orderly worship and attendance at the means of grace, and more or less, I trust, by their lives. There is

a small school for day-scholars, a girls boarding-school, and a theological class. Then in "the regions beyond" three important out-stations are occupied, at which also there are little groups of Christians watched over by Native catechists. Besides this, speaking generally, there are unmistakable signs of prejudices giving way before the light of advancing truth, so that a wide and open door is before us, though there are many adversaries.

To speak only of the year now drawing to a close, not in comparison of the past, but in reference rather to hopes entertained, and anticipations grounded on the past, it is somewhat disappointing, though not without its special encouragements and marks of progress. The utter indifference that prevails amongst the upper, official, and educated classes, is a great difficulty and drawback; and in Nagasaki we have not only this, but, on the part of many, the additional obstacle of deep-rooted dislike of Christianity on account of its holy teaching, inasmuch as it condemns the lucrative vices, commercial and moral, so common at this port.

Unhappily, too, there has been a revival of the anti-foreign policy, probably

not in the Government, but chiefly in the mercantile community. This is owing partly to the rejection by the foreign powers of the proposed new treaty, and partly to the embarrassed state of the currency and of the country financially, which not a few Japanese attribute to the foreign policy of the Government. Jealousy of foreigners generally is more probably at the root of it. With a people more highly impressionable than discriminating, as the Japanese appear to be, this has its counter-influence in keeping back some who might have joined us, or in turning some against us who for a time were for us. After I had been preaching one evening at Kumamoto, on the text, "On these two commandments hang all the law and the prophets," an article appeared in the next morning's local paper, to this effect, "Last night Mr. Maundrell, a missionary, was preaching at —, on loving God and loving our fellow-men. It is very good of this gentleman to come all across the great sea to preach this doctrine to us; but our advice to him is to go back at once to his own country, and to teach it first to his own people, that they may be less cunningly selfish, so that in demanding new treaty terms with our country, they may be less exacting, and be more ready to do to us as they would do to themselves."

Buddhism, too, has been roused into energetic opposition, and the priests are raising vast sums of money for the express purpose of decrying Christianity by means of their books, and by lecturers who are going throughout the empire on their errand of defamation.

Notwithstanding these hindrances, the work is going on, and though our numbers are small, yet there is no doubt that, owing to the spread of the Word of God, and the labours of our own and other missionary agencies, Christianity is gaining a firm footing in Japan. Native congregations are gaining a closer knowledge of its spiritual nature, and of the evidences of its truth. Far and wide, in social gatherings, in lectures, and in newspapers, Christianity is frequently the subject of discussion, as a thing no longer to be entirely ignored even by its enemies.

There have been 50 baptisms at this station during the year: 21 adults (12 men and 9 women), and 29 children varying from one to sixteen years of

age. Of these baptisms 4 have been at Nagasaki (though the persons were natives of Saga), 4 at Kumamoto, and 42 at Kagoshima.

It will thus be seen that Kagoshima, as far as numbers are concerned, is bidding fair to be our strongest post. The Lord's blessing is resting on the work there, and I have been cheered on each of the two occasions that I have visited it during the year. Paul Morooka San, who took Stephen Koba San's place as catechist there in January last, has shown himself a zealous and acceptable worker, and is much liked. The work is full of promise. There are now nearly 100 persons, including children, who have attached themselves to our Church. At my last visit, only a short time ago, I had the pleasure of giving the Holy Communion to 19 persons, besides the catechist, and of admitting to the Church by baptism two gentlemen Samurai, father and son, with their respective families, who have shown unmistakable evidence of their sincerity. Like Cornelius, before becoming Christians they had "given alms," and done what they could for the good of others. They built a school 36 ft. long by 15 ft., which must have cost them between two and three hundred yen,\* for the sake of their poorer countrymen. The Satsuma class are amongst the most energetic men of Japan, and we cannot but hope that as they have always taken a prominent part in the affairs of their country, they may early learn to love the Truth, and influence their countrymen to follow it also.

At the important city of Kumamoto, John Funtuka San has been holding the fort for the last year against much opposition. Again and again has this preaching-place been stoned, and once John has had to escape for safety at the back. The Christians have continued to meet for worship on Sundays, however, and preaching has been carried on regularly. There have been four baptisms, one of which is that of a young man who has since entered the college. There is a small day-school conducted by Nakamura San who was formerly inspector of Government schools. On

\* It cost actually, I find, 240 yen (besides the rent of the lot on which it stood), or about \$140.—H.M.

becoming a Christian he consented to open a Mission school in the hope of overcoming heathen prejudices. This school is only tentative, and is only intended for young men. There are eleven at present under instruction. Nakamura San has recently expressed a desire to be trained as a catechist. He is a superior man in attainments and conduct, and has been of real service to John Funtsuka San. There are 21 adult Christians at Kumamoto, or rather in Kumamoto province, 7 baptized children, 5 communicants, 1 candidate for baptism, and 3 inquirers. The Christians have given 15 yen 98 cents during the year towards the expenses of their preaching-place and school, and for charitable purposes. The work is small in all its bearings, but it is a cause for sincere thankfulness to God that we have obtained any footing at all in this large heathen city, in many respects the most important city in Kiushiu.

The Girls' Boarding-school continues under the kind superintendence and management of Mrs. Goodall, who devotes her whole time to it. She has eight girls at present, who are supported partly by local help and partly by donations of friends in England. Their course of training consists of reading,

writing, arith netic, Holy Scripture, and music. They learn also English, and care is taken to educate them in all the necessary duties of home-life. They are greatly improved.

Our five theological students have all been doing duty at the out-stations during the year, with the exception of Stephen Koba San, who has been living in the college since his return from Kagoshima, and who, besides assisting considerably in the preaching at Deshima, has been reading divinity, chiefly the Thirty-nine Articles and the Holy Scriptures, and Church History. Watanabe San, a married student, attends the classes at the college in the morning, and assists at Deshima day-school in the afternoon. Both these are men of some experience, and from whom, as from the catechists at the out-stations, we may reasonably look for faithful service. Besides these there are eight junior students. I hear with sincere pleasure the decision of the Committee to allow this branch of the work at this station to be developed, and I sincerely hope that the Committee may soon be able to accede to Admiral Coote's request to them. "of sending, at an early date, a thoroughly efficient helper in the educational department."

## TELUGU MISSION.

*From the Rev. F. W. N. Alexander, Ellore.*

*Ellore, 24th Dec., 1881.*

### TEN YEARS' REVIEW.

It is now ten years since I returned from England and engaged for a second time in the work of this district. It will be well to place on record for future reference a few details of the progress made during the last decade.

1. *Congregations.*—The following table will show how great the increase has been in the staff. Pupils and congregations we can confidently expect a still larger increase in the future, as agency and appliances are now being supplied. It is also worthy of note that some branches of the work now in full force had not been begun in the former year.

	1871.	1881.
Native clergy . . . .	—	1
Spiritual agents . . . .	5	12
Scholastic masters . . . .	10	23
Ditto, Non-Christian . . . .	—	10
Schoolmistresses . . . .	3	7
Pupils in school . . . .	200	597
Congregations . . . .	11	37

	1871.	1881.
Baptized Christians . . . .	171	808
Catechumens . . . .	218	265
Communicants . . . .	49	139
Baptisms in year . . . .	20	165
Marriages ditto . . . .	—	9
Divinity students . . . .	—	3
Pakka churches . . . .	1	1
Schoolrooms . . . .	6	24
Masters' houses . . . .	6	28
Number of circles . . . .	3	7

2. *Caste Hindu and Mohammedan Girls' Schools.*—The Hindu caste and Mohammedan girls' schools were not established at the beginning of the decade. There are now two caste Hindu and three Mohammedan girls' schools, with a total of 179 girls on the rolls. A large schoolroom has been built for Rs. 1200. A property, with Native house purchased for Rs. 200, is also occupied, and another pakka building is under construction for the use of the schools. In the middle of the decade Miss Davies came from Australia and established the zenana branch and

taught in our caste schools; this is now continued by Mrs. Chapman and the two Misses Tods.

3. *Church School.*—The Church School was built shortly after my return to Ellore, and a good middle-class school was founded in it for the education of our boarders and of the Christian children belonging to the Ellore congregation. By special sanction of the Home and Madras Committees pupils from the Church School were allowed to proceed to the Ellore High School. This caused a severe struggle on the part of the Hindus of the town, who withdrew all their boys and established a rival school of their own; but as a high school it had no permanence; subscriptions fell off as opposition cooled down. In time the upper classes were abandoned, and it is now organized as a middle-class school on the results system, which sends up its pupils regularly to our High School year by year. Our Christian lads now enjoy the benefit of a superior English education, though very few as yet have been able to avail themselves of it, and at the present time the Ellore High School is the only one in our Mission that is open to the Christians of Mala origin.

4. *Native Clergy and Pastors.*—In 1871 there was no Native clergyman in connexion with our district work. A superior Native minister from Tinnevely is now in charge of three circles, and is fast learning to take independent charge of the work. There is also a divinity class of three men, two of them belonging to the Ellore district, who will soon I hope take their places as Native pastors in charge of congregations.

5. *Churches and other buildings.*—In 1871 there was a small pakka church in Ellore, but this has been taken down and a larger one built on the same site, capable of holding 500 Natives. Preparations have also been made for erecting a pakka church in Polsanipalli, in place of the mud one that has been taken down. There is still a mud church in Votluru. Another mud church formerly standing in Peddapad has unfortunately been burned down, and the Christians have not yet fulfilled their

promise of helping me to erect another in its stead. A pakka boarding-house has been erected in the Ellore Church compound in place of the mud hovel formerly occupied by our boarding boys. In the decade sixteen prayer-houses and twenty-one masters' houses have been built entirely by Native aid and contributions, for no grant is now made from Society's funds either for buildings or repairs in the Ellore district.

6. *Organization.*—In 1871 there were three circles and eleven villages occupied, but there was no further organization attempted. At the present time there are seven circles, with thirty-seven villages occupied, and we have a District Council in full working order now containing one European and two Native clergy, five catechists, and twenty-three other members. The entire grant of the Society, as also all Native contributions, are managed by the District Council; it has disciplinary powers extending to the higher excommunication, and it has general supervision of the entire work in conjunction with the missionary in charge. It is also well to notice that our organization has been completed in the decade by the establishment of a Provincial Council, which meets at the different stations of the Mission and discusses important subjects bearing on the interest of the Mission at large.

7. *Native Evangelistic Agency.*—Finally I have to notice the establishment of a Native evangelistic agency, supported by the Native Church and by a grant from the William Jones Fund. This has been begun at Chintalapudi, where the evangelist has his headquarters and where a school for Mohammedans has been established. Already there are hopeful signs of a large increase in that direction.

It is hardly possible that the writer of this Report will be allowed to see the end of another decade. Twenty-four years of Mission labour have already been allotted to him. May the work already done be blessed by God's own spirit from above, so that it may never be destroyed or suffer loss, but grow and increase continually till the day and coming of our Lord Jesus Christ!

*From the Rev. E. Noel Hodges, Noble High School, Masulipatam.*

*Masulipatam, February, 1882.*  
My feelings in reviewing the present

state of affairs are very mingled. It would be a sin not to be thankful for

the many tokens for good and the many wide-open doors for the entrance of the Gospel; but it is impossible not to feel sad that there is no one to enter into them in the name of the Lord.

I wish I had time or space to write of the things I had the privilege to see and hear, and to take a feeble part in, during a recent tour in the Ellore and Raghapur districts. I was struck with the readiness shown by the caste people to listen and converse on religion, and it is more than ever important that the missionary should devote himself rather to purely evangelistic work among the higher castes than to the pastoral supervision of those who are already Christians, who in the country districts hitherto with scarcely an exception belong to the Malas or lowest orders of the people. The force of circumstances has to a large extent prevented this, but it has not unnaturally given an impression that our religion is fit and intended only for the Malas. There are signs, however, that this reproach shall be done away, for as the organization of the Native Church is developed and perfected, and Native pastors are ordained to look after the congregations already established, the missionary will gladly avail himself of his comparative freedom from the care of all the churches and throw his whole energies to evangelistic work among the people at large, proclaiming day by day from village to village and from town to town, to all alike, repentance toward God and faith in His Son Jesus Christ; setting forth the love toward men (*φιλανθρωπία*) of God our Saviour, through the man Christ Jesus, in whom "the grace of God hath appeared, bringing salvation to all men." It is the universality of the Gospel that proclaims it to be the true revelation of our one God and Father, and the more we show this by our life and doctrine the more convincing is the witness before the world.

What is wanted in our Mission at the present is a band, or rather several bands, of evangelists to go from town to town in a thorough, systematic way; not one by one, but as our Lord directed, by two and two. There are many reasons for this which any one who has tried it or even thought about it will easily appreciate. It may seem vain to hope for this, however, when the Church

at home does not supply even enough men to go singly, but if "God gives the word, great shall be the company of the preachers." If Oxford will not help us, perhaps Cambridge will answer the cry which waxes louder and more earnest as knowledge increases and the idols are seen to be worse than vanity, and the people are conscious that there is a "lie in their right hand." In many a secret heart is there a panting for the truth, and in many who have been taught in our schools a serious conviction of "the truth as it is in Jesus." Mission schools are opposed in different quarters and for different reasons. Some say we teach too much of the Bible, others that we do not teach enough; but they who know (with only enough exceptions to prove the rule) would consider it the greatest infatuation to close our colleges and high schools. No one shall ever shake my faith in the absolute necessity of maintaining to the full our Mission schools, unless they can show a more excellent way of reaching the higher castes, and of leavening Hindu society with Christian truth. Till this be done we are happy in labouring on, and though we see not the fruit that we yearn for day by day, though the mental anguish over the defection of those for whom we have watched and prayed and travailed in birth, again and again, till Christ be formed in them, be almost greater than we can bear, yet "He abideth faithful, He cannot deny Himself," and "we know in whom we have believed," and "he that believeth shall not make haste." How blessed to be able to fall back upon the faithful word: "I had fainted unless I had believed verily to see the goodness of the Lord in the land of the living" — "O tarry thou the Lord's leisure" — "Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." We learn more by failure than success, and some day perhaps, when and how and where we least expect, the blessing will come in such measure that there shall be scarce room to contain it.

The past year has been in every way one of much trial and failure. Only one out of five of the F.A. class passed. One of the best, who gave great promise, died about two months before the examination. He sent for me in most pressing terms one night to come and see him when he was dangerously ill.

On this occasion he came outside the house, though very ill and racked with pains in the head, and I had to speak to him in the presence of a crowd in the open street. On the next occasion he was dying, and I was allowed to go into the inner room where he was lying speechless, in the dark gloom of death, but sufficiently conscious to know my voice, and to murmur inarticulately to my prayer on his behalf and his fellow-students, who were standing by. He had been trained in the Bible from his childhood, and there was something particularly winning in his manner. He often asked if it was absolutely necessary to receive baptism, and whether belief in the heart was not sufficient. Many thoughts arise in reference to such a case, and it is a mercy that we are not called to pass judgment on the dead, but simply to act and speak to the living according to the general tenour of God's revealed will.

The numbers continue very steady, averaging about 300, including the branch school. I have now taken over the Mohammedan school from Mr. Padfield, which adds about seventy more to our list. I was led to open this department on the repeated requests of the Nabob of Masulipatam that I would admit his sons into the Noble School. He has engaged to contribute Rs. 25 a month towards the maintenance. This has added to the work and responsibility of the management, but will, I trust, gain us a better hold upon the Mohammedan community. They are far behind the Hindus in education, but every year sees an advance, and a few have taken conspicuous places in the University Class Lists, the last year or two.

There are moreover two schools now for Mohammedan girls in this town, one

of which is maintained by Mrs. Poole, under the charge of Mrs. Ratnam, the other by the Church of England Zenana Mission, under the charge of Miss Brandon; and I trust they are the earnest of a brighter day in store for their women. Sure I am that until the women of India have also been instructed in the Bible, and female society leavened with Christian truth, the great mass movement which we anticipate will be indefinitely delayed. Had the young men of India who are at present convinced, but hang back from baptism through fear of their families, only the sympathy of their wives and sisters we should see history repeat itself, and "a nation born in a day."

Masulipatam, that has in past days borne so honoured a name for her Mission schools for boys, is well supporting her renown by her girls' schools to-day; and it is a fact that will surprise as well as delight our supporters at home that there are about 800 high caste girls under daily instruction in our own Mission among the Telugus, not to mention those outside the Church of England. This number is very nearly equal to that of the boys. This is a cause of much gratitude and hope, for it is certain that without the women India will never become Christian, and they who are hastening on the conversion of the women are doing the very best to hasten the conversion of the men; and we have the surest ground for confidence that the girls' schools, going hand in hand with those for boys, will in God's own time result in a glorious ingathering, not merely of one here and there, but of whole families, who shall join themselves to the Lord. May God hasten it in His own time!

*From the Rev. W. G. Peel, Noble High School, Masulipatam.*

*Masulipatam,*

*1st December, 1881.*

It is a new experience to write an Annual Letter as a missionary. The Lord has watched over us in our home and at our work. We are "the living to praise Him." He alone knows how unworthy we have proved ourselves of the great trust committed to us. A year's life amid the realities of the mission-field has proved to us that to do the work of a missionary one must cherish a strong personal love for Jesus. Our

trials in a temporal point of view have been few and trifling, but our spiritual trials have been trying to a degree beyond description. We are newcomers, and as such have only had to undergo what most, if not all, missionaries must experience. For instance, one has to preserve more carefully than ever one's own spiritual life in fear and trembling. New scenes, new interruptions, new climate, new habits, new work, and many other new things have all had their influence upon our per-



sonal growth in holiness, and have cost us many a dire battle with self and evil. Again, there have been spiritual trials in watching inquiring souls now advance, now recede, and now disappear altogether. At this moment we have not yet recovered from the effects of almost certain hope crushed in the very instant of its zenith.

*Recent Converts.*—A youth, a brother I must call him, after years of ceaseless struggles with himself, openly acknowledged that he wished to become a Christian, and went to Mr. Hodges' house to ask for baptism. The relations soon followed. There was the usual heart-rending scene of hair-tearing, head-beating, and hand-wringing. The cries of the women were loud and piercing. To our joy the young Brahmin stood firm, and plainly asserted that the time had come when he must be baptized. Judge of our dismay when D——S—— said that he would go home, have a meal, and return in two hours' time. We knew what would happen if he once set foot again inside his house. Even in Mr. Hodges' verandah an effort had been made to carry him off by force. We warned, we entreated; but we could not persuade, neither could we restrain. Sorrowfully we watched him depart. Constant and loud were his promises to return in two hours, and to be baptized the same evening. He went, but came no more. Mr. Hodges and Ratnam Garu (the Native pastor here) followed him with much anxiety to his home. When once again he was in the presence of his wife and in the power of his relations, our terrible suspense was ended; and the almost convert immediately went back—not to heathenism (for he has still the Gospel in his heart), but to his friends. We have met once or twice since the eventful day, but there is almost more of a barrier at present between us than there used to be.

Just when we were in our deepest sorrow, God sent us a cheering token of His love and mindfulness. A young Sudra, named Ramayya, suddenly reappeared on the scene after an absence of more than two months. Ramayya

asked for baptism during the month of August, 1881; but after steadfastly refusing to return to his relations, he was enticed away, locked up, intimidated, and, we have reason to think, drugged. On November 19 he came back, looking wretched and ill. Again he asked for baptism; again his friends came, and again a promise was made that he should be received into the visible Church if he should "witness a good confession." "He is mad," said his loving relations. The doctor was asked to examine him, and pronounced him sane, but was not satisfied in his mind as to whether the poor fellow had not been drugged. On Wednesday, the 23rd ult., Ramayya came to our weekly prayer-meeting; and on Sunday last (Nov. 29th), during the Telugu early morning service, we had the joy of hearing "In the name of the Father, and of the Son, and of the Holy Ghost" pronounced over his head.

*The Caste Girls' Schools.*—The girls in my wife's three schools (or rather the schools which my wife is superintending during the much-regretted absence of Mrs. Hodges) looked so pretty and bright when they were examined by the deputy inspector. We are thankful to find that the girls have acquitted themselves creditably.

*Noble High School.*—The half-day's work, which it has been my privilege to do daily in the Noble College, has been most enjoyable, refreshing, and instructive.

It is easy to observe that the religion of our Lord Jesus Christ is not a hateful system in enlightened Hindu eyes. You might stop hundreds of men and boys in this town and find that you have not so much to set before them an unknown Jesus, as to talk to them on a well-known topic. It is important to notice, in passing, that the knowledge of these individuals has not been accumulated by hearing the preaching of missionaries, but by reading for themselves, and possessing at some time or another God's Holy Word in our Mission schools. This is the crown of school work in India.

#### NORTH INDIA.

*From the Rev. W. Hooper, N.-W. Provinces Divinity School.*

*Benares, December 13th, 1881.*

This year's work has been, as you are

aware, of a transitional and irregular character; our last at Benares (as well

as first again after seven years' absence), and expecting our removal to Allahabad at the end of it. This move will be, we expect, an accomplished fact by the end of the month.\*

My own work has divided itself into two separate parts, viz. Divinity School and evangelistic.

Of our seven divinity students, one was a candidate for priest's ordination, another for deacon's; one for the higher catechist's grade, three for the lower, and one for the higher reader's. It will thus be seen that we had to make several different classes, most of which consisted of but one pupil. Thus the work was not laborious, but absorbed a great deal of time, leaving very little for other work.

I will write next of my work at St. Thomas' (the city) Church. At the regular Sunday service, I have adapted my sermons to the students and to the heathen at one and the same time; and on Tuesday evenings, when we have the church lighted up, the students have both been listeners to my addresses to the heathen, and have also in turn given addresses themselves, besides all helping in the singing of bhajans between the addresses. To speak first of the Sunday afternoon services: the attendance of heathen has been generally very good, and often the same persons have remained throughout. I have taken six courses of sermons of which the following have been the subjects:

1. GOD as "Light"—"Spirit"—"Lord"—"Father"—"Husband"—"Physician"—"Guru" (i.e. Spiritual Guide)—"Shepherd"—"Love."

2. MAN as "fallen"—"blind"—"bound"—"guilty"—"miserable"—"dying."

3. CHRIST as "God and Man"—"Brother of man"—"guru"—"example"—"priest"—"forerunner."

4. THE HOLY SPIRIT—"Who He is"—"the Spirit of truth"—"of conviction"—"of liberty."

5. CHRISTIANS as "Sons of God"—"one with Christ"—"temples of the Spirit"—"kings"—"priests"—"prophets"—"pilgrims"—"soldiers"—"servants of Christ"—"friends of Christ."

6. CHRIST coming again as "thief"—"judge"—"king"—"bridegroom."

On Tuesday evenings the church has

sometimes been crowded with heathen, who have behaved and listened well. Several persons living in the neighbourhood have attended the preaching regularly, and have remained throughout the services. In this way the Gospel must have become much more known to many than before the year began.

I have generally preached in the open-air one evening in the week, and in this have received assistance from, and been able to guide the students.

I have to report five adult baptisms performed by me on the 1st of May, in Sigra Church. That was a happy day, long to be remembered with unmixed gratitude. Of the candidates baptized was Pundit Janaki Datt, who has indeed been my own "joy and crown of rejoicing" this year, so far as one can have it before the coming of the Lord. He is an Azimgarh man, and succeeded his father as pundit of the Mission school there. His father had a real knowledge of Sanscrit; this man's knowledge is very limited, except in certain departments. He had been nearly all his life a *seeker* of truth and peace. He often describes himself as one who has proved Hinduism, and found it wanting; who has not only investigated, but had practical experience of its various sects and expedients for meeting human needs, and has at last found in Christ, and in Him alone, all he wants. He had reached a *certain* degree of dissatisfaction with Hinduism and inclination towards Christianity, when I chanced (as men speak) to meet him in January, 1874, when I was itinerating along the Azimgarh road. I had quite forgotten the circumstances, till he assured me that I had turned back and walked with him a considerable distance on the road towards Azimgarh, and when I could go no further, stood with him on a little bridge and prayed. That, it seems, made a deep impression on him, though I knew it not. Our excellent headmaster at Azimgarh, Babu Girish Ch. Bose had always been a good Christian friend to him, and he now strengthened the good impression. But notwithstanding, he had after the lapse of some time lost it considerably, when the death of a son again aroused him to reflection. From that time he never turned his back completely on Christ, though he wavered for years. What kept him up

\* See next page.

to the mark was, as he has told me since his baptism, the unusually strong affection he had for the widow of the above-mentioned son, whom he loved quite as a daughter. Unable to bear the thought of perpetual widowhood for her, he conceived the wish that she might become a Christian, which would, of course, involve his doing likewise. It was not until he had received much more instruction himself, in fact until he was being prepared for baptism, that he began to feel that Christianity was worth having indeed for its own sake, and for that of eternal life. Nay, he has told me that when he was baptized, and when, even at the last moment almost, he experienced that terrible shrinking which we can never enter into, but which we can conceive in the case of a Brahman of the highest sub-caste (which he is), it was this which brought him to the point, and overcame every objection. It is remarkable that he has not yet been able to get hold of that daughter-in-law. She has been, ever since her husband died, living with her own brothers at Ramnagar, the residence of the Maharaja of Benares, and they, though they have promised

over and over again, yet are evidently determined not to give her up; first, on account of his being an inquirer, and now because he is a Christian. Yet she is determined to come to him, and quite willing to change her religion for his sake; and hence there is every reason to hope that eventually, by some means or other, she may be able to escape. His wife is in the same condition, i. e. quite willing to become a Christian on his account; but sickness and other causes have as yet prevented her from receiving the necessary instruction, though she is herself quite eager to receive it. Indeed, Janaki Datt has the fullest confidence that every member of his widely scattered family will eventually be brought to Christ, and that he himself will see it, a presentiment which, seeing that he is an old man already, though still very active, fills one with joyful hope. I need hardly say that the pundit has very different views of the preciousness of Christ, and of the right motive for becoming His, than he had at first. He has been growing uninterruptedly, by God's grace, ever since his baptism.

## ST. PAUL'S DIVINITY SCHOOL, ALLAHABAD.

*Statement by the Rev. W. Hooper.*

**F**UNDS were entrusted to me for a proposed Divinity School to be opened at *Benares*; but it is, instead, to be opened at *Allahabad*.\* This demands an explanation on my part, more especially because the change is by no means one only of locality, but it is rather the change in the nature and character of the proposed institution that requires the change of place.

The original plan, for which I collected funds, was exclusively directed, as its ultimate object, to the evangelization of the *Hindus*. In *Benares*, the sacred city of the *Hindus*, and my own first Indian home, I was, if God so permitted, to labour myself as an evangelist among them, and gradually to gather around me converts from *Hinduism*, or other Native Christian youths who seemed to have the talent and the devotion necessary for being trained, both by study and by practice, to become able evangelists among the *Hindus*; and thus, gradually, not only this city but all other Hindu centres in the province, and even beyond it, were to be occupied by trained evangelists who might, little by little, with the divine blessing, pull down the vast and apparently indestructible edifice of *Hinduism*, and erect in its place the throne of our Lord and King. The language of the institution was to be *Hindi*;

\* This statement, it will be observed, is dated November, 1881. Since then the Divinity School has actually been opened at Allahabad, as already recorded in our May number. Some account of the previous twelve months at Benares will be found in Mr. Hooper's Annual Letter, printed on the pages immediately preceding.

Sanskrit was to be studied, and the New Testament Scriptures were to be explained from the Greek, which has such close affinities with the Sanskrit. The evangelization of the Mussulmans of the province could, it was thought, be well carried on by students trained at Lahore, where the far larger proportion of Muslims makes a greater attention to their religion and language as natural a thing as it is in this province to take notice chiefly of the Hindus.

Such was the plan; and, except for one fatal flaw, there was not much to be said against it, and very much hope of its success. It provided well enough, perhaps, for the evangelization of the non-Christian population; but it entirely ignored the growing Native Church. And yet the Native Church though very small, ought to receive our first attention; for our Native fellow-Christians, as such, have a stronger claim upon us than those who are not brethren in Christ can possibly have. Granting that the practical difficulties in the way of Hindu converts from the Punjab and Sindh being sent down here to be trained, and the Muslim converts of this province sent up there, could be got over, or at least could be counterbalanced by greater advantages,—a thing not easy, because the administration of the C.M.S. Missions of the two provinces is in the hands of different Corresponding Committees,—yet what of those who are to be trained as Native Pastors? The division of the Diocese of Calcutta by the separation of the Punjab from it has entirely changed the state of the case from what it was before. It would be as impracticable in fact as it is unnatural in thought, that all the Native Pastors in one diocese should be trained in another. People at home may scarcely be able to realize this, where the smallness of the country, the multitude of dioceses, and the very easy accessibility of each from all the others make the conditions of Church life much the same in all. But it is not necessary for me to explain to those who know anything about India, that the case is totally different in this country.

Now this argument might seem a merely theoretical one, if it was a question of only some half-dozen Native Pastors in each diocese. But the fact is, that though the Native Church is numerically small, it is spread throughout the country. The congregation—i. e. the possible congregation, what would be called the parish in England—in no place exceeds a few hundreds; but on the other hand there is scarcely a town in the whole province in which some Native Christians of the Church of England are not living. And for all or most of these there ought to be pastors; for Native Christians require the services of an ordained minister at least as much as Christians at home do, who are in most places not surrounded by dense masses of heathenism as they are. And these pastors need to be trained for their work at least as much as those in England do, who have so far greater advantages in their early education, and in the multitude of theological books in English, than these can possibly have. The last meeting of the Native Church Council was held here at Benares, at the end of September, and I had the privilege of being present as a visitor. I was perfectly astonished at the place which the proposed Divinity School occupied in the thoughts of the members; whatever particular subject was before the meetings, the Divinity School was sure to be mentioned in some way or other.

When it was once proved that a Divinity School was sorely needed to supply the wants of the *whole* province, the Native pastorate as well as the evangelistic agency, it needed no words to prove that Allahabad was the place for it rather than Benares. Benares is almost at one end of the province; Allahabad is, though not geographically in its centre, yet its political capital, and far more easily accessible from all parts of the province. It also

contains the largest Native Christian community to be found in the province; and the smallness of the Native city, while it affords quite sufficient room as a practising field for the students, yet is a great advantage over Benares, where the vastness of the heathen population renders it almost impossible for a missionary to devote himself sufficiently to the work of training a number of young men, and also the great preponderance of Hindus is apt to draw his attention disproportionately to this side of his work.

There are some other minor reasons which, concurrently with the overwhelming one now explained, have helped to decide on Allahabad as the place for the Church Divinity School of the province of Hindustan proper. One is the fact that the C.M.S. already has a piece of ground at Allahabad in a very suitable locality, and a building which, with some alterations, will do very well for purposes of teaching and worship in the Divinity School—in fact the Mission compound and Mission college, which were only abandoned a year and a half ago; whereas in Benares the Society would have to buy land, and erect all the buildings *de novo*. Another is the great importance of having a Church Mission at the political capital of the province, where there are far more Europeans assembled than anywhere else therein; and yet the difficulty of re-opening there a Mission of a more general character. These and some other considerations, which it is not necessary to specify, have led to the decision now arrived at.

Hitherto I have spoken of the Divinity School as a future thing; but now I must explain that it has already had a sort of embryonic existence this year here at Benares. That is, seven Native Christian men have been taught here this year and prepared for various examinations; viz., one for priest's orders, one for deacon's, one for the higher grade of C.M.S. catechists, three for the lower grade of catechists, and one for the higher reader's grade. There was hardly room for more, and indeed everything was in a rough transitional state, but still I hope some good was done. The circumstance of the Divinity School thus assuming a kind of existence under the shadow of St. Paul's Church (the church of Benares) and of its work beginning on St. Paul's Day, the 25th January, 1881, combined with a strong feeling that, if we are to choose between the Apostles, St. Paul is he whom one would most like to set before Native evangelists and pastors as a model, has led to the decision that *St. Paul's Divinity School* shall be the name of the new institution.

The students will be of three kinds: (1) Candidates for ordination, connected specially with the Native Church Council; (2) lay preachers belonging to the Church Missionary Society; and (3) independent students, i. e. those who come to us on their own responsibility, being supported indeed while with us by scholarships from our own friends, but without any guarantee of employment afterwards.

The studies are arranged to fit in with the examinations of C.M.S. preachers, which examinations have always been necessary in order to the attainment of any grade, and which will now be in the hands of the Principal and Vice-Principal of the Divinity School. The greatest attention will of course be paid to the exposition of the *Holy Scriptures*, which in the three years' course will branch into two concurrent courses, to be taken by Mr. Hackett and myself respectively, and in which (1) in the Old Testament all the books from Job to Malachi, and the Law of Moses also, and (2) in the New Testament all the books from St. John's Gospel to Revelation, will be expounded by us missionaries; with the sole exception of 2 Corinthians and the Pastoral Epistles, which are reserved for candidates for orders. All the former books in each Testament will have been already gone through before the three years'

course is reached. In *Christian Theology*, *Church History*, and *Hinduism and Islam*, text-books in the Native languages will be studied before the three years' course is begun, but then a regular course will be given by us missionaries, gathered out of a variety of English and other books. In *Language*, Hindi and Urdu will first be studied by all, then they will have a choice between Sanskrit and Arabic; and lastly, candidates for ordination will be taught at least a little Greek, and, if able for it, Hebrew also. Besides these subjects, the lower one year's course will contain *Geography*, in which the students will be well grounded before going higher; and the upper three years' course will contain *Homiletics*, the *Prayer-book*, the *Evidences of Christianity*, and the elements of several *Physical Sciences*.

But those studies should not, and will not, exhaust the programme. There will be daily morning prayer of half an hour's length in the chapel, with practical exposition, and double service, of course, on Sundays and the greater festivals. Two or three evenings in the week the students will be taken into the city to hear preaching to the heathen, and to take part by turns in it, if thought qualified therefor. Candidates for ordination will have a good opportunity of learning something of pastoral work in the well-ordered Christian village presided over by the venerable Native Pastor, the Rev. D. Mohun. On the week evenings which are not occupied in preaching, there will be prayer-meetings, and meetings for missionary information, some among themselves and some with the missionaries.

The language used throughout, whether in teaching, worship, or ordinary conversation, will be Hindustani. We intend to divide the lectures (according to subjects) and the services about equally between the two sides of this language, viz. Hindi and Urdu; so that the students may be, as far as we can make them, equally prepared to meet Hindus and Mussulmans. For this reason, we wish to teach one subject in both languages—Christian Theology, which involves so many technical terms which ought by all means to be understood and used, whether they are addressing Hindus or Mussulmans. We shall certainly not get many students with a sufficient knowledge of English to profit from lectures in that language; and even if we did, it would in almost every case be better to teach them theology in the language in which they will have themselves to teach it.

The staff will consist, besides the Principal and Vice-Principal, of a Native Christian assistant, who will have charge of the lower one year's course, and take part also in preaching with the students; a Pundit, to teach Hindi and Sanskrit, and be a constant referee for us missionaries on all questions concerning those languages and the Hindu religion; and a Maulvi to teach Urdu and Arabic, and to help us whenever difficulties arise requiring a knowledge of those languages and the Mohammedan religion. For the latter we are happy to have secured the services of a Christian teacher, a convert from Islam; for the former we must at present employ a heathen.

A large part of the cost of the Divinity School will be borne by the C.M.S., as is only right. The buildings are to be erected, altered, and repaired entirely at its expense; and all those already agents of the Society, whom it sends there, will be supported by it while there, and all travelling and other expenses unavoidably incurred by them in coming there will also be borne by it. The Society will also pay the Native Christian assistant and the Maulvi. Candidates for ordination will be similarly supported by the Native Church Council.

But there remain (1) the support and the unavoidable expenses of the independent students and the salary of the Pundit; (2) a considerable outlay

at first on chapel furniture and similar objects, which the Society certainly will not meet, rightly judging that these ought to be met by more private liberality; and (3) a variety of miscellaneous recurrent expenses, which can hardly be classed, like travelling, with "unavoidable expenses," and yet are quite necessary to the well-being of the institution, such as doctor's bills, school books (not to be taken away), a (Christian) servant, printing reports, &c., &c.

For the last mentioned class of expenditure I hope that the interest of the sum collected in Europe, which was at once put out to interest in Government securities at 4 per cent., and has hardly been touched yet, will either suffice or at least go a long way towards sufficing. It amounts now to Rs. 6000, and will yield Rs. 240 per annum. For the expenditure mentioned second above we look chiefly to our friends in this country. For the first-named expenditure we look entirely to our friends at home; and this part of our work is capable of an almost indefinite expansion, according to the means which we receive; for though we shall take the utmost care not to admit any as independent students whose characters or abilities would not justify such a step, yet there is no doubt that there are many Christian young men in the country to whom a few years at a Divinity School would be a great blessing, under God, both to themselves and to their countrymen; and as Mission work enlarges, it is only reasonable to suppose that such cases will multiply. The average sum required for a scholarship will be Rs. 192, or, at the present rate of exchange, exactly 16*l.* per annum. Remittances may be sent either through Coutts and Co. to the Bank of Bengal, Allahabad, or to my brother, the Rev. H. Hooper, Vicar of Ripley, Surrey, who has kindly undertaken to receive moneys for the Divinity School, and send them out to me in convenient sums.

In conclusion, I trust neither my readers nor myself are in danger of forgetting that our ultimate object is a spiritual one, viz., the establishment of Christ's Kingdom in Hindustan, and the salvation of precious souls into eternal life; and that therefore no plans, however wisely excogitated, and no gifts, however liberal, will be of any use without that gracious blessing which our God is wont to give in answer to earnest, persevering, believing prayer. It is therefore chiefly for my readers' prayers, and those of their friends, that I would plead; that we, the students, and everything connected with the Divinity School may all be permitted to promote the glory of God and the true welfare of man.

*Benares, Nov. 1881.*

W. HOOPER.

## A CHRISTIAN GIRLS' BOARDING-SCHOOL FOR CALCUTTA.



DEAR MR. EDITOR,—May I ask leave to give your readers the following particulars respecting the school to be established in Calcutta for the daughters of the upper classes of Native Christians in Bengal belonging to the Church of England, of which the C.M.S. Committee have invited me to take charge on my return to India in the ensuing autumn? The need of such a school has long been felt, and it was only the want of funds for providing suitable premises, and for maintaining the school in efficient working order, which prevented its being set on foot some years since, when, failing better means for carrying it out, a small school was commenced in the C.M.S. premises at Agarpura. It was always felt that this was only a temporary arrangement,

and that for the undertaking to be permanently useful and successful the school should be established in Calcutta; which it is now hoped may be done early in the ensuing year, D.V.

The Christians of Bengal are now so numerous as to be a really important community, and it is very essential that their daughters should receive a good and religious training, such as with God's blessing may make them what they ought to be as the daughters, sisters, wives, and mothers of their Christian homes. Schools there are it is true, but these are mostly in connexion with orphanages, if we except those under the direction of the Brahmo Somaj, where of course no Christian instruction could be received. For many reasons it is not desirable that the daughters of the better class Natives should be received into our orphanage schools, and it is hoped that the establishment of the proposed school may inaugurate a better state of things; and we trust that we may be enabled to make it worthy of the position it will at present have to maintain as the only school of the kind in Bengal connected with the Church of England.

The Christian community is far from being rich, many of the converts on professing Christianity having been deprived of their patrimonies and possessions; some few of them have obtained comparatively lucrative positions under Government, but as a rule such posts are closed to them, and they have had to take small clerkships, or teacherships, or in cases where they have been found suitable they have been appointed as catechists and pastors. The incomes of these men will not permit them to pay such fees as will enable the school to be self-supporting, for some time to come at least; we must therefore look for help from Christian friends in England who realize the importance of this training for the Christian women of India. The Committee have resolved to use for the school the parsonage-house in connexion with Christ Church, Calcutta. This, it is considered, may accommodate about forty boarders, and its being in the immediate neighbourhood of many Christian families will allow the attendance of day scholars also. The proximity of the Church of England Zenana Society's Normal School will enable the members of their Native training-class to attend the school daily, in consideration of which that Society will grant the services of one of their senior Normal School teachers. It is hoped that a Government grant in aid may be obtained, which will provide for the salaries of other teachers and pundits.

The more advanced girls of our orphanages will be admitted to the school as boarders, though principally as members of the training-class. It would be by obtaining scholarships that these girls would generally be admitted, and we should most gratefully accept grants or donations to found scholarships for them (from 5 to 7 guineas per annum), which would be given to the most promising girls of our orphanages, or to assist in the education of the daughters of respectable but poor Native Christians. I have received a kind letter from the Bishop of Calcutta giving the plan his cordial approval, and speaking of the need existing for such an institution.

I trust that friends in England will help us with the means necessary for ensuring the success of the work in a human point of view, and praying for the blessing of God on the undertaking, without which it is vain to look for real success.

HENRIETTA J. NEELE.

*Kirkstall Villa, Perry Barr, Birmingham.*



## THE MONTH.

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NCE more we have to announce a princely gift to the missionary cause from one who has already laid the Church Missionary Society under a deep debt of obligation, Mr. W. C. Jones of Warrington. To the 20,000*l.* for the Walter Jones Fund, and the 35,000*l.* for the William Charles Jones Fund, and one or two other handsome benefactions which are only small by comparison, is now added a sum of *Seventy-Two Thousand Pounds* (72,192*l.* 18*s.* 8*d.*) for a "*William Charles Jones China and Japan Native Church and Mission Fund*" —making about 130,000*l.* from this one generous donor within nine years. Our friends will all unite in thanking God for putting it into His servant's heart thus to dedicate his substance to the cause of Foreign Missions.

We especially rejoice that China and Japan should now share in Mr. Jones's liberality, which has hitherto mainly benefited India, and in a smaller degree Africa and Palestine. Bishop Burdon, and Mr. Wolfe, and Mr. Arthur Moule have been pleading for China, and Mr. Piper for Japan, at many C.M.S. meetings in the last year or two, so that the needs of the two empires are well known, and the assignment of this gift to them will give general satisfaction.

But it is of great importance that our friends should understand what the new Fund will do, and what it will not do. Already a strangely mistaken notion has found utterance. "Why," it has been said, "you have already got almost the 'half as much again!'" Now, first of all, the 72,000*l.* is not income, but capital, of the greater part of which only the interest will be available year by year. And then, Mr. Jones's distinct and avowed purpose is, not to save the Society one penny of its expenditure, but rather to make a larger expenditure on its part possible and necessary. The money is to be wholly spent upon Native agents, Native churches, &c., and the additional missionaries required for their training and superintendence and development must be provided by the Society. The objects of the Fund will be four : (1) The establishment of colleges for training pastors, evangelists, medical missionaries, &c. (Natives) ; (2) The support of Native agents employed by the Society ; (3) The development of Native churches, by helping them to provide their own pastors, churches, schools, &c. ; (4) The promotion of evangelistic work on the part of the Native Churches themselves. Object 2 is akin to that of the Walter Jones Fund, and Object 4 to that of the W. C. Jones Indian Native Church Fund ; while Object 3 is similar to that of the Henry Venn Memorial Fund. For the purpose of Object 1 a limited portion of the capital may be used.

The promotion of all these objects will undoubtedly involve, in time, a considerable extension of the Society's own work in China and Japan. Let us rejoice in such a prospect ; but let us take this one lesson to heart, that the "*Half as much again*" will be more urgently needed than ever.

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BEFORE these lines appear, an event of peculiar interest and significance will, if it please God, have taken place. The Rev. Thos. Phillips, the newly appointed English Secretary of the Niger Mission, who was ordained deacon with the Society's other candidates on May 1st, will have been "priested" by Bishop Crowther, at St. Paul's, Onslow Square, on June 29th. This is the first time that a white clergyman has been ordained by a black Bishop.

There ought, indeed, to be nothing unusual or unexpected in this. But race feeling, after all, has a powerful influence in human nature, and the occurrence, therefore, of such an ordination for the first time is an important fact. The Church is one, and above all distinctions of clime and race; and a Bishop is a Bishop whatever the colour of his skin. One reason why the Church Missionary Society desires to see *independent* Native churches is, not only that their Bishops may be on an equality with white Bishops, but that their equality may be *recognized*; and when it is so, Mr. Phillips will not long be the only Englishman who has had black episcopal hands laid upon him.

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THREE old and much respected members of the C.M.S. Committee have been lately called away, viz.:—Colonel John T. Smith, R.E., F.R.S.; W. Coles, Esq., of Dorking; and J. G. Sheppard, Esq., of Campsey Ash, Suffolk. Colonel Smith was for some years Chairman of the Finance Committee. Mr. Coles has bequeathed 2,000*l.* to the Society. Mr. Sheppard was a great supporter of the Society and every good cause in the county of Suffolk.

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THE Rev. C. T. Hoernle, the patriarch of the C.M.S. Mission in North India, who only returned to Europe last year, has not long survived his retirement. He was taken to his rest, at Cannstatt, on June 7th. Mr. Hoernle was originally a missionary of the Basle Society in Persia, whither he went in 1825. In 1838 he joined the C.M.S. in North India; and in 1861 he received Anglican orders from the Bishop of Calcutta. He laboured for forty-three years at Agra and Mirat. Four of his sons have been C.M.S. missionaries, and two of them are still in the field, viz. the Rev. I. G. H. Hoernle, at Mirat, and the Rev. E. F. Hoernle, M.B., in Persia; and two daughters have also taken part in the work.

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WE greatly regret to announce the death of the Rev. James Quaker, one of the senior Native clergy in West Africa, on May 24th. He was Principal of the Sierra Leone Grammar School, with which he had been connected for thirty-three years; and also held the post of Military Chaplain to the Queen's forces in the Colony. He was ordained in 1856 by Bishop Weeks. No African clergyman has won more universal respect than Mr. Quaker. His exertions for some years as Secretary of the Native Church Missionary Society should be especially mentioned.

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DR. W. P. JOHNSON, of Edinburgh University, having offered himself to the Society as a medical missionary, has been appointed to the Santál Mission. His brother, the Rev. J. J. Johnson, is a C.M.S. Missionary at Benares.

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THE University of Dublin has conferred the degree of D.D., *honoris causa*, upon the Rev. Robert Bruce, C.M.S. Missionary in Persia.

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ON March 5th, Bishop Sargent ordained eight additional Tamil clergymen at Trinity Church, Palamcotta. Seven of them had spent a year or two in the Training Institution, and the Principal, the Rev. T. Kember, presented them to the Bishop. The Rev. V. W. Harcourt preached the ordination

sermon, on "Labourers together with God." There was a congregation of 1246 Native Christians, including 44 Native clergy.

OUR readers will remember the "Six years' schism" in Travancore, which arose out of a prediction made by a so-called prophet that Christ would appear in six years, and in connexion with which much grievous extravagance was manifested. The six years' period matured on October 2nd, 1881, and the failure of the prediction has had its natural result. Bishop Speechly drew up a form for re-admitting seceders into the Church; and in Kannit itself, their head-quarters, no less than seventy were received back a few months ago, on their public recantation. Probably not a hundred now remain of those who had been Protestant Christians. The mischief done by this excrement on the Revival of 1874 has not been small; but, as ever, God has brought good out of evil; and the faith of many who stood firm amid much inducement to waver has been strengthened by the issue of events.

THE Rev. A. Menzies has arrived in England from East Africa, in improved health, we are glad to say. His report on last year's work at Frere Town, which had preceded him, gives a very encouraging account of the station. Notwithstanding the trials that have beset the Mission, all testimonies agree that its work continues to be blessed and prospered. "It is comforting," says Mr. Menzies, "in reviewing the past, to notice the decided improvement and advancement made on all sides." Forty-one of the adult freed slaves at Frere Town were baptized during the year, and twenty-four of the people at Rabai. Of the latter station, also, Mr. Binns reports favourably. "On the whole," he writes, "our people are happy and contented, and generally well-behaved; they attend church prayers and classes well, and are becoming, I trust, more and more enlightened in Gospel truth."

THE new settlement, at Fulladoyo, of the Giriama Christian community under Abe Sidi, and of the large numbers of fugitive slaves that have joined them, was visited by Mr. Price in February. His account, which is every way remarkable, will be printed shortly in these pages or in the *Gleaner*. "I had expected," he says, "to find a large number of half wild and desperate men—the scum of the population—slaves who, having run away from their masters, were herded together in disorder and confusion. I found a comfortably-settled and well-ordered community, meeting together morning and evening in a place of worship, which they have put up at their own cost, to hear the Word of God, and join in prayer and praise." Of course the C.M.S. Mission is in no way responsible for the fugitives. Fulladoyo is far beyond the reach of its control, fifty miles through the forest. The movement is altogether an indigenous one.

A DISASTROUS fire broke out in Ibadan, in the Yoruba country, on March 31st, and consumed a great number of houses. Very many friends will hear with great regret that the C.M.S. Mission-house, formerly the dwelling of the Rev. D. and Mrs. Hinderer, was burnt to the ground. The Rev. Daniel Olubi, who occupied it, lost everything—personal effects, books, and papers, and the church registers.

THE new church at Nablous, mentioned in Canon Tristram's Report on

the Palestine Mission (*Intelligencer*, September, 1881), was opened on April 15th. The Bishop of Gibraltar and the Dean of Chester, who were travelling in Palestine, took part in the service, and the Princes Albert and George of Wales were also present.

It has pleased God to give a seal of future success to the Victoria Nyanza Mission. Our readers will remember Mr. Pearson's journal printed in October last, in which he mentioned two boys, Luta and Mukasa, who were persecuted for declaring that Christianity was true, and that all other religions were "lies," and who were banished by order of Mtesa to an island on the Great Lake. Afterwards they were released, and when Mr. Pearson left Uganda, in March, 1881, he was allowed to take Luta (or Duta, as his name should be spelt) with him. On the journey to the coast he rejoiced the hearts of the missionaries by the blamelessness and consistency of his behaviour. They left him at Zanzibar under the care of Bishop Steere's Mission, and we now hear that on Easter Monday last he was baptized. Mr. Stokes, one of the C.M.S. missionaries, stood sponsor, and gave him the name of *Henry Wright*—a happy choice indeed!

IN October last the titular head of the Yoruba nation, the King, or Alafin, of Oyo, addressed a letter to the Rev. J. B. Wood at Lagos, by the pen of the Rev. D. Olubi, begging him to obtain the mediation of the British authorities to stop the disastrous though desultory war which has long been going on among the Yoruba tribes. This very touching document is subjoined:—

*The Palace, Oyo, 15th October, 1881.*

To the Rev. J. B. Wood.

SIR,

I beg to approach you with my humble request.

You must have heard of the desultory war in my kingdom which has been wasting its thousands.

I have undertaken several times to effect peace, but my authority is not respected by the belligerent powers. And seeing that if this is not done in time the extinction of the whole Yoruba race is inevitable, I sent specially on the 9th inst. to call your representative here at Ibadan to consult with him how the Imperial Government of England may be reached to crave assistance to bring about the peace speedily.

Now I humbly beg you to assist me in urging the Government to attend to this my request speedily. The letter addressed to the Government will be forwarded by you, and please use your influence in this important matter for the sake of humanity to save my kingdom from utter extinction.

I remain, sir, respectfully yours,

KING ADEYEMI,

The Alafin of Oyo.

Mr. Wood replied that no opportunity should be lost of using any possible influence in favour of peace, and exhorted the Alafin to look to Him who ordereth all things in heaven and earth. The Administrator of Lagos agreed to invite the various contending tribes to send duly authorized messengers to him, that he might hear what terms of peace they severally required. Mr. Samuel Johnson (brother of Archdeacon H. Johnson), one of the Society's Native agents at Ibadan, was sent round with this invitation, and he was successful in inducing the chiefs of Ibadan and Ijesha and the Ondos to send representatives as well as the Alafin. Sir S. Rowe, the Governor of the Coast Settlements, went to Lagos to meet the envoys, heard their statements, and gave them excellent advice; and we trust that his judicious interposition may be used of God to the promotion of peace.

Meanwhile the Alafin sent another letter to Mr. Wood, warmly thanking him for his interposition, and concluding, "I lose no sight of heaven, whence I look for help, as you have recommended."

THE Committee have received earnest and reiterated appeals against their proposed withdrawal of European missionaries from Kôtgûr and Kangra, from the Bishop and the Archdeacon of Lahore, the Corresponding Committee, the Missionary Conference, and individual missionaries. Fortified by the opinion of several members of their own body who know the Punjab well, the Committee were very desirous to carry out their purpose of concentrating rather than scattering the necessarily limited missionary force in the province, and to commit the small congregations at these hill-stations and Simla to the care of Native pastors. Suitable men for the pastorates, however, are not yet forthcoming; and it has been felt impossible to disregard the strong appeals sent home. The Committee have accordingly sanctioned the location of the Rev. A. Bailey (who is released from Dera Ismail Khan by Mr. Thwaites' return) at Kôtgûr, and of Mrs. Reuther at her late husband's old station of Kangra, which she is fully competent to superintend, catechists being placed under her.

Of the importance of Kangra there is no doubt. It is one of the centres of Hinduism. Bishop French calls it "the Benares of the Punjab." It was visited by several of the missionaries in the course of last year; and they write warmly of the good work done in the school still maintained there, some boys in which have avowed their faith in Christ.

THE Rev. T. R. Wade gives an interesting account of his Kashmiri New Testament, and the publication of a small part of it, the Sermon on the Mount:—

In May (1881) I left Amritsar for Kashmir in order to revise the whole of the New Testament in Kashmiri before printing it. I went through the whole of the New Testament once, many parts twice, and some parts three times. I printed 1000 copies of the Sermon on the Mount in the Persian character, and 200 copies in the Sharada character, the latter especially for the use of the pundits. Some of these were given away, but very many were sold. I only charged a Kashmiri pice—the eighth part of an anna—for each, and

yet, together with some few other Christian tracts which were sold, over Rs. 71 were realized. I found what I expected, that the Persian character is understood by a very large majority of those who can read, and that the Sermon on the Mount was well received. Some, when they read it, asked with astonishment, "Is this the religion of the English?" They acknowledged that it was very good, but confessed that it was very different to many of the reports circulated amongst the poor people concerning us and our religion.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for Mr. W. C. Jones's benefaction of 72,000*l.* for the development of the Native Church in China and Japan (p. 441). Prayer that the money may be wisely used, and be greatly blessed to the kingdom of Christ in those empires.

Thanksgiving for the progress of the Gospel in the Chuki and Great Valley districts (p. 412). Prayer for the Native Christians, and that their number may rapidly increase.

Thanksgiving for the baptism of the first convert from Uganda (p. 444). Prayer that he may be the first-fruits of a great harvest.

Prayer for the Divinity School at Allahabad (p. 435), for Kôtgûr and Kangra (p. 445), for the peace of the Yoruba country (p. 444), for the Giriama Christians (p. 443).

Prayer for the new Secretary of the Niger Mission. (P. 441.)

## HOME WORK OF THE SOCIETY.

**Islington.**—On Sunday, April 30th, in the afternoon, twenty-eight addresses were given, a few in churches by the clergy, the remainder in schools, by the superintendents and teachers, in connexion with the juvenile branch of the Islington Association. The Hon. Lay Sec. of the Association, Mr. G. Martin Tait, kindly issued an invitation to those who were to give the addresses, to meet at his house on the previous Saturday evening, that they might together ask God's blessing on their labours—an excellent plan this to strengthen their hands in God before going forth to the work. No doubt much good will result from these organized efforts. The juveniles have already done a good work in that Association, especially last year, when their contributions amounted to 718*l*. This is an example which may well be followed in other districts in London.

**North-East London Association.**—The sixty-second Anniversary of this Association was held in the Town Hall, Hackney, on May 9th. The hall was well filled, and the audience listened with evident interest to Bishop Crowther, who gave a most interesting account of the work done by the Society in West Africa, especially in his own diocese, on the banks of the Niger; showing how, in God's Providence, the country is being opened up, and how the word of God is prevailing in the hearts of the people, leading them to turn from idols to serve the living God. R. N. Cust, Esq., a member of the Parent Committee, presided; speakers, Right Rev. Bishop Crowther, Revs. Prebendary Brook, J. M. West, and H. M. Baker, who has been many years Hon. Sec. of the Association.

**Cambridge.**—The Cambridge Anniversary took place on May 14th and 15th. Thirty-four sermons were preached in fourteen churches in the town; the deputations being Rev. W. R. Stephens (Brussels), R. Bruce (Persia), and J. C. Hoare (China). On the 15th, the usual breakfast was held at the Lion Hotel, a large number of friends were present, and an address given by Rev. R. Bruce, specially commending the Mission-field as a special sphere for the exercise of Christian chivalry and devotion. The Rev. J. C. Hoare called attention to the need in his College in China, for an earnest Christian missionary and good mathematician, and his appeal was not without some fruit. In the afternoon and evening meetings were held in the Guildhall, the Master of Corpus and Professor Cowell respectively presiding.

**Derby.**—The sixty-sixth Anniversary of the Derby and South Derbyshire branch of the C.M.S. was celebrated in May at Derby. Sermons were preached in eleven of the fourteen churches of the town. Special preachers, Revs. R. Bruce (from Persia), J. Hamilton (late of Sierra Leone), R. Lang, and H. Jukes.

A juvenile missionary gathering was held on Monday in the drill hall. This is a new feature of the work in Derby; for the last two years this gathering has been in the drill hall instead of a smaller public room, and the Sunday scholars of many parishes were marched in procession with their banners to the place of meeting. The large hall was well filled, some 2000 children being present. The effect of these young voices singing their missionary hymn—

“I often think of heathen lands far away,” &c.,

was most touching, and Mr. Bruce kept them all interested while he related to them his experiences of missionary life in Afghanistan and Persia, and urged upon them to remember the need there is of the Gospel in those lands, and the blessings we owe to it in our own favoured country.

The Annual Meeting was held on Tuesday morning in the Athenæum, Mr. Rowland Smith presiding, who was supported by the Revs. R. J. Knight, J. Chancellor, F. Hoare, E. Latham, and many other clergy of the town and neighbourhood. The Rev. W. H. Askwith presented the Annual Report, and Mr. R. A. R. Jones, Financial Secretary, the statement of accounts, which showed an increase of 106*l*. 19*s*. 5*d*. upon the receipts of last year. Addresses were delivered by the Rev. R. Bruce and the Rev. J. Hamilton.

In the evening a crowded meeting was held, and much interest was excited in the missionary cause. The Anniversary has been one of the most successful known in the town.

In the afternoon the Association Secretaries met for business. This organization for the county was formed last year, and promises to produce good fruit.

**Driffeld, &c.**—The Anniversary of this Association took place on June 4th, the sermons being preached at Bainton, Great Driffeld (Parish Church and St. John's Mission Church), Little Driffeld, Garton, Kirkham, Lowthorpe, Ruston Parva, Walton, and Beswick; the preachers being Revs. W. Clayton (Masulipatam), W. Latham, E. Fox, and C. M. Pym, exchanging with Revs. J. Moon, W. H. Rigg, H. Newton, C. S. Smith, and H. F. Pegg. The collections amounted to over 73*l.*, being nearly 1*l.* in excess of the last anniversary. A missionary garden party was held on June 5th, at Beechwood, Driffeld, at which about seventy were present, in spite of pouring rain up to the time of meeting, when an address was given by Rev W. Clayton; at the close over 13*l.* was left in the plate. On June 11th, there were sermons (including an address to children) at North Dalton, by Rev. Horace Newton, Vicar of Driffeld.

**Emsworth.**—The Thirty-seventh Anniversary of this Association was celebrated on May 21st and 22nd, sermons being preached in all the neighbouring churches by several of the parochial clergy, and Rev. H. D. Hubbard (formerly North India). On Monday afternoon there was a juvenile meeting, at which Rev. H. W. Sheppard presided, and the Revs. H. D. Hubbard and C. Tanner (Telugu Mission) gave the address. At the evening meeting eleven parishes were represented by their clergy, the Rev. W. Norris, the patriarch of the neighbourhood, presiding, giving proof not only of most remarkable mental and physical vigour, but also of unabated interest in missionary work. The annual statement showed that over 383*l.* had been remitted during the past year.

**Hereford.**—The sixty-third Anniversary of the Herefordshire Association was held on June 4th, 5th, and 6th. Sermons were preached at All Saints', St. James', St. Nicholas', and St. Peter's; the preachers being Revs. F. E. Wigram, J. Hamilton, R. Powell, G. B. Bennett, and F. Woods. The collections amounted to 47*l.* 17*s.* On Monday the meetings were held in St. Peter's school-rooms. In the morning the Bishop of Hereford presided, and in the evening Rev. G. B. Bennett, Vicar of St. Peter's. There was a very good attendance at both, and the addresses were listened to with marked interest. In the Report attention was drawn to three interesting facts connected with the Association—the founding of two scholarships at Lagos, in memory of the late Miss Emelia Venn, for which 516*l.* had been contributed by 1010 persons; that Mr. T. Phillips, who had for some years been a hearty worker at St. Peter's, had graduated at Dublin, and was going out as Secretary to the Niger Mission; and that through the persevering efforts of one of their members (Rev. T. Dowell), and the liberality of their President, Rev. J. Venn, the Association had much to do with providing Gaza with an English doctor and evangelist. The collections at the meetings amounted to 25*l.* 14*s.* On Tuesday there was a crowded juvenile quarterly meeting in St. Peter's school-rooms, when the Rev. G. B. Bennett again presided. The Rev. J. Hamilton thoroughly interested his young audience in details of his work at Sierra Leone. The boxes opened at this meeting contained 44*l.*

**Herts, West.**—The West Herts county meeting was held at Watford on May 8th, and was of a very successful character. The chair was taken by Dudley Ryder, Esq., Vice-President of the Association. The Report announced an increase in the year's receipts of 147*l.* 13*s.* 9*d.* This favourable result has been, in a great measure, owing to the hearty and earnest efforts of the Hon. Assoc. Secretary, the Rev. E. C. Ince, and shows what the earnest efforts of a true friend to the cause can accomplish. The Masonic Hall was completely filled, and the Rev. R. Bruce's stirring address made a very deep impression. The collection was 13*l.* 6*s.* The sermons at St. Andrew's the week before realized 30*l.* 14*s.*

besides 24*l.* 5*s.* 6*d.* sent by members of the congregation to Mr. Bruce for the Persia Mission.

**Hull.**—On May 14th, this Anniversary was celebrated by sermons being preached in twenty-one churches in Hull and neighbourhood, amongst the preachers being Revs. Canon Brooke (Bath Abbey), Canon Scott-Moncrieff, Canon T. Scott, T. T. Smith (formerly North-West America), and C. L. Williams (Assoc. Sec.). On Monday, 16th, there were meetings morning and evening; at mid-day a luncheon, after which eight short speeches (of six minutes each) were delivered; the Juvenile Meeting took place in the afternoon. On Tuesday, 17th, a Prayer Meeting in the morning of the Day of Intercession, and evening service at St. John's, with three short addresses. Various private schools were addressed during the above days, and parochial meetings held at North Cave, Hessle, Drypool, and Marfleet.

**Marlborough.**—The Forty-ninth Anniversary of this Association has recently been held, when the Sessions Court in the Town Hall was crowded. Rev. Canon Houghton presided, stating that though it was the Forty-ninth Anniversary, half a century of work had not been done, and solicited greater interest. The Bishop of Moosonee spoke for nearly an hour, giving a narrative of his missionary experience in North-West America. The Revs. R. C. Stiles and G. C. Bell, Master of Marlborough, also advocated the cause.

**Northampton.**—The Annual sermons in aid of the Church Missionary Society were preached on June 11th (except at St. Giles' and All Saints', where the cause had been already pleaded). The collections were good, and would not yield less than 100*l.* The offertories, from which this sum is made up, come from ten churches in the rural deanery, which includes sixteen parishes.

On Monday, June 12th, at 3 p.m. the annual juvenile meeting was held in the town hall. The room was well filled, but chiefly by girls and very young children. The speakers were Revs. A. H. Arden and E. Lombe, the latter speaking last, and keeping up the delight of the children to the end; 2*l.* 10*s.* 2*d.* was collected.

The evening meeting was held in the same room at 8 p.m., under the presidency of the Worshipful the Mayor of Northampton, W. J. Peirce, Esq., a hearty supporter of the missionary cause. The attendance was good. The speakers were the Revs. A. H. Arden, G. Furness Smith, and Rev. E. Lombe. The attention of the audience was all that could be desired, and their interest in the speeches never flagged. It was in fact something more than a successful meeting, it was enthusiastic. Mr. Lombe was able to appeal to those present as one who had been known to many of them when a curate at All Saints', Northampton, and we trust that his words were not only patiently heard, but seriously laid to heart, when he reminded them that the progress of Northamptonshire had not been what it ought to have been. The collection amounted to 9*l.* 7*s.*

**Plymouth.**—On May 28th the Annual Sermons were preached at the various churches in Plymouth and Stonehouse, by Bishop Crowther, Rev. D. Brodie, and the local clergy. The Bishop preached in the morning at Emmanuel Church, in the afternoon to a vast crowd of young people in Charles, and in the evening to a very full church at St. Andrew's. The collections at the latter Church were above 45*l.*, and at the other churches the usual average. There was a very crowded meeting on Whit Monday, in the Assembly Rooms, and much interest taken in Bishop Crowther's speech.

**Preston.**—The Sixty-third Anniversary of this Association was observed on June 11th and 12th. Sermons were preached in a large number of the churches in the town and neighbourhood. On the Monday afternoon a Drawing-room Meeting was held in the Council Chamber, at the Town Hall, under the presidency of the Guild Mayor (Alderman E. Birley, J.P.). There was a large attendance of clergy and influential laity, &c., of the town and district. Bishop Crowther delivered an interesting address on Mission work in his diocese. On Monday evening the Annual Meeting was held in the Guildhall, at which there was an unusually large attendance, the Vicar of Preston presiding. The Treasurer reported an increase



in the receipts of the Association, the amount received being over 687*l*. The Rev. R. T. Dowbiggin gave an interesting account of the success of Mission work in Ceylon, and stated that it was in Preston that his missionary work began, having laboured in three of the parishes. Bishop Crowther followed.

**Reading.**—The Annual Sermons were preached in six churches, on May 14th, viz., at Greyfriar's, St. John's, Christ Church, St. Mary's Episcopal Chapel, St. Stephen's, and Holy Trinity. The Annual Meeting was held in the Town Hall, on Monday evening, the 15th, Captain Cobham presiding. Mr. R. Y. Bazett, the Secretary, reported an increase in the amount raised in the Reading Association and Berkshire Auxiliary during the past year, although there was a falling off in the subscriptions. The Revs. C. T. Wilson (Uganda), J. H. Gray, and J. M. West also addressed the meeting.

**Richmond (Yorks.)**—This Anniversary took place on June 11th, &c. Sermons at Richmond (Parish Church and Holy Trinity), Middleton Tyas, and Bolton-on-Swale. Deputation, Revs. J. P. Ellwood (North India), and C. L. Williams (Assoc. Sec.). Meetings at Richmond in the morning, and juvenile in the evening of Monday, the 12th; and at Middleton Tyas and Bolton, on the 13th. Deputation, Revs. J. P. Ellwood, C. L. Williams, and Canon Roberts. Considerable increase in the amounts collected.

**Sheffield.**—The Sheffield Anniversary took place on May 20th—26th; and commenced with a meeting for prayer in St. George's Schoolroom, on the Saturday evening, when the address was given by Rev. J. P. Ellwood (North India), on the "Difficulties of Missionary Work." On Sunday sermons were preached in about thirty churches. On Monday the Annual Meetings were held morning and evening; the attendance at each was large. The deputation consisted of Right Rev. Bishop Cheetham, Revs. J. McCormick, and J. P. Ellwood, and R. N. Cust, Esq., Between the meetings the deputation and about thirty of the local clergy were entertained at lunch by the local Treasurer, S. Roberts, Esq., of the Towers. During the week ten additional meetings were held in different parishes in the town.

**Wakefield.**—May 7th, sermons in six churches; preachers, Revs. A. H. Lash, R. W. Fawkes, C. L. Williams, and local clergy. Meeting on following day, Rev. N. D. J. Stratton, the Vicar, presiding; speakers, Revs. A. H. Lash (Tinnevely), H. Lunn, A. L. Barnes-Lawrence, and C. L. Williams (Assoc. Sec.).

**Winchester.**—This Auxiliary celebrated its Anniversary on May 14th, 15th, and 16th. There were sermons on the Sunday in the Cathedral and nine churches, by the Rev. H. Sutton and the local clergy, the Dean of Ripon preaching in the Cathedral on Tuesday, the 16th. On Monday afternoon the meeting of the Juvenile Association took place in St. John's Rooms, the Revs. H. Sutton and C. T. Wilson (Uganda) giving the addresses. The Annual Meeting was held on Tuesday evening, the Dean of Winchester presiding. The Rev. A. Baring-Gould reported that the interest in the Society was well sustained in the County of Hampshire, as is evidenced by the steady growth of contributions—the average of the eight years ending 1880 being 487*l*., and the contributions in 1881 being 516*l*.. The Deans of Winchester and Ripon, and the Revs. C. T. Wilson and H. Sutton addressed the meeting.

**York.**—The York Anniversary was held on May 21st, &c. Sermons were preached in the Minster and twenty-two churches in York and neighbourhood, amongst the preachers being Bishop Crowther, Revs. W. H. Collins (China), J. F. Simmons (Hull), and C. L. Williams (Assoc. Sec.); also the local clergy. A Prayer Meeting was held on the Saturday evening previous, Bishop Crowther giving a short address. A meeting on the Monday morning, at which the Dean of York presided, and another in the evening, the Dean of Ripon presiding. The deputation being as above. Between the meetings there was a luncheon, Bishop Crowther addressing those assembled. On Tuesday morning Holy Communion

and address to workers; in the afternoon the Juvenile Meeting; and in the evening a sermon at St. Helen's. Great interest and great earnestness pervaded the meetings. Amount collected during the past year over 1554*l*.

[We are obliged, by the great pressure on our space, to omit a large portion of "Home Work," enough to fill three more pages.]

## NOTES OF THE MONTH.

### ORDINATION OF MISSIONARIES.

The Rev. T. Dunn was admitted to Priest's Orders on June 11 by the Bishop of London, in St. Paul's Cathedral.

At an ordination held by Bishop Sargent at Palamcottah, on March 5, the following Natives were admitted to Deacons' Orders:—Messrs. N. Mutthlu,—Arulananthem,—Selvanayagam P. Suviseshamuttu, A. Gurnubathem, S. Sarkunen, J. Kohlhoff, and E. Asirvadem.

### DEPARTURE OF MISSIONARIES.

*N.W. America*.—The Rev. H. Nevitt and Mr. Lofthouse left London on June 13 for the Orkneys, *en route* to Moose Fort.

*North Pacific*.—The Bishop of Caledonia left England on April 5 for Ottawa, *en route* to Victoria. (Notice omitted before.) The Rev. T. and Mrs. Dunn left London on June 10 for Victoria.

### RETURN HOME OF MISSIONARIES.

*East Africa*.—The Rev. A. and Mrs. Menzies left the Mission on May 7, and arrived in England on June 8.

*Palestine*.—The Rev. T. F. Wolters left Jerusalem on May 26, and arrived in London on June 14.

*China*.—The Rev. Canon McClatchie left Shanghai on April 14, and arrived in England on June 16.

### DECEASE OF MISSIONARIES.

*West Africa*.—The Rev. J. Quaker, Native, died at Sierra Leone on May 24, from congestion of the lungs.

*North India*.—The Rev. C. T. Hoernle died at Cannstatt on June 7.

*South India*.—The Rev. H. Harley, formerly of Trichur, died at Madras on March 25.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From April 18th to June 15th, 1882.*

*Yoruba*.—Rev. W. Allen, Rev. C. H. V. Gollmer (Annual Letters), Mr. D. A. William s (Journal, Ido, 1881).

*Niger*.—Journal of a third visit to Okrika, Feb. 1882, by Ven. Archdeacon Crowther and Rev. J. Boyle.

*East Africa*.—Rev. A. Menzies (Annual Letter).

*Palestine*.—Reports of the different stations for 1881-2.

*North India*.—Rev. B. Davis (Journal, fourth quarter, 1881); Report of a visit on the east of the Ganges, by Messrs. Brown and Tunbridge, Feb. 1882; printed Reports of N.W.P. Native Church Council, and Benares C.M. Association, 1881; Rev. C. S. Harington (Annual Letter).

*Panjab*.—Rev. T. P. Hughes, Rev. F. A. P. Shirreff, Rev. H. Rountree, Mr. H. F. Beutel, Rev. A. E. Ball (Annual Letters); printed Reports of Amritsar Mission, and Panjab Native Church Council for 1881.

*South India*.—Report of Ellore High School, 1881; Rev. J. Stone, Mr. M. Browne (Annual Letters); *Madras C.M. Record*, May, 1882, containing General Report of the North Tinnevely District for 1881; Report of C.M.S. Vernacular Schools, Madras, 1881.

*Ceylon*.—Twenty-sixth printed Tamil Cooly Mission Report, 1881.

*N.-W. America*.—Rev. R. Phair (Journal from Jan. 1st to March 10th, 1882); Rev. G. S. Winter (Journal from Nov. 6th, 1881, to Feb. 26th, 1882); Rev. J. Hines (Journal from Jan. to March, 1882); Rev. G. Bruce (Annual Letter).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, May 8th, 1882.*—Various Committees and Sub-Committees were appointed for the year.

Mr. J. O. Horden, M.B., and Master in Surgery, Edin., having offered himself to the Society for the post of Medical Missionary at Metlakatla, and testimony having been borne to his Christian character and missionary qualifications, his offer was thankfully accepted, and he was appointed to the North Pacific Mission.

The Right Rev. J. M. Strachan, the newly consecrated Bishop of Rangoon, was introduced to the Society. He bore warm testimony to the efficiency of the Society's work in Tinnevely, and also at Osaka and Tokio, which stations he had visited in passing through Japan. The Bishop was commended in prayer to Almighty God by the Rev. Canon Hoare.

The Rev. Thomas Wortley Drury, the newly appointed Principal of the Islington Institution, was introduced to the Committee, and was commended in prayer to Almighty God by the Rev. Prebendary Wilson.

The Rev. R. T. Dowbiggin, having returned from Ceylon, was introduced to the Committee. He gave a cheering account of the progress that had been made in the Singhalese department of the Ceylon Mission, especially in respect of the schools and the number of children, Christian and Buddhist, receiving Christian instruction, and referred also to a visit made by the Bishop of Colombo to the Liyanwela out-station of the Cotta district, where his Lordship had been much gratified with the success that has been granted in conversions from Buddhism.

The Rev. D. Wood, having recently returned from Ceylon, was introduced to the Committee. Mr. Wood pointed out that similar progress had been made in the Tamil department of the work in Ceylon as in the Singhalese department, but that it was not so visible, owing to the migratory habits of the Tamils, who frequently passed to and fro between Ceylon and the Indian coast.

The Rev. F. A. P. Shirreff, Principal of the Lahore Divinity College, now on a visit to England, was introduced to the Committee, and conversation held with him regarding his work at Lahore. He referred to the establishment of the College by the Rev. T. V. (now Bishop) French in the year 1870, and to the results which had been attained in connexion with it since, pointing out the number of students who had been received into the College, the localities from which they had come, the number of those who had been ordained, and the way in which they were at present engaged. Mr. Shirreff was able altogether to give a very encouraging account of the present state and prospects of the important Divinity College of which he was the head.

The Rev. J. C. Hoare, Principal of the Training College at Ningpo, now on a visit to England, was introduced to the Committee, and conversation held with him regarding his work in the College. Mr. Hoare reported that there had been much encouragement as regards the conduct of the students while under instruction, as also in the missionary spirit shown by those who had been placed out in the field. Several of the students had become fairly acquainted with the Gospels in the original Greek. Many schools were established in connexion with the College, and a great impetus had thus been given to education. Almost all the children of the Native Christians were now at school, which had not been the case previously. Several boys of ten and twelve years were able to repeat from memory the Gospels of St. Mark and St. John.

The four missionary brethren and their work were then commended in prayer to Almighty God by the Rev. E. H. Bickersteth.

The Secretaries having reported that the 200 copies of Dr. Krapf's Swaheli Dictionary which the Society had undertaken to purchase from Messrs. Trübner & Co., had now been received, it was resolved, on the suggestion of R. N. Cust, Esq., that a copy should be sent to Her Majesty the Queen, the King of the Belgians, the Royal Geographical Society, &c.

A letter was read from the Rev. J. F. Lingham, Rector of Lambeth, offering to the Society a portrait of the late Archbishop Sumner when Bishop of Chester. The Committee accepted the portrait with thanks.

*Committee of Correspondence, May 15th.*—The Right Rev. A. B. Suter, D.D., Bishop of Nelson, had an interview with the Committee. Before leaving New Zealand on his present visit to England, he had visited parts of the North Island, where he had seen the Society's work, which he considered more encouraging than it was at his arrival in the colony fifteen years ago. The chief need was in the south-west district, which had not been properly worked for several years. He urged the need of Christian education and literature, to the lack of which Te Whiti's religious errors were mainly due, and suggested that the Rev. T. S. Grace should be employed during his stay in England in translating text-books on Bible History, &c.

Reference having been made to the recent decision of the Committee to occupy Bagdad in connexion with the Persia Mission, and also to the special contributions for Persia lately received through the exertions of the Rev. R. Bruce, and after further discussion of the question, the Committee resolved that a second missionary should be sent to Bagdad on the Extension Fund. A letter was read from the Rev. T. R. Hodgson, the Society's missionary in Jabalpur, offering himself for the proposed Bagdad Mission; and the Committee thankfully accepted his offer.

The Rev. F. T. Cole, having returned from the Santál Mission, where he had laboured since 1871, was introduced to the Committee. He was able to state that there was a steady increase each year in the number of Santál Native Christians, and in their contributions for the support of Pastoral work, and that there was a desire amongst the Santáls themselves to bring others to Christianity. He also referred to the 1200 Santál boys and girls who were now receiving instruction in the Society's boarding and village schools, and to the efforts which were being made to give the Santáls the Bible in their own language. Mr. Cole expressed his opinion that the number of missionaries in the Santál Mission should be increased with a view to the more thorough evangelization of the whole region.

*Committee of Correspondence, June 6th.*—The Secretaries reported the death on the 28th ult. of Mr. J. G. Sheppard, for many years a member of this Committee, and a warm friend of the Society. Testimony having been borne to the high tone of his Christian character, and to the interest he ever took in the Society's work, the Committee directed that a letter be sent to Mrs. Sheppard, conveying their sense of the deep loss sustained by the Society in the removal of their late friend.

Dr. William Johnson, of the Cowgate Dispensary, Edinburgh, having offered himself to the Society for the work of a medical missionary, his offer was accepted, and he was appointed to the Santál Mission.

Reference was made to a Report recently received of the Punjab Native Church Council Meeting in December, 1881, in which the importance is urged

of village Missions being undertaken systematically, and an appeal made to the Society to supply more European Missionaries for that work. The Committee observed with satisfaction that the Native Church Council accepted the principle which they themselves had frequently advocated, and expressed their readiness to consider any definite scheme which the Corresponding Committee might place before them, for working it out in the Punjab.

The Secretaries reported that the Church of England Zenana Missionary Society had expressed its readiness to supply ladies for village work in Krishnagar, in connexion with the C.M.S. Mission there. The Committee directed that their thanks be conveyed to the C.E.Z.M.S.

The Committee had an interview with the Right Rev. Bishop Steere of the Universities' Mission, Zanzibar, who gave interesting information regarding the position and prospects of the Mission under his charge in East Africa, describing its work not only on the island of Zanzibar, but also in Usambara and the Rovuma District, &c. The Bishop being about to return to Africa, he was commended in prayer to the favour and protection of Almighty God by the Rev. S. Gedge.

The Sub-Committee in charge of the Africa Missions reported an interview they had had with Colonel White, who had been in command of her Majesty's forces at Sierra Leone, and who had spoken favourably of the Society's work in the Colony and of the influence of the Native clergy there.

On the recommendation of the same Sub-Committee, the presentation of Mr. P. J. Williams, a Native agent at Gbebe, on the Niger, to Bishop Crowther for ordination, was sanctioned.

The Sub-Committee in charge of the Palestine Mission reported that they had had an interview with the Bishop of Nelson, who had recently visited Palestine, and who bore testimony to the satisfactory character of the Society's work there. Also that they had consulted with Canon Tristram regarding several applications for money grants for various purposes in the Palestine Mission; but that they were compelled to decline or defer most of them in view of the importance of not adding to the estimates. They recommended that steps be taken to replenish the Palestine Fund, and that an appeal stating its objects, and the work already accomplished by its means, and the present need for its replenishment, be prepared and circulated; which was agreed to.

The Sub-Committee in charge of the New Zealand Mission reported an interview they had had with the Bishop of Nelson and the Rev. T. S. Grace, with whom they had consulted regarding several matters connected with the present condition and requirements of the Mission.

On the recommendation of the Sub-Committee in charge of the North-West America Missions, the Committee sanctioned the presentation to the Bishop of Rupert's Land for Holy Orders of Mr. W. H. Prince, one of the country-born agents of the Society.

The Sub-Committee in charge of the India Missions reported a letter from the Rev. H. P. Parker, Secretary to the Calcutta Corresponding Committee, in which reference was made to the large number of educated young men now to be found in the various large towns of North India, and the appointment of a Native Christian travelling lecturer suggested. On the recommendation of the Sub-Committee, this proposal was approved, provided a Native Christian could be found really fitted for the post by high Christian character and other qualifications, and subject to the total estimate for North India for 1883 not being exceeded.

On the recommendation of the same Sub-Committee, an arrangement

proposed by the Punjab and Sindh Corresponding Committee was sanctioned under which Mrs. Reuther was appointed to superintend the Mission at Kangra, the Rev. A. Bailey to Kotghur, and the Rev. Bhola Nath Ghose, of Narawal, to superintend the Girls' Orphanage at Amritsar.

*General Committee, June 12th.*—The Secretaries announced that a communication had been made to them by W. C. Jones, Esq., of Warington, stating his intention to put the sum of 72,192*l.* 18*s.* 8*d.* New Three per Cents. in trust for the purpose of developing the Native Christian Church in the empires of China and Japan in connexion with the Society. The following resolution was adopted:—"That the Committee cannot undertake the trust of so munificent a gift as that which Mr. William Charles Jones purposes to add to all his former liberal contributions to the objects of the Society, without expressing their deep thankfulness to that gracious God who has inclined His servant to make this generous offering to the sacred cause in which the Society is engaged; and they desire also to place on record their grateful sense of Mr. Jones's kind and truly valuable contribution now made, at a time when the enlargement of the Society's labours in China and Japan is so urgently called for."

The Secretaries reported the death, on May 14th, of Colonel John T. Smith, R.E., F.R.S. The following resolution was adopted:—"That the Committee put on record the high esteem in which they hold the memory of their late colleague, Colonel Smith. When engaged in the arduous duties of the responsible office he held at Madras, Colonel Smith found time to give his valuable aid as a member of the Madras Corresponding Committee in conducting the affairs of the Church Missionary Society. On his return home in 1857 he did not suffer his important duties to interfere with his loving service on behalf of the Society, and the help which he has for many years rendered in its financial administration is highly appreciated, and will be greatly missed. The Committee are assured that the consistency of his life was the secret of its great usefulness, and his experimental knowledge of the power of prayer." The Committee directed that a copy of this resolution be sent to his widow, with assurance of their sympathy with and prayer for her in her bereavement.

The Secretaries reported the death, on June 7th, of the Rev. Christian Theophilus Hoernle, who had been engaged in missionary work since 1825. Having been engaged for some years in Persia in connexion with the Basle Missionary Society, he was in 1838 received into connexion with this Society, since which time he had been a devoted and faithful labourer of the Society in the North India Mission. Two of Mr. Hoernle's sons are at present missionaries of the Society, and two others, as well as two of his daughters, had also been engaged in the work. The Committee thanked God for the long services rendered by this devoted missionary, and desired that the expression of their condolence should be conveyed to the surviving members of his family.

The Committee had a valedictory interview with the Bishop of Moosonee, when the Secretaries bore testimony to his valuable services in deputation work during his sojourn in England. The Bishop having addressed the Committee, he was commended in prayer to Almighty God by the Right Rev. Bishop Perry.

On the application of R. N. Cust, Esq., Honorary Secretary of the Royal Asiatic Society, it was agreed to grant that Society copies of the African Grammars and Dictionaries published by this Society in past years.

## Contribution List.

*In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Childrey.....	2	2	0	Westminster: Juvenile Assoc.....	23	6	0
Buckinghamshire: Upton-cum-Chalvey.....	28	0	0	St. Margaret's.....	30	15	1
Twyford.....	2	5	0	Norfolk: East Raynham.....	1	9	0
Worthinghall.....	1	9	2	Northamptonshire: Spratton.....	15	0	0
Cheshire: Moulton.....	1	12	4	Nottinghamshire: Boughton.....	2	10	0
Woodhead.....	13	0	0	Carlton-in-Lindrick.....	17	8	6
Cornwall: Liskeard.....	10	9	4	Oxfordshire: Stanton: St. John.....	3	7	9
Philligh.....	1	12	2	Shropshire: Chirbury.....	1	10	0
St. Just-in-Roseland.....	4	11	11	Hodnet.....	15	18	4
St. Seimen.....	2	10	0	Lilleshall.....	8	0	0
Cumberland: Newton Arlosh.....	4	17	1	North-West Shropshire.....	5	0	0
Workington.....	3	3	0	Selattyn.....	9	7	9
Derbyshire: Winshall.....	20	12	9	West Felton.....	2	10	0
Devonshire: Devon and Exeter.....	100	0	0	Somersetshire: Churchill.....	4	3	2
Plymouth, &c.....	150	0	0	Evercreech.....	12	13	8
Dorsetshire: Blandford.....	13	12	3	Wellington.....	16	7	0
Compton Abbas.....	10	14	10	Staffordshire: Coton Hill.....	3	5	0
Langton.....	1	7	0	Coven.....	5	0	0
Parkstone.....	6	0	0	Silverdale.....	7	10	0
Worth Matravers.....	15	0	0	Suffolk: Bungay.....	9	18	2
Essex: Chigwell.....	1	10	2	Flotton.....	2	15	5
Tendring.....	4	1	7	Surrey: Bermondesey: St. James.....	21	4	8
Gloucestershire: Brookthorpe and Whadon.....	2	2	10	Brixton: St. John's, Angell Town.....	24	9	7
Chipping Campden.....	3	17	0	Brixton Rise: St. Saviour's, Lambert Road.....	14	17	8
Clifford Chambers.....	5	0	0	Camberwell: All Saints, Peckham.....	10	0	0
Tewkesbury: Holy Trinity.....	7	9	9	Clapham: St. James.....	19	3	9
Uley, &c.....	1	15	0	Ham.....	4	0	0
Winchcombe.....	2	9	0	Hatcham Park: All Saints.....	20	19	8
Hampshire: Blendworth.....	13	7	0	Kennington: St. Mark's.....	1	3	2
Catherington.....	17	12	0	Penge: Holy Trinity.....	14	12	1
Christchurch: Priory Church.....	6	4	6	Streatham: Immanuel Church.....	61	9	11
Mudeford Chapel.....	5	12	0	Surbiton: St. Mark's.....	4	16	6
Emsworth.....	150	0	0	Wallington.....	13	10	0
Greywell.....	4	7	10	Wandsworth.....	52	1	0
Hatherden.....	3	9	3	Wimbledon.....	84	10	0
Heckfield.....	2	3	4	Womersley.....	1	8	0
Odiham.....	20	6	7	Sussex: Brighton: Boat Fund.....	270	13	5
Portsdown.....	3	15	9	St. John the Baptist.....	16	4	3
Ringwood.....	1	13	0	Brade.....	4	15	0
Isle of Wight: Binshead.....	3	9	10	Lindfield.....	1	15	0
Herefordshire.....	140	0	0	Lower Beeding.....	3	18	0
Madley.....	15	0	0	West Hoathley.....	6	6	11
Hertfordshire: Great Munden.....	4	17	9	Warwickshire: Cherington.....	2	12	3
Watford.....	41	18	0	Coleshill.....	23	16	5
Kent: Blackheath.....	107	19	2	Dunchurch.....	11	15	6
Deptford: St. John's.....	41	14	8	Long Compton.....	3	0	8
St. Luke's.....	10	3	1	Rugby.....	37	4	0
St. Peter's.....	16	19	3	Westmoreland: Ambleside.....	3	10	9
Greenwich: Holy Trinity.....	20	19	1	Wiltshire: East Knoyle.....	18	6	5
Sittingbourne: Holy Trinity.....	4	11	8	Worcestershire: Blakedown.....	15	6	6
Throwley.....	4	5	0	Evesham.....	22	10	8
Yalding.....	8	3	1	Worcester: St. Michael's.....	9	14	10
Lancashire: Lancaster.....	44	0	0	Yorkshire: Hanging Heaton.....	11	7	6
Liverpool, &c.....	1000	0	0	North Cave, &c.....	8	0	0
Lincolnshire: Boston.....	100	0	0	York.....	300	0	0
Middlesex: City of London:							
St. Dunstan's-in-the-West.....	9	19	5				
Ashford: West London District Schools	2	1	3				
Bloomsbury: St. George's.....	10	0	0				
Kensington: St. Barnabas.....	7	0	3				
St. Luke's.....	13	0	0				
Mayfair: Christ Church.....	11	13	0				
N. E. London, Episcopal Jews' Juvenile Assoc.....	10	0	0				
St. Mary's, Kilburn.....	70	0	0				
St. Pancras: St. John's, Fitzroy Square	9	3	2				
St. John's Wood, &c.: St. Stephen's.....	13	7	0				
Southgate.....	38	5	11				
Stepney: St. Dunstan's.....	7	10	6				

### ASSOCIATIONS IN WALES.

Cardiganshire: Cardmarthen.....	15	12	0
Carmarvonshire: Llanddeiniden.....	7	8	8
Denbighshire: Gresford.....	6	19	7
Flintshire: St. Asaph.....	3	3	6
Glamorganshire: Canton.....	1	16	2
Cowbridge.....	1	5	3
Llandilo Talybout.....	2	16	0
Port Eynon.....	2	2	0
Radnorshire: Caeob.....	7	2	8

### IRELAND.

Hibernian Auxiliary.....	600	0	0
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## BENEFACTIONS.

Bishop, Miss E., St. Helen's, for Persia.....	50	0	0
Bousfield, C. H., Esq.....	30	0	0
Carus, Miss, Casterton.....	20	0	0
C. C.....	20	0	0
C. H. B.....	10	0	0
C. M. E., in lieu of Legacy.....	300	0	0
Cundy, James, Esq., Kingston-on-Thames.....	33	0	0
Dalton, W. H., Esq., South Kensington.....	100	0	0
Dixon, H., Esq., Tunbridge Wells.....	5	0	0
E. B. T.....	10	0	0
E. L. P.....	25	0	0
Green, Miss E. A., Leicester.....	10	0	0
Hayley, Mrs. J. M., Brightling.....	10	10	0
H. S. B., York.....	5	0	0
"In Memoriam" (Extra).....	10	0	0
"In Memoriam S. R. Hill," by E. N.....	10	0	0
Kinahan & Co., Messrs., Great Tichfield Street.....	10	10	0
L. H. G.....	10	0	0
L. N. W.....	200	0	0
M. E.....	20	0	0
Malingay, Col., R. E., Lee.....	5	0	0
Markby, Alfred, Esq., New Square.....	21	0	0
Moon, Robert, Esq., Cleveland Square.....	100	0	0
"Only a Gleaner: saved by Total Abstinence".....	5	0	0
Ray, Rev. G., Brentwood.....	10	10	0
R. Brighton.....	10	0	0
Readers of "The Christian," per Messrs. Morgan and Scott.....	36	0	0
Rendell, late Mrs. Elizabeth, of Tiverton.....	20	0	0
Sandoz, Mrs., St. Leonards.....	20	0	0
Smith, Mrs. Peplow, Onslow Square.....	5	0	0
Spier, Mr. James, Binstead.....	25	0	0
Thankoffering for a safe voyage to New Zealand.....	5	0	0
Thankoffering for mercies received, Mrs. Warwick.....	5	0	0
Wharton, Mrs., Thankoffering (for China).....	5	0	0
Ditto (for Moosonee).....	5	0	0
Ditto (for Persia).....	5	0	0
Wilde, Mrs., Regent's Park.....	5	5	0
Wood, John, Esq., Horsham.....	5	0	0

## COLLECTIONS.

Blackboys, Ferniefield Sunday-school Children and Teachers, by Miss E. Bradford.....	2	0	4
Friend, by Miss Fontaine ( <i>Miss. Bor.</i> ).....	1	0	0
Langton School Children, by Miss Cockrane.....	11	0	0
Roake, Miss, Weybridge ( <i>Miss. Bor.</i> ).....	2	10	0
West Greenwich Ragged Sunday-school, by C. McClure, Esq.....	15	7	

## LEGACIES.

Bithray, late Thos., Esq.: Exors., T. C. Maunsell, Esq., and C. C. Maunsell, Esq.....	60	0	0
Grey, late Miss Sarah: Exor., H. H. Rugg, Esq.....	9	0	0
Harding, late Mrs. Ann: Exor., J. W. Harding, Esq.....	500	0	0
Hextall, late Miss Sarah, of Ashby-de-la-Zouch: Exors., W. B. Hextall, and John Dalby, Esqs.....	10	0	0
Oldham, late James Naish, Esq., of Bridlington Quay: Exors., Messrs. T. Brooke and T. W. Comyn.....	100	0	0

Ditto, on decease of Wife.....	460	0	0
Vernon, late Miss, Share of Residue.....	2432	16	0
Wigan, late Miss: Exor., H. Wigan, Esq.....	1000	0	0

## FOREIGN CONTRIBUTIONS.

Australia: Sydney: Petersham.....	2	10	0
France: Arcachon.....	1	16	0
Palestine: Christ Church, Jerusalem.....	5	0	0
Tasmania, &c.....	14	7	0

## DISABLED MISSIONARIES' FUND.

Bishop, Miss E., St. Helen's.....	50	0	0
Clay, Mrs., Ambleside.....	10	0	0
Cobb, Rev. J. F.....	50	0	0
Cox, Miss Jane, Richmond.....	5	5	0
J. E. S.....	5	0	0
Maxwell, Rev. Edward, High Roding....	5	0	0

## EXTENSION FUND.

Birchall, Mrs., Whiteholme.....	100	0	0
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## EXTENSION FUND (FOR BAGHDAD).

"All that I have is Thine".....	50	0	0
Tunbridge Wells: Townsend, Rev. J.....	5	0	0
Anonymous.....	5	10	0
Bourdillon, J. D., Esq.....	50	0	0
A Thankoffering, through ditto.....	50	0	0
Sums under 5l.....	1	0	0
Bath: Anonymous.....	75	0	0
Lincoln: Anonymous.....	5	10	0
Bayly, Miss A. E.....	50	0	0
Sums under 6l.....	1	0	0
Clifton, Bristol: Cookson, Mrs.....	5	0	0
Sums under 5l.....	13	11	7
Cambridge: Anonymous.....	10	0	0
Fordham, Miss H. G.....	5	0	0
Selwyn, Rev. Carus.....	5	0	0
Sums under 5l.....	2	12	0
Hampstead: Smith, B. Woodd, Esq.....	10	0	0
Watford: Fry, Clarence G., Esq.....	10	0	0
Ince, Rev. E. C.....	5	0	0
Willes, George, Esq.....	5	0	0
Sums under 6l.....	4	0	0
Exeter Hall.....	6	0	0
All Souls, Langham Place: Meeting.....	24	0	0
Watkins, Rev. H. G., Potter's Bar, Barnet.....	5	0	0
Stewart, Lt.-Col. C. E.....	5	0	0
Bousfield, Chas. H., Esq.....	10	0	0
Brown, Miss A. Dudin.....	50	0	0
Morton, Miss.....	5	0	0
Holy Trinity, Paddington: Day of Intercession.....	8	14	0
Corsbie, Mrs.....	10	0	0
Lincoln: Leslie-Melville, Miss E.....	10	0	0
Leslie-Melville, Miss L. J.....	10	0	0
Leslie-Melville, Miss A. H.....	10	0	0
Derby: A Lady.....	50	0	0
Anonymous.....	5	0	0
Sums under 5l.....	4	10	0
Trent, Miss J. E., Paris.....	5	0	0
Gould, Rev. Joseph, Repton.....	105	0	0
Streatham: Immanuel Church.....	81	9	6
Trent Park: Christ Church.....	7	10	2
Sums under 5l.....	9	7	0

## VICTORIA NYANZA FUND.

J. W. A.....	10	0	0
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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

AUGUST, 1882.

## THE GOVERNMENT ENQUIRY INTO EDUCATION IN INDIA.

**T**HE whole question of education has recently been taken up with vigour by the Government of India, certainly not without necessity. From whatever side the subject may be approached there is a manifest occasion for considering how and in what way the educational wants of the vast population subject to English rule are being met. The subject is a very complicated one, affecting the most different classes of the community ; it needs therefore consideration from various points of view. As a specimen, although it has only an indirect bearing on the mass of the population, and does not come strictly within evangelistic work to the heathen, it has been ascertained by official enquiry that there are about five thousand European or East Indian children in the Bengal Presidency who do not attend any school. These children are said to be growing up in absolute ignorance. It has been asserted that this is going too far, but those who understand the conditions of the homes in which these children are to be found will not be disposed to question the substantial correctness of the conclusions come to by Government officials. Possibly the remaining portions of India which are not included in this investigation could furnish another quota of five thousand children, growing up in an almost barbarous condition. These poor creatures are, nominally at least, Christian, or the parents on one side at any rate are nominally Christians. There is no question here of interfering with the religious creeds and punctilios of Hindus and Mohammedans ; but notwithstanding our pretentious educational system these persons are, or rather up to this time have been, the victims of the most profound neglect, although they may be viewed as our own flesh and blood in contrast with the millions over whom we rule. Anyhow the question is one outside of the scope of the operations of the Church Missionary Society, which has been organized for the evangelization of the heathen, and has not, like the venerable Society for the Propagation of the Gospel, a double duty to discharge. We have only alluded to it to indicate how many questions are included in an educational enquiry.

Again, a question has often been raised, and with some show of justice, how far education at all as a missionary agency is the duty of the Church in its missionary aspect, as contradistinguished from its duty to the children of converts, which is a recognized department of pastoral work. The pros and cons of this question have been hotly debated amongst the most deeply attached friends of Missions, and

the conclusions come to have been by no means unanimous. Without presuming in any way to adjudicate upon the point, it is pretty clear that it would not be easy to argue from the New Testament or from the practice of primitive Christianity, that education in the sense in which we understand it, combining a large amount of instruction in secular things with Scriptural teaching, formed any part of the means by which Christianity was originally propagated. It was not by the erection of schools or anything analogous to them that the first apostles and evangelists proclaimed Christ and gathered in the heathen. Nor do we find children or young persons selected as the most convenient receptacles for Christianity. Whether Jew or Gentile was addressed the appeal was to adult men and women: the nucleus of every Church consisted of converts of this description. On the other hand, it ought to be most freely conceded that there is nothing unscriptural or wrong in employing education as a means of conversion or in gathering in children to the fold of the Good Shepherd wherever this is practicable. But if the State in the fulfilment of its duty to its heathen subjects would provide elementary education, if possible for all, it is obvious that it would be fulfilling what for it is a plain duty and would be relieving missionary agencies from an extraneous charge upon them which they ought not to be burdened with. We are quite willing to recognize, that in our day and generation there ought to be no morescruple in employing education as a missionary agency from motives of expediency, than we do the printing-press for the circulation not only of the Word of God itself, but of apologies for Christianity and manifold other profitable uses. Still, in either case, these agencies are subsidiary, and are not of the essence of the proclamation of Christianity, which by its Divine Founder has been confided to simpler agency adapted for all time and available under ever possible circumstance.

There is, therefore, a sense in which it might be said that missionary work is not implicated in educational questions. Beyond a general wish that all children in India should be educated, and an endeavour, as far as practicable, to secure that the education given should be sound and wholesome, it might not seem that missionary agencies in their strictest aspect have much to do with this duty of an enlightened Government. In India, education was originally taken up by Missionary Societies, for the very sufficient reason that Government had not stirred in the matter, nor did it seem disposed in those days to interfere. There was then no option between the rude village school, which has been so often and so graphically described, and the efforts of missionary benevolence, save absolute ignorance of all things. If, now, Government would effectively take up elementary education throughout the length and breadth of the land, many persons would be disposed to believe that missionary work proper was relieved from a great burden not properly incidental to it. Certainly this general education of the people was in contemplation as the legitimate object of the celebrated Educational Despatch of 1854. This was, indeed, its special object; but we know how sore has been the disappointment and the almost complete failure in this direction. This

is still a thing of the future. The little that has been attempted serves only to show how vast the difference has been between what might be termed promise and what has been actual performance. It is no wonder, therefore, that there has been a great outcry, by no means limited to those interested in missionary operations, but from many others having, according to their fashion, the interests of India at heart.\*

While, however, elementary education has been starved, a most pretentious scheme of higher education has been for years forced forward with the utmost pertinacity, till, at length, it has really grown into a serious obstacle to the proper education of the people in general. The sums available for education have been swallowed up in colleges (often empty) and upon the maintenance of a large staff and a multitude of professors embodying the last new things in the unsettled theories of high education among ourselves. Results, of course, have followed, but these, in some important respects, have been of a most unsatisfactory character. Upon the plea that it was important to supply the State with the materials for a governing class of Natives, qualified by education to fill important posts, we have accumulated a mass of discontented and disaffected individuals who are steeped up to the lips in disappointment. The result of this forcing has been a supply far exceeding the demand, and, according to an Indian paper, whose facts at any rate are susceptible of being tested, "The upper chambers, the class-rooms of the Agra College, the lecture halls of the Muir College at Allahabad, are empty and desolate."† There are still, however, principals and professors, even though there may be a dearth of students. In this there is nothing marvellous. The higher education is not the natural anxiety of students craving knowledge for its own sake, or seeking the highest culture in studies congenial to their habits and traditions. On the contrary, the whole matter is to them strange and most uncongenial, except viewed as a matter of business and prospective emolument. If the result of a course of higher education is a Government appointment fairly remunerative for the time and trouble expended upon the higher education as the passport, then the speculation is, in the opinion of Natives, a legitimate one. But if, after expending some years and some money on the education, the recipient of it is turned loose with merely his information among a crowd of hungry expectants, "Le jeu ne vaut pas la chandelle."

It is in this plain and practical manner that educated Natives deal with the question. Without any circumlocution, they attribute the apathy of the Natives to the higher education to its legitimate origin.

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\* The Director of Public Instruction in the Punjab has recently been examined before the Educational Committee. In answer to questions as to the persistent neglect by the Punjab Government of the instructions contained in the Despatches of 1854, 1859, 1864, and 1870, to the effect that the education of the masses should be made a first charge on the public resources, he admitted that the procedure of his department had called forth disapprobation in the province.

† *Pioneer Mail*, November 15th, 1881.

They attribute the blame to the Provincial Governments. "Make," say they, "high education the qualification for obtaining respectable posts under the North-West Provinces Government, and within a short time the state of the Educational Department will wear another and a brighter aspect."

It would be impossible to place this matter more clearly, or in a more simple and practical manner, than has been done by "an Educated Native" in the columns of the *Indian Pioneer* (November 15th, 1881). His utterances are a genuine expression of the views taken by the Native community of our educational operations. It seems that the Government of the North-West Provinces had been making the empty class-rooms of the Government Agra College "the text of a sermon on the apathy of the people to take advantage of the opportunities offered to them." The reply to this sermon on the part of the educated Native is pithy and much to the point. The extract from his letter is somewhat long, but it goes so completely to the root of the matter, without unnecessary circumlocution, and with merciless disregard for the mystifications which are so habitually resorted to in defence of the present system, that we do not hesitate to reproduce it. In a most telling manner it is explained that higher education is solely valued for what it would fetch in the market, and that we have already so overstocked it that "apathy" has been superinduced. Useful clerks are readily procurable without five years' college training; why then should the superfluous toil and unprofitable education be resorted to? This is the Native point of view. It differs from that of journalists, professors, and even statesmen:—

In every country, honours and emoluments have always been the chief incentives to the acquirement of learning. Knowledge for its own sake is a maxim that has derived its latest authority from the recent utterances of the Vice-Chancellor of the Calcutta University, but experience has always shown that less noble objects in view lead men to devote the best period of life in the pursuits after knowledge, and in the history of both ancient and modern civilized states one reads that the material reward awaiting a learned career is the great incentive to educational pursuits. Has the Government of the North-West Provinces ever offered such an incentive to the alumni of the Government Colleges? I say no, and the result of this suicidal policy is what you see now—viz., the apathy of the people to high-class education. I will now ask you to look to the Lower Provinces of the Presidency and to mark the greater activity in the Educational Department there. To what is this difference to be attributed? Not to the natural apathy of the Hindustanis, nor to any yet unproved allegation that they are less adapted to higher intellectual pursuits than the people of Bengal. But because high English education has, through successive Lieutenant-Governorships, been sincerely encouraged in that province. It is from the ranks of the graduates that the officers in the subordinate executive and judicial service are recruited. A graduate is at present sitting on the Bench of the Calcutta High Court; the Native Assistant Secretary to Government is a graduate; the Government Translator is another. In short, the highest posts that are open to the Natives in that province are given to the best outcomes of high English education. Can you point to the same thing in your own provinces? How many graduates have been nominated deputy collectors or munsiffs, tahsildars, and extra assistant commissioners in the United Provinces? What is their prospect in life after years of hard study? But for the Educational Department, which, like a mother, is in duty bound to nourish the children to whom it gives birth, with sub-professorships and teacherships in the colleges and schools of the province—(and I may add parenthetically that all

available posts have been taken up, and there is no prospect there for future graduates, unless a cholera or fever epidemic, like that which lately visited the Punjab, thins the ranks of the Native officials in the Department of Public Instruction in the North-West Provinces and Oudh)—your Native graduates would be literally starving. Graduates have not grown plentiful as blackberries, according to your own showing, based on the report which you have reviewed, and yet I know of graduates who can find no employment, and would fain take service in any office as underwriters. And some of them are already harnessed in the drudgery of office work, and are “passing rich” with Rs. 40 a month. And what is remarkable, the highest ambition of the department seems to be the training of efficient clerks. For do we not read in the Director’s report how much rejoicing has been made over the fact of certain high-class students having proved themselves better than the ordinary run of Bengali clerks? Is the be-all and end-all of high education in the North-West then to train efficient clerks to oust the ill-fated Bengali from the Government offices? Did the hopeful student burn his midnight oil to achieve this grand result—to cut this figure in the sphere of life? But this position he could attain to without undergoing the labour of a five years’ college education; and therefore you see in the Agra College, professors lecturing to empty classes. Make high education the qualification for obtaining all respectable posts under the North-West Government, and within a few short years the state of the Educational Department will wear another and a brighter aspect. Do not blame the apathy of the people, but remove the causes that impede the course of high education, and the Native community will bless you and the Lieutenant-Governor instead of cursing, as I can assure you they do, for the apathy you show to the aspirations of

AN EDUCATED NATIVE.

Government appointments have, to a very considerable extent, been bestowed on the recipients of higher education, but not so as to meet the host of applicants whom we have created. Other claims have often to be taken into account, and it is by no means a matter of course that a proficient in the strange things exacted through this higher education may be always the best qualified for responsible posts. We append some curious exemplifications of what is expected from educated Natives of India in university examinations.\*

As matters stand, higher education in India in the eyes of Natives means little more than the probable contingency of so many rupees a month. We are far from altogether blaming those who take this homely view of the matter: within certain bounds it is a perfectly legitimate ambition. But what is objectionable is the delusion so sedulously propagated, that there is a class of Hindus valuing this higher education for its own sake, and seeking proficiency from a desire of enlargement of mind, or any superior aim than that of being placed in a position for directly or indirectly acquiring wealth. In our own country there is a fair percentage of persons with nobler aims, although of late years the tendency has been only too manifest to value that learning and that learning alone which brings with it immediate profit. The dis-

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\* The following specimens are from the Calcutta University entrance examination of last year:—“Who was it that said that ‘nature has a weak side, if only we could find it out’? and what is meant by this?” “Describe the occurrence alluded to in the following passage: ‘No incident in war, produced by human means, has ever equalled the sublimity of this co-incidentaneous pause and all its circumstances.’” Again we have, in a paper in English, “Explain, ‘The tidings of important events fly with a celerity almost beyond the bounds of credibility.’” All this, of course, must be sheer cram, of which Bengali boys can only have the most imperfect understanding, if indeed any at all. It is pretty notorious that this is too much the case nearer home, with imperfectly assimilated information.

credit into which various branches of learning have fallen at home of late years, which serve to humanize but are not considered essential to mercantile or commercial progress, testify significantly to this. But the difference is that in England, if an educated youth cannot obtain a Government appointment, he will turn to farming, or will emigrate to a colony, or will labour somehow or another for his living. Not so the highly educated Native. He has but one ambition, and if he fails in this he fails altogether, and is proportionately discontented. A curious proof of how little high education is valued for its own sake by those who care for it only as a means of material advancement, is to be found in some tables compiled by Mr. Sutcliffe, when Principal of the Presidency College in Calcutta. There were in it only twelve students the sons of parents whose monthly income exceeded Rs. 2000 or upwards, while at the same time there were no less than 137 the sons of parents whose incomes did not amount to Rs. 100. In point of fact the upper classes of society can hardly be said, with some rare exceptions, to take the slightest interest in the higher education at all. Those who do are mainly Government servants, and similar persons on small salaries, who seek, not without reason, the material advancement of their children in Government employment superior to their own position. Whatever interest there is in learning among the well-to-do classes of Hindu society goes fully in the direction of what they themselves hold to be learning. This is something very different from the exotic elements which we would fain introduce into their minds.

The first conclusion would therefore seem to be, as regards our higher education, that if in practice it can be found that by a course of this training we can manufacture a sufficient amount of superior employés for Government demands, it may be well to do so, but that it is a work of supererogation unduly to flood the market with them. This from all accounts, based on the most unimpeachable authority, seems to be what we are doing at present. There is no evidence that any taste or desire has been created in Calcutta similar to that which led Cicero and Atticus to frequent the schools of Athens, in order that they might drink in streams of superior learning beyond what they could acquire in Italy.

The mistake of course has been the persistent effort to work from the top instead of from the bottom. There is no lack among all classes of the Hindus of persons of extreme intelligence, who, if due opportunity were given, and they could be summoned out of the ranks to the front, would in due season do credit to our fostering care. But practically our higher learning has largely been converted into a sort of monopoly. Shrewd Brahmins, who swarm in all sorts of official positions, have had acuteness enough to discern the value of our higher learning as a commercial speculation, and have not been slow to avail themselves of the new passport to official situations. The rest of the community are still in the main outsiders, while it should have been our endeavour, by stimulating education in lower grade schools, to have disseminated learning more widely among all classes of the community, in the reasonable expectation that from the masses of the population

there might be raised up an extensive number of persons, who, having had the key of knowledge placed in their hands, would have opened and entered further in, gradually it may be, but also not exclusively with a view to material self-interest.

A further most important question has been raised as to how far the inculcation of this higher learning can possibly be consistent with our ostentatious profession of religious neutrality. How important and how pressing this is will be apparent from the prominence it has in the questions recently circulated which we shall subjoin. We have of course not the slightest sympathy with Hindu superstitions or Mohammedan bigotry, nor the remotest possible interest in maintaining them. On the contrary, unless the remedy were worse than the disease, we would heartily welcome whatever might be calculated to subvert them, and that in the truest interest for the millions of Hindustan. But it is beyond us altogether to imagine how the profession of religious neutrality can be maintained when the staple of our higher education is purely destructive, although covertly, of every cherished notion of the pupils taught and of their parents who entrust them to the State for education. It is of course just possible, that by some strenuous process of non-assimilation a student may pass through these institutions, as some do through Christian schools, without detriment to original prejudices, but the natural result to those who receive Government teaching must be, while they are assured that their creed will not be interfered with, most complete demolition of anything like faith in their ancestral religion, which must thenceforward appear to them to be a congeries of absurdities. This may be a desirable end, but can hardly be that of the professed impartiality which should surrender the pupil after he has completed his course with increased knowledge, but with his belief what it erst was. The answer to this may be, But this is impossible. We believe that it is so. But what then becomes of religious neutrality? The fact is that the only difference between religious neutrality as exhibited in Government colleges and conversion as attempted in Christian institutions, is the difference between sapping and mining and direct assault. There is also the further difference that in the one case the void is left unfilled, in the other it is abundantly replenished. We hold it to be as great an impossibility as ever was attempted, for a Government systematically to embark in higher education, embracing English philosophy, history, and geography, without infringing religious neutrality. Such an attempt may be made with some prospect of success among Christians, who hold in common the main truths of their creed; but although Romanism has elements of Christianity in it, the ingenuity of statesmen has been signally worsted here in devising a scheme of secular education which the adherents of the Church of Rome are willing to accept. It would be a curious question how many Hindus would become pupils of our State system if it were not for the material advantages anticipated as a compensation for the serious risks they run in having their faith unsettled. Anyhow, if in due course a Blue Book is issued embodying the answers to these

queries, it will be very interesting to see how this important question will be dealt with.

We now propose to submit to our readers the Government questions which have been circulated to those witnesses who are to be examined before the Board of Education. Each person is by no means expected to answer them all, but all are free to select those on which they have any special knowledge, and they may propose others. Even without this last proviso, we have presented for consideration in an interrogative form the various vexed questions connected with education in India, while those who take special interest in the subject may be glad to have them in a permanent shape for reference from time to time. They go a long way to exhaust the subject in most of its aspects. Nothing, we conceive, but good can come from stirring the question to its utmost depths, and so eliciting the grounds upon which the Educational Despatch of Sir C. Wood has been so extensively departed from that it has become a practical nullity, while something wholly different from its intention has virtually supplanted it:—

1. Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

2. Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

3. In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it? and if so, why? Are any classes practically excluded from it? and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?



9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school-masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognized and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views: first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

17. In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the cases of (a) Colleges, (b) Boys' schools, (c) Girls' schools, (d) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, i. e. one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your province injured by any unhealthy competition? and if so, what remedy, if any, would you apply?

25. Do educated Natives in your province readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

28. Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

29. What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

30. Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies? and how far is this support likely to be permanent?

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

32. What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

34. How far do you consider the text-books in use in all schools suitable?

35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

36. In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

42. What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls?

45. Are the grants to girls' schools larger in amount and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies? and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

49. Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

51. Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion should fees in colleges be paid by the term or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

62. Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

66. Are European professors employed likely to be employed in colleges under Native management?

67. Are the circumstances of any class of the population in your province (e.g. the Mohammedans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

The foregoing are the questions propounded by the Indian Government to those who may be considered as experts in the matter of education. It has been pertinently remarked that it might have been better if facts had been more asked for and opinions less sought. Still it may be hoped that useful information will be elicited. Certainly when matters have reached the present pass, that while nothing can be more clear and explicit than the instructions from home that "Government expenditure should be *mainly* directed to the provision of elementary education for the mass of the people,"\* out of seventy lakhs of rupees which form the educational grant raised from general taxation of the community, little more than one-seventh is spent on primary education. It has been computed that in India there are 1,850,000 students. Of these 1,600,000 are primary students: upon them ten lakhs of rupees are spent, or thereabouts. Above the primary grade there are 250,000: upon these nearly sixty lakhs are spent! And with what result? The production of a plethora of quill-drivers who will do nothing else but crave Government employment. The *reductio* (we can hardly say, *ad absurdum*) is something fearful, when an educated Native can see no clear prospect or hope before him unless, as he phrases it, a visitation of cholera or some other sweeping epidemic would work havoc among the holders of appointments and sweep away with the besom of wholesale destruction the present holders of appointments. To any impartial person it might seem, as has been well observed, a strange thing that men should be made magistrates and judges in order to stimulate the cultivation of grammar and chemistry. Nor is it apparent that the enormous expenditure incurred is absolutely essential to produce these strange results, supposing that they are really of value. By a change of system the work could be done far more cheaply and with almost equal, if not quite equal, efficiency. At present, as matters are now managed in Bengal, every student in a Government college, high school, and town school, costs the Government Rs. 213, Rs. 120, and Rs. 6½ respectively; whereas in the corresponding aided institutions the figures are Rs. 42, Rs. 6, and 10 annas. Yet on the testimony of Sir Ashley Eden, as we find it in the report of the Director of Public Instruction, "it was a source of great satisfaction to him that the private colleges of Calcutta, both aided and unaided, are so thoroughly efficient as the results prove them to be." We cannot wonder, that with this fact before him he maintains, that "in the present day the cost of high education should not form a constantly increasing charge upon the State;" and again, that "it is impossible that Government can keep pace with this growing demand: any further increase of expenditure for the staff of colleges should be paid by the students themselves;" while in another passage he remarks that "Government expenditure has increased more largely than expenditure from private

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\* Duke of Argyll, Secretary of State, 1870, to the Government of India.

sources," which has not increased in the same proportion as expenditure from State revenues.\*

For our own part, we are most anxious that what was originally contemplated in the Despatch of 1854 should be faithfully and fully contemplated. That never was all that the friends of Missions wished for or conceived that they ought to have obtained from a Christian Government. It tolerated rather than assisted missionary effort. It appeared to place no serious obstacles in its way, and undertook to do a work which ought to be done by the State, and which unduly taxed the time and the resources of missionaries and the societies which maintained them. But as the matter has been manipulated in India, formidable and mischievous antagonism to Christianity has been evoked. In some instances those who have been employed in higher education have been such active partisans of infidelity, that it was impossible for Government to wink at their proceedings, and well-merited rebuke became an absolute necessity. It is not therefore to be wondered at that the friends of Missions have been dissatisfied with processes resulting in so much that was noxious. A dangerous class has been created, imbued with hostility to all religion, and capable of working upon the ignorance and fanaticism of the masses, who are still as ignorant and uneducated (viewing them collectively) as in the period before the Mutiny. No well-wisher to the rule of England in India, which we believe to be in the main identical with the happiness and best interests of her millions, could look upon this spectacle unmoved. It is a right and reasonable thing that higher education should be placed within the reach of those craving it, whatever may be their motives, but it is a totally different thing to "force" it, as has been done, while the myriads are neglected. The most sanguine friend of Missions expects no direct benefit, or very little, from a review of Government

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\* In the *Pioneer Mail* of November 15th, 1881, we have the following account of an intended visit of the Viceroy to the College maintained by Government at Agra. Probably most of our readers will thoroughly coincide with the views expressed by Mr. Deighton, the able Principal of the College :—

"On Saturday his Excellency the Viceroy was to inspect the Agra College, and he was therefore brought face to face with one of the saddest phases of our educational system. The Director of Public Instruction, in his latest report, quotes some remarks made by Mr. Deighton, the able Principal of the College; who says, speaking of his college classes :—'As regards the State, money laid out in such an investment must be regarded as bringing in but poor interest, and assuredly it could not be accused of neglecting education if it declined to support institutions in which so small a number of students attain to anything like University distinction.' It is at Agra that the total yearly cost of each college student has risen to the enormous sum of Rs. 1610. The cost to the State is, indeed, somewhat less, because there are large endowments; but these were not meant especially, by the founders, to provide higher education; and as the Director of Public Instruction says, 'The funds which are administered by Government might equitably and advantageously be diverted to other educational purposes.' Unmistakable good may result from the Viceroy's visit to the Agra College if these facts, and the opinions of such authorities as the Director of Public Instruction and the Principal, are fairly laid before his Excellency. In the Agra College, Lord Ripon has seen with his own eyes how the best efforts of the Educational Department may be fruitless, and we trust that no ceremonious reception, with walls white-washed and unpleasant facts pushed into the background, has left his Excellency with the impression that everything is all right and a credit to our administration. Waste of public money is not creditable; and still less so is an obstinate and selfish blindness to the fact that it is wasted."

education; but judicious changes might stop much that is mischievous and wasteful, while a substantial boon might be conferred upon the multitudes. The question, therefore, is one of those collateral matters in which missionary work is deeply concerned. Over and over again since our connexion with India, questions of this kind have had to be taken up, not without singular benefit to the races to whom it is the privilege of missionary societies to carry the Gospel. We believe that if it were not for class jealousies, which are so rife in India, and which would fain continue to themselves place and pelf and power, to the exclusion of the masses of the community, and were it not for the vested interests which have been created "while men slept," the salutary change now urged would meet with little opposition. The instructions of statesmen in England, the apprehensions roused among high officials in India, the aspirations of those who are striving after the best interests of the country, all tend in the same direction. All feel that change is imperative, and that it will and must be salutary. Whether this primary education should be mainly vernacular or mainly English may be an important question of detail. Many other similar points ought to be seriously considered. But it is high time that education in India should be turned into the channel originally intended, and should, so far as it is possible, become the free and common privilege of those who, after all, pay for it, and at present derive only a minute benefit from it, if indeed they can be said to derive any. Whatever may be the upshot of present deliberations, we trust primary education will at length receive that impulse which was anticipated thirty years ago, but is still a thing of the future, mainly through the intervention of those who have in profession been the most forward advocates of education.

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## THE RELATION OF THE MINISTRY AT HOME TO THE MINISTRY ABROAD.

*The substance of an Address delivered at the Annual C.M.S. Breakfast for members of the University of Cambridge, May, 1882.*

BY THE REV. ROBERT BRUCE, D.D.

**M**Y Christian brethren, I feel quite out of place in standing up to address you this morning. First, because after having been so many years abroad I should much rather sit down to be taught by many who are present, than stand up to teach. Secondly, because I have had hardly any time for preparation, and it seems unbecoming to address such an audience as this without special preparation; and, thirdly, because the subject on which I have chosen to speak can be hardly said to be even one of the *στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ*, for it relates not to the divine message but to the human messenger. My subject is the relation between the ministry at home and the ministry abroad.

And I would ask, in the first place, Are there in our Church two

ministries? or is there only one ministry? Is the ministry to Christians at home a different calling from the ministry to the heathen abroad?

A few days ago I had the privilege of meeting a member of the Committee of the Wesleyan Board of Foreign Missions, and I put to him the following question: "If a candidate for the ministry in your connexion were to offer himself for the ministry at home, and refuse to serve as a missionary abroad, would he be accepted as a minister of Christ?" and he replied, "Certainly not. We consider that the ministry abroad and at home is one; and if a man be not willing to go wherever he may be sent he cannot be a minister of Christ." Perhaps some may consider this to be a lower standard than our own of the Christian ministry; but I am rather of opinion that it is a higher one.

But we have not to speak this morning of the Wesleyan standard, but of that in the Church of England; and when we view the ministry as it is at present in our own Church, we cannot deny that the ministry in our Church is twofold in practice; for we designate the minister to the heathen by a different name from that by which we designate the minister to Christians at home.

If there are then two classes of ministers, it is impossible that they should be exactly equal. In some sense a higher degree of honour must be due to the one than to the other; and let us inquire to which of the two is the greater honour due. It may help us to attain to a true answer to this question if we compare the Kingdom of Christ with the kingdom of the world. In the kingdom of the world, there are, without any doubt, two classes of soldiers; there is the standing army, all of whom must be ready and willing to serve abroad, and there are the militia and police, who are only expected to serve at home. There can be no doubt to which of these two classes the higher honour and glory is given by the country. All the great prizes are given to the soldiers who serve abroad: from their ranks come the dukes, field marshals, generals, &c., whom England delights to honour; and though there is not a word to say against the militia and police (they are a most respectable set of men and worthy of all honour) still I do not think any one of them has found his way after death into Westminster Abbey.

If we apply the same tests to the two classes of soldiers in the Church of Christ, we must at once conclude that the higher honour is due to the home ministry, for almost all the great prizes in the Church are bestowed on those who serve at home. In fact, in all the history of the Church, no soldier who had served abroad was ever made an Archbishop, and I believe one only found his way into the House of Lords. This being the case, it would be not only folly of me, but I may say, falsehood and deceit, were I to comply with Mr. Barton's request and urge any one of my younger brethren, who are present, to choose the ministry abroad in preference to the ministry at home. But, my friends, we must remember that our Lord speaks of two kinds of honour, "the honour which cometh from men," and "the honour

which cometh from God." And as I believe that we can prove from the Word of God that the higher honour is due to the ministry abroad, I cannot avoid the conclusion that the greater honour bestowed on the home as compared with the foreign ministry is "the honour which cometh from man," and not "the honour which cometh from God." And let us remember what our Lord said, "How can ye believe who seek honour one from another, and seek not the honour which cometh from God?"

When we turn to the Word of God we find that the ministry is first a Mission (*ἀποστολή*), and, secondly, a ministry (*διακονία*). Let us look at Mal. iii. 1, and there we find a word used for the ministry of our Lord and John the Baptist, which suggests this twofold aspect of the Christian ministry. For as the word מַלְאָכִי means both a Mission and a service, so the word מַלְאָכִי may mean either "My messenger," or "My servant," or "My workman;" suggesting to us that God's messenger must be "a workman that needeth not to be ashamed;" and also that no man can be "a fellow-worker with God" if he be not a messenger of Jehovah.

Let us next turn to Luke x. 1, 2. Here we see that the Lord chose and sent the seventy into every city and place whither he Himself would come. His was the choice of the men, and His the choice of the place. When He chooses the place for us, we may be quite sure it is a place "whither He Himself will come." And may we not say, if we choose the place for ourselves, or set any limits to His choice, we shall be sure to find that we have chosen a place whither He will not come. Alas! I fear there is much practical infidelity in the present day seen among the ministers of God's Word, in the overruling guidance of our Heavenly Father.

But let us go on to the next verse. We see two "therefores" here. (1) "Therefore," i. e. because He alone can choose the time and the place—*therefore* said He unto them, "The harvest truly is great, but the labourers are few." (2) "Therefore," because the harvest is so great and the labourers are so few, "pray ye the Lord of the harvest that He may thrust out (*ἐκβάλη*) labourers into His harvest." Mark, the word the Lord uses for thrusting or driving out, is the very same word which He uses for driving out devils (Matt. x. 2).

We must all allow that it is our duty to offer up this prayer, and that we cannot offer spiritual prayer unless we pray with the understanding also. In order to obey this command we must study the harvest-field; we must take the missionary map of the world and study it in our homes, and none are so clearly called on to do this as those of you who are being prepared for the ministry yourselves. I picture to myself, then, a divinity student kneeling down in his rooms in college, with his Bible open before him at this chapter, and the map of the mission-field also open before him. And I ask you, Can he put one finger on England, with its small field and innumerable Christian labourers engaged in it, and another on the vast heathen field, with its 950,000,000 souls, and pray, "Our Father, which art in heaven, O send



me, I beseech Thee, into this little home-field, and send whom Thou wilt, A, B, or C, into the heathen field”?

I cannot this morning draw a picture for you of the whole mission-field and contrast it with the home-field, because I have no such picture of it in my own mind. But I have a pretty clear idea of one small portion of that field, and I would endeavour to contrast only that *one small division* of the mission-field with *the whole* of the home-field.

For the last thirteen years I have been living at Ispahan, in Persia. The nearest missionaries on the west are stationed at Mardin, in Turkey; those on the north, the Americans in North Persia; and those on the east, the C.M.S. missionaries in the Punjab. Our missionary parish may be said to contain 800,000 square miles, i.e. to be nine times as large as England, Wales, and Scotland, and in all this district there has been no other missionary of any denomination labouring to sow the seed of God's Word among the people. But it is not only the size of the district that is to be taken into consideration; there are many other things which make the difficulty of working such a district enormous. First there are the languages. During the twenty-three years that I have been engaged in Mission work, I have had to use, more or less, eight languages in my work, viz., Hindustani, Pushtu, Persian, Arabic, Armenian, Hebrew, Greek, and English. Then there are the various sects and religions with which we are brought into contact. Great numbers of Jews and Eastern Christians are scattered everywhere among the Mohammedans in Persia and Turkey. And I believe that the missionary's motto must be now, as it was in St. Paul's time, "Unto the Jew first, and also to the Gentile." And with "the Jew" he must include the Eastern Christian Churches, who are scattered as sheep without a shepherd, in the wilderness of Islam. Then the Mohammedans of Persia are themselves split up into many sects and schools of thought, every one of which presents a most interesting and varied field of labour to the missionary, and calls for special study on his part, to enable him to win them to the truth of the Gospel. The orthodox Muslim is the Pharisee of our Lord's time, looking down with hatred and contempt on all other men; and thinking himself the only heir of heaven. Then we have the common people, sunk in ignorance and superstition, of whom the proud Pharisee says, now as of old, "These people, who know not the law, are accursed." The Soofys, who abound in Persia, are the Sadducees of the Gospel: they have a large literature of their own, and while they in no degree share the Pharisees' hatred for the Christian, yet, like all Pantheists (for this is what they really are), it is extremely difficult to win them to the truth as it is in Jesus.

There are two sects also of great importance: one a very new and the other a very ancient sect. The former are the Baabys, whose prophet, now in prison in Syria, claims to be the true Messiah, Jesus the Son of God, returned from heaven. Great numbers of this sect have died by the most cruel tortures, rather than deny their false prophet. And the latter are the Daoubys, or as they call themselves, "the People of the Truth." The head-quarters of this ancient sect is at Karind, near

Nermanshah, and many thousands of them are to be found among the nomad tribes of Persia. All these and many others, while they hold their own doctrines, think it right to deny in public, in order to escape persecution, what they believe in secret.

During the last two years before I came home, I had the blessing of having one brother labourer in this vast district, a medical missionary, the Rev. Dr. Edward Hoernle, who is now in sole charge of the work. Dr. Hoernle has had the advantage of a first-rate education, and is a man of very great talent and great powers of study and work. But he has the work of at least three men to do in Ispahan alone, to say nothing of the vast districts around it, and it is quite impossible for him at present to do the work of a medical missionary.

In addition to what I have said already, the work of translation and printing a Christian literature for the people might well occupy two missionaries at least. During my thirteen years I have composed a Bible History in Persian, made a revision of Henry Martyn's Translation of the New Testament, and translated the greater part of the Book of Common Prayer; and I hope, as soon as I return (D.V.), in October next, to Persia, that I may be permitted to begin the translation of the Old Testament in Persian.

Since I came home the C.M.S. have taken up Baghdad as a second station of the Persia Mission. Baghdad contains a population of 150,000, and to be a thoroughly efficient missionary there, it would be well to know no less than five different languages which are used by the various peoples who comprise its population, viz., Hebrew (by the 35,000 Jews), Chaldaic (by the 5000 Chaldean Christians), Armenian (by a small body of Armenian Christians), and Arabic, Persian, and Turkish (by 110,000 Mohammedans). I never saw in all the East a more interesting, active, and intelligent people than the people of Baghdad; and in addition to its own population of 150,000, it is visited annually by from 60,000 to 100,000 pilgrims from all parts of Persia and the Shiah Mohammedan world.

And now, my friends, I ask you, when you offer up this prayer, to compare these two harvest-fields. "The harvest truly is great, but the labourers are few, pray ye, therefore, &c." When we look at England, with more than 20,000 clergymen of the Church of England, and an innumerable band of devoted parish workers, besides all the labourers in other denominations, must we not say that, as compared with the field which I have set before you, "The harvest truly is *small* and the labourers are *many*, O Lord, thrust many forth into the mission-field."

In conclusion, it seems to me that the great contrast between the Mosaic and the Christian dispensations, as set before us in the Word of God, escapes the observation of many.

In the former dispensation the temple was the centre of worship, the centre of the Church of God; the priests of the order of Aaron, the God-appointed heads of the people of God. And by God's command there could be no acceptable worship in His house, unless the worshippers had ever before them the priest in his priestly robes and the bleeding sacrifice, fit types of the great High Priest after the

order of Melchisedek, and the one sacrifice to be once offered for sins for ever on Golgotha. And the command to every Israelite was—*"Come to Jerusalem. Come to the temple of Jehovah."*

In the new dispensation, all this is changed for a higher and more glorious order of things. A stone is not left in the temple made with hands. Instead of it we have the true Holy of holies, into which our great High Priest has entered, and sat down at the right hand of His Father. The Lamb slain before the foundation of the world has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. The worshipper, instead of having his eyes fixed on a priest of Aaron's order, in priestly robes, for glory and beauty, wrought by the hand of man, is invited, yea, commanded, to ascend in heart and mind whither Christ has gone before, and to dwell with Him "in the heavenlies." The chief pastors of the Church, during the whole period of which the Holy Ghost wrote the annals of the Church (i.e. up to A.D. 100), had no name given them but one which was synonymous with missionary; first by St. Paul and others, *ἀπόστολοι*, apostles, or "the Sent;" and secondly by St. John, *ἄγγελοι*, also meaning "the Sent;" in allusion, probably, to the prophecy of Malachi, already quoted, where Jehovah calls the great apostle and high priest of our profession, *מלאכי*, i.e. "My angel, My servant, and My workman;" and instead of "Come to Jerusalem," the command is, "Go ye into all the world, and preach the Gospel to every creature."

In one instance only (if I mistake not) does one of the chief pastors of the Church, the great missionary of the Gentiles, use the word priest, or priesthood, of himself or his office—viz. in Rom. xv. 15, 16: "But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me by God, that I should be a minister (*λειτουργόν*) of Jesus Christ unto the heathen, exercising the priesthood of the Gospel (*ιερουργούντα τὸ εὐαγγέλιον*), that the offering (*προσφορά* = *קריבת*) of the heathen might be made acceptable, being sanctified by the Holy Ghost."

## MR. MACKAY'S JOURNAL IN UGANDA.



OUR February number contained letters from Uganda up to July last year. Later intelligence, up to Jan. 1st of the present year, came to hand on the morning of the Society's Annual Meeting, May 2nd. The general purport of the information then received has already been noted in our pages; but we have been obliged to work off a part of the large mass of missionary reports already in type and waiting insertion, before allotting space to extracts from the very graphic journal received from Mr. Mackay. Considering, however, the keen interest taken by the Society's friends in the fortunes of the Nyanza Mission, we are constrained to delay these extracts no longer, even though their publication involves the postponement of other reports not less intrinsically interesting.

The journal begins with the arrival of Mr. O'Flaherty and Mr. Stokes,

with the Waganda envoys, in March, 1881. The earlier part covers a period the chief incidents of which are already known through the letters before published; but the details we have selected for extract are too interesting to be omitted. The greater part of it relates the history of the last six months of 1881, and is entirely new.

Two other remarks on these extracts may be made. First, we have purposely included some passages giving mere personal details, e. g. the two first paragraphs extracted, March 18 and April 17; because, although of no intrinsic importance, such details bring the actual daily life and trials of our brethren more vividly before us. Secondly, our friends who are longing, and we trust often praying, for spiritual fruit in this Mission, must not be offended by the long accounts of what may be called secular work. In every Mission, much of a missionary's time is of necessity occupied with what is secular. He has to live; and living, in uncivilized countries at all events, may involve a large amount of manual labour, or of superintendence of the labour of others. Even at home, a clergyman's time has many calls upon it which do not belong to his spiritual calling; and any one who will imagine himself without house and furniture, without qualified servants, without shops, without builders and carpenters and tailors and smiths, will perhaps sympathize with missionaries far removed from these "resources of civilization." The peculiarity of the Uganda journals is, not that the time of our brethren is occupied with these things, but that they put the occupations on record. And we, for our part, do not believe that we should be doing right if we omitted from the pages of the *Intelligencer* their accounts of these matters—more especially as, in Uganda, it is no unimportant part of missionary work to educate the people in common things, as Mr. Mackay so well argued in the letter printed in our February number.

*From Journal of Mr. A. M. Mackay.*

18th March, 1881.—Messrs. O'Flaherty and Stokes arrived at the Mission station with a few score of loads of goods. They brought with them also our letters of dates from June to September. All my newspapers had been lost near Uyui. I was most thankful however to have so many letters, and with so good news in them generally. But that mail will ever be memorable to us as having brought the tidings of the death of our beloved father, friend, brother—the noble and godly Mr. Wright.

17th April.—*Easter Sunday*.—Who in all England got such Easter eggs as we to-day? In the afternoon Rashid arrived with the mail. It never rains but it pours. I got over thirty letters a month ago (after six months with none), and this time I received close on thirty more. News from England up to December 16th, 1880, only four months old.

1st May.—Mr. O'Flaherty had several sharp attacks of fever soon after his arrival here, but has of late been quite free until the other day, when he was

turning up ground with the Wangwans, and getting heated did not change his shirt, and hence caught fever. An emetic of ipecac, with a bottle of Warburgh in proper doses, is the usual remedy I give him, and this time, too, it brought him round, by God's blessing.

I have forged a pair of *stirrups* for the donkey, and mean to try my hand on a *bit* next. Strange things one must put one's hand to here. The chief (Mugerna), appointed by the king to build for us, has been very slow about the work. First he declared that he could not build a house of the style I wanted: accordingly I agreed with him that if his men brought the material—poles, grass, &c.—I should do all the building myself with my own few men. For a couple of weeks they brought trees, but seem now to have ceased, while I have not one quarter of what is necessary.

The plan I have fixed upon is novel—a fireproof house, with only such material as can ordinarily be got. To make even only sun-dried brick would arouse

suspicion, as the Arabs before said that we built military forts with them. So I am erecting a great framed structure of palm-trees and a thatched roof, which, with a wide verandah all round, will keep off rain from the wattle and daub walls. By sinking deep I hope to find white clay (kaolin), and put a coat of that on the walls to look like lime. The house proper will have a flat roof of trees and clay, and between that and the sloping thatch there will be a large space, which we may call an upper story.

8th May.—No more trees being meantime forthcoming, I have commenced cultivation with the men, and already have a large portion of the ground well turned up twice and sown with wheat. I fear the season is rather late for that, as by my observations for 1879 there was little rain after this month until September, while this time last year there was great drought. The wheat I sow in ridges like potatoes, chiefly with a view to getting about it to keep the weeds down, and also to pour in water should rain fail. This week I have also got a large sand-pit dug, and having set and sharpened a large saw, I have got several trees sawn up into planks and boards.

The army under Mukabya returned recently from Busoga, and that sent to Gambarayma under Toli is also now very near the capital. Both have brought a good deal of spoil—cattle and slaves, with as usual much murder and devastation by their own confession.

Mr. O'Flaherty has made several visits to court recently, and has had interesting interviews with the king. Meantime I am confined to the spot, being cumbered about many things which are all needful. I am making progress, but slow, with retranslating St. Matthew, but have not had a moment to spare for printing of late.

12th May.—Yesterday renewed one of the waterways or *culverts* under our main "avenue," and the stench emitted by the decayed logs supporting the ground above caused intense pain in

the stomach. In the evening I took an emetic, and vomited for hours, off and on, till towards morning; the contents of my stomach smelling exactly of the decayed wood of the waterway I was repairing. To-day, very shaky and weak in consequence, but pulling up, thank God. Last Sunday Mr. O'Flaherty and self called on the Frenchmen and gave them a few trifles—coffee, vinegar, pickles, and sardines. Lourdel brought us a few pecks of wheat recently. We found both him and Levesque very ill, the former with some severe gastric attack, and the latter from having overdosed himself with iodide of potassium. Next day I sent them all the newspapers I had from home, with *Graphics* and *Geographical*, &c. Poor fellows, their friends seem very negligent of them. They get almost no news, and are a year or two behind date. We are not so bad as that.

20th May.—[About this time Mtesa gave the Mission a piece of land with some huts on it, which had belonged to an Arab who had left. Some of the Waganda thereupon pulled the huts down and ran off with the materials.] I believe the neighbours did not know that the shamba had any owner when the Arab left, otherwise they would not have touched it. Strange to say, such order prevails, that no one ever lays hands on our cattle or goats by day or night, even although these are always in an unprotected outhouse, with no lock or key, and which could be opened any night by any one. We being called the "king's guests," our property is thus so far sacred. We have much to be thankful for in this respect. Our own servants alone have ever stolen from us at night, except on one occasion, when a Native, who used to come much about the place, broke into my house when I was last in Unyamwezi, and stole some old clothes. For this he had, I believe, a hand and an ear cut off by order of the Prime Minister, although Pearson did his utmost to prevent the execution of the sentence.

Then follows an account of the plague which appeared at Rubaga, and of the sanitary measures recommended by Mr. Mackay. These were referred to in the letters already published, but are here more fully detailed :—

1st June, 1881.—The weather continues wet, strange to say, but I am

very thankful for it, so far as our crops are concerned, while, for the country

generally, rain means food, just as the drought last year produced a famine. But instead of famine this year, there is pestilence. The *lumbe* (death), which they call "KA-UM-PURI," seems to be spreading. This seems to be no other than the "plague," or black death, which, in former days, carried off millions of beings in Europe. The filthy houses of the Baganda cannot but be the cause. This morning *Mukera*, the Mutongole in the next garden at the back of our house, came in and sat down on the visitors' seat. After salutations, he told me that three of his nieces had caught the plague. He wanted medicine, but I said that I had none for the disease, which was new to me. I told him that dirty houses produced it, and that the Baganda should see the hand of God in this fatal disease, instead of ascribing it to the *lubare*. After he went out I disinfected the seat, and, in fact, all the house, with carbolic powder, of which I have a small bag full. May the good Lord keep away this dread pestilence from our household. We must endeavour to get Mtesa to first understand, and then enforce some sanitary measures so as to check and ultimately stamp out the pestilence.

4th June.—Yesterday morning I gave Mr. O'Flaherty a list of six measures, which I begged him to submit to the king's consideration, for the relief and suppression of the plague. These were:—

1. All persons attacked to sponge repeatedly every day all over with tepid or cold water as they find most soothing. Also to drink plenty of water, hot preferably to cold.

2. Each patient to have a new small airy hut built at once, with a bed off the ground.

3. Every house, where any one has been sick or died of the plague, to be burned to the ground at once, as also all their *mbugos* [robes], &c.

4. Every house in the land, whether of chief or peasant, to be clean swept out once a week (say on Friday), and new grass strewed on the floor. (The custom in this country is to have old hay rotting on the floor as long as the house lasts, occasionally sprinkling new grass on the top of the old filthy stuff!)

5. In poor men's houses and women's

quarters, where goats are generally kept in the house, to sweep clean out every day. Also nuisance not to be allowed in the houses, as is universal at night.

6. All dead persons, from any cause, poor as well as rich, to be buried and not thrown in the swamps, as universally done with all the poor and victims of the executioner.

These suggestions Mr. O'Flaherty took much pains in explaining in open court, and the king called the attention of the chiefs most strongly to them. What will be the result remains to be seen, although if the fellows are alive to their own interests they will attend to the king's advice to see these suggestions carried out. I shall be very glad if they take our advice, and life is thus saved. They may listen next to our lessons for the cure of the greater plague of sin and eternal death. The Lord grant it.

11th June.—I have heard that all the dead are ordered to be buried, instead of being thrown in the swamps. Those killed by the executioners will, I fear, continue to be chopped in pieces and thrown into the jungle as formerly. The fact that the potters (who get their clay in the swamps) have been especial victims of the pestilence shows, I think, that the swamps have much to do with fostering the terrible scourge.

One result of Mr. O'Flaherty's instructions is very manifest. On all the roads bands of women have been set to work to hoe and scrape and sweep all the highways, burning much of the rubbish, but of course not all. Certain petty officers were appointed to see the work carried out, and they have already done wonderfully well. Their method has been to compel the owner of each garden to clean the road in front of his fence. All poor slaves passing by are, of course, forced to lend a hand, whatever they are carrying being detained until they have done a good piece of work. I was much amused the other evening at seeing two women hoeing on the road near our place, when there came past a lad with a stick in his hand and a bunch of plantains on his head. The women ordered him to help them to carry off the weeds. He declined, when suddenly one of them—a young strong dame—rushed at him to catch him. The fellow ran and the woman

after him. Down tumbled the poor lad and the stout woman tumbled over him. She seized his stick, and guarding the bunch of plantains, compelled him to take her hoe and work for her. So the man had to yield to the Amazon and fall to work amid the many jeers of the females.

But the outside of the cup and platter are easily cleaned, and I have seen no attempt made as yet to purify the filthy houses. Doubtless the very style of building universally adopted in Buganda

must prove unhealthy, even although the inside were scrupulously clean—which it never is. The houses have no walls; all is roof, like a bee-hive, with the grass coming down to the ground, and therefore the lower part, being buried to carry off the rain, always rotting. When I show them how to make brick, they will begin to learn how to build more healthy houses. Some say that the king has ordered all old huts to be pulled down. That alone will help to diminish disease.

The next extracts give us glimpses of attempts at cultivation, a further account of the wonderful well, &c. :—

19th June.—The king, according to request, sent us the present of two old women recently, to hoe and dress the plantain trees. They can do the latter far better than either our Wangwana or ourselves.

A sub-chief has also been appointed by the Kabaka [king], to build a good fence all round our plantation, with power to compel each of the first dozen chiefs in the kingdom to supply a contingent of workmen. Considerable portions are already done. Meantime our new house is also progressing, and takes constant attention on my part, both in the details of execution and in getting the unskilled builders to comprehend the general plan. With the Wangwana, Mr. O'Flaherty takes frequently a hand at digging and hoeing the heavy ground. Trenching and clearing of weeds are no easy tasks, but already our place is scarcely recognizable from what it was three months ago.

A great swamp commences at the bottom of our land, and extends to the southward for miles, ultimately winding round to the N.W., where it is called the *Kafu* river, flowing through Bunyoro and joining the Nile at Mruli. A path-way skirts the edge of this swamp, but encroaches too much on our land. As the swamp is "no man's land," we resolved to "rectify the frontier," and a few days ago we put all hands on to cut a broad way through the rank grass and papyrus, &c., for a new path, along which we shall have our fence made, thus incorporating a good fraction of an acre of land well suited for growing rice or wheat, as being perpetually damp.

Very soon we hope, by continuing our present efforts at cultivation, to

grow all our own food, and thus be as little a drain on the home Society as possible. This has all along been my idea, but never till now have I been able to see any realization of my hopes. But God answers prayer in His own time, which is the best time for us also.

Water! water!! That has been the difficulty. By examination of the hole where all the Natives near, and ourselves, have hitherto been obtaining water, I noticed that under the subsoil of red, sandy clay, which has a great thickness generally, there is a more porous stratum of lighter stuff, and then a stratum of blue pottery clay, above which the water lies. By taking levels with the theodolite, I found that I could obtain water at a convenient spot, within our own land, by sinking only sixteen feet. Several men I set on the work with pick and spade, excavating a hole 8 feet by 4 feet square. When we got too far down to throw up, I set up a trestle of strong trees, and with rope and pulley and bucket, much to the astonishment of all the Natives, we hoisted up the clay till we reached water just at the depth I predicted. The Baganda never saw a deep well before, and would not believe that water could be had on a hill-side until they saw the liquid itself. It took more than a week to sink the well, but when I afterwards repaired a battered pump which I bought in London, and they saw a copious stream ascend twenty feet high, and flow and flow as long as one worked the handle, their wonder and amazement knew no bounds. "Mackay Lubare, Mackay Lubare dala," was cried by all. (M. is the great spirit; he is truly the great spirit.) But I told them

that there was only one Great Spirit, that is God, and I was only a man like themselves. To each company that came near I explained the action of the pump, some understanding best when I said it was only a sort of elephant's trunk made of copper, while others could comprehend that it was only (as I said) a beer-drinking tube (called a *luséke*) on a large scale, with a tongue of iron that sucked up the water as their tongues suck up the beer from their gourds. "Oh, the Bazungu, the Bazungu, they are the men; they can do everything: the Arabs and Wangwana don't know anything at all; they can only draw water in the swamp, where we get it ourselves; but oh, eh, eh, Mackay is clever, clever; the king will get them to carry him here to see this wonderful thing."

22nd June.—Being in want of clay for plastering and brickmaking, I resolved to try the retentive stratum which must underlie the whole hill. In sinking the well, we found some fifteen feet of more or less porous reddish clay, but of too poor tenacity for plastering. Under that we found several feet of a mixture of pottery clay, gravel and sand. The water lies in that. In the well itself, on account of the great flow of water, we could not reach the impermeable bed below. Accordingly at another part 200 yards along, and at the base of the hill, we sunk a shaft, and came on impermeable clay, with a con-

siderable admixture of sand. This was near the surface, the reddish loam being altogether wanting at the point. The good clay is only some eighteen inches deep, and for the few feet below that again we found a mixture of porous material just like that above. We took out a ton of the good clay, and at present we have three men engaged milling, i.e. working or kneading it with their feet in boxes, which primitive process must do until we find time and material to make a "pug-mill." I think the clay is good enough, being bluish and decently plastic, to serve for brick-making. The first use to which I mean to put it is to make an oven for baking loaves. For that purpose we got two pots, one very large and the other smaller. I cut a square door in the side of each, and a hole for chimney in the crown of the larger pot. By building the two, one over the other, with fire below and the smoke passing up between, I hope to have a very practical oven. I have just built a small hut to build the oven in, to protect it from the sun and rain until sufficiently dry for burning the whole.

The consternation of the Native potter was very amusing when I cut the flap out of the side of an unbaked pot, leaving him to bake the strange-looking sherd in his own way.

It is a great blessing to find in our own garden both water and brick-clay and plaster.

Mr. Mackay now appeals for more men. Notices of sickness and the remedies used follow; and a first indication of fresh troubles from the Arabs, of which we shall see more presently:—

10th July.—Oh, for more men of goodwill and energy to help us in our work! I am doing all I can every day collecting for, and trying to get a real hold of this language. One or two lads I get an hour or two with each afternoon, when the builders generally have gone, at reading and writing. I only wish that I could spend the whole day learning and teaching with books. But my apprentices will take very much time, besides our two court friends (carpenter and mason) and ten other Wangwana labourers. The men building the house must be looked after, and those on the fence. Household duties take time and care, providing food for all, and giving medicine to many comers. A score of goats and half a dozen cows, and two

women cultivators, besides a host of odds and ends, really keep me more than occupied. Cultivation would take the undivided time of one European, with at least a dozen labourers. There should be one *real* medical man, one gentleman to devote all his time to teaching, reading, and writing, and other school work. Then, while Mr. O'Flaherty represents our cause at court, and visits, preaches, &c., I could bestow undivided attention on artisan work, building, teaching workmanship, designing, and planning. Every man should be encouraged to acquire a thorough knowledge of the language. Others can come and at once take their place at manual labour, but it must always be the men who have become



most familiar with the language, who can teach and preach.

*17th July.*—Suffering from a slight attack of bilious fever. The week has flown past with marvellous speed, probably because every hour has been so fully occupied. House making progress—fence none. The king has given us a quantity of copper and brass stout wire for our lightning conductors, which I hope to erect, one at each end of the new house. Apprentices making progress, two in woodwork and two in iron, while two are sick. Oven approaching completion, and I am forging an iron door for it. Our well is covered over with logs supplied by Mkwenda, and the trees brought for a small house over it to keep rain off. Our zigzag broad road to the clay pit at the bottom of the plantation is now finished. Our cow-house we have enlarged by a palisade. Our new plantation is yielding us a fair quantity of eating plantains, besides gonja (a sort good for roasting) and mlide, which latter we squeeze into pulp and add water, making a kind of cider after standing a few days.

*18th July.*—Mr. O'Flaherty has been suffering much from toothache lately, and as all remedies have proved useless, I extracted the bad tooth this evening.

*21st July.*—Mr. O'Flaherty had a very bad night. Fever 102·7 degrees, and pulse very high. A good emetic, followed in time by full doses of the Warburgh, and then frequent changes of shirt and rubs down, brought the temperature to normal before daylight. Mr. O'Flaherty able to be about, but still sick at stomach, feeling the miasma of the swamp inside him even yet. Strange how the liver becomes so active in these fevers!

The pupils of Mr. Mackay now come upon the scene; and we see the value of the Suaheli translations (most of them Bishop Steere's):—

*August 8th.*—In the evenings, when the builders have gone, I generally have a class of lads who are intelligent and good readers, and with them I am reading St. Matthew in Kiswahili.

*August 26th.*—The other evening there was a great fire at court. The house in which the king was sitting caught fire on the roof, there being always a roaring fire in his hut at night. His Majesty was drinking beer with his multitude of women, and ordered some

This afternoon I slept like a log for hours, nature demanding repayment for what I owed her the last two nights.

*22nd July.*—Tole called for medicine. He says that twenty of his wives and slaves have died of the plague within the last few days. He himself was ill, and seemed afraid of becoming a victim too. I gave him some medicine, and gave him also strict directions, chiefly hygienic, for the treatment of the evil in his household. He especially lamented the loss of "property" in the death of his wives.

*23rd July.*—With the arrival of this new Arab, whose name I do not know, another strong effort seems to be being put forth by the Mohammedans against us. This Arab produced a letter for the king, said to be from Seyed Bargash, in which that Sultan says he took his sword in hand and swore (by Allah and Mohammed) that he would have all the English and French expelled from the interior of Africa, as that was his country, and that he would expel the consuls from Zanzibar also. The letter went on to say that orders had been sent up country for all the Wazungu to withdraw at once from the interior, as they were only causing dispeace and war, and that already the English and French had all left Unyanyembe and Ujiji, and Urambo, and Uyui and Kageye. There remained only the Wazungu in Buganda. The intent of the letter being to have us driven from here. M. Lourdel thought the writing of the letter very like that of Salim bin Saleh, and mentioned the fact to the poor Arab. Salim confessed that this great letter, pretending to be from Seyed Burgash, was written by *himself* (Salim) the other day!

of them to climb up and throw beer on the reeds that had just begun to burn. But none would venture up, and the fire took hold. A general stampede followed. That house and two others, all newly built and finished with the best workmanship which builders in reeds and grass "to the King" could display, were burnt to ashes in five minutes. All the Natives rushed to the scene, but before they had begun to collect, the fire was over. I believe the

king lost some ivory and gunpowder. The fire will be an excuse for his refusing for many months to let the Arabs have their tusks and go. He has given them five head of cattle, with goats and cowries to hold their jollification at the end of Ramathan.

All the country side is engaged rebuilding the burnt huts. Trees and reeds and straw are being carried every day by thousands of hands. But our poor house and fence. They have now been six months at our work by the king's order, but house and fence are far from completion yet.

*1st September.*—My pupils continue to come every afternoon, and we get through a page or two of St. Matthew each day. May the Lord, whose words these are, carry them home to the hearts of these lads. The oldest is named Mulumba, being a mutungole of Mkwenda. Litchfield taught him to read, and gave him a considerable amount of instruction. The Roman Catholics got hold of him afterwards. I do not know whether or not he continues to read with them, but he seems anxious to understand the Word of God, and is quiet, and so far as I know, lives up to his light. Then there are three good readers in the same class with Mulumba. One is Mukasa the "Long," and another Mukasa the "Red," and another is called Kagwa. Who taught these to read I don't know. I believe they picked up the art from other lads whom we taught in person. They were certainly not taught either by us or by the Frenchmen. They are quiet and respectful in their treatment of the sacred words, and I earnestly pray that they may come to a knowledge of the truth. Each is about 18 or 20 years old.

With these comes Magali, an older fellow, and friend of Mulumba. A month ago he began with the alphabet, and now has read through all the reading sheets I have to give him. If Kiswaheli were his own language, he could read a book now easily. He is quiet and industrious.

Mr. O'Flaherty frequently visits the Katikiro and Kyambalango, when he goes to Napelagala, and helps them to read. Kyambalango (alias Kyimbungwe) is a great chief, and the king's favourite, being a great toady. For many months in 1879 he read with me. From letters,

I took him through Chambers' Twelve Reading Sheets, then we read all Steere's Scripture Reading Lessons, and the first Book of Kings in Kiswaheli. He has now forgotten most of what he learned. The Katikiro I used to help frequently with his letters, and read with him good part of the Suaheli Scripture History. I found him much quicker than Kyambalango.

Both these, as also Koluji (alias Mulangira, a favourite Mutungole, and in charge of the king's treasures), whom I taught to read, know Kiswaheli well, while an active and intelligent young chief—Katabarwa—read with me in 1879, but I have not seen him since I returned from Usukuma. Munakulya (the "eater"), a great fat man, and of the past generation, who used to read with me often, and whose heart we often thought God had touched, has been away since January. His faithful slave, Sembera Kumunbo, who was one of my first pupils nearly three years ago, and who has read much with me, is also absent with his master.

Mukasa, the keeper of the church (or mosque?), and who, from having been so much with me, is called "Mukasa wa Bwana Mackay," deserted me after Mr. O'Flaherty came, and for a month read with him, helping him with the language; but now he seldom comes, except on an occasional visit. I believe that lad has a fair knowledge of saving truth. How far he has it in his heart, I cannot tell.

Many others, high and low, rich and poor, some old and some young, have been taught to read here by my brethren or myself. They come and go, but most learn to read fairly well before they leave, and all learn something of revealed truth. They teach others too, and thus the stone is rolling. May the grace of God guide it in the right direction.

*8th September.*—The Katikiro is in mourning for one of his wives, a king's daughter, who has died of the plague. The deceased princess is being embalmed, a process done by the executioners. It might be well to combine the office of executioner and undertaker in England too. The corpse is left to lie several days till it begins to decompose. Then all fluid matter is pressed out with rags of bark cloth. The entrails are taken out, and after cleaning are returned. The mummy

is then laid aside for a week or two, while bark cloths are collected in thousands, in which the remains are wrapped for burial. Each bark cloth measures four yards by two, and several thousands are used in the case of a great chief or member of the royal family. A huge pit is dug to receive the great unwieldy lump, and a hut built over it with old women detailed to guard the place and keep it swept. These women become witches, for they are believed to be possessed of the spirit of the departed, and, in consequence, receive offerings, and eke out their income by practising curious arts.

On the way to the Katikiro, I met Said bin Saif. He made me promise to

The desperate efforts of the Arabs to regain their influence gave no little trouble and anxiety at this time. Mr. Mackay graphically describes the struggle:—

*Sunday, September 11th.*—This was a day of much excitement at court. Bad blood and bad words ran high, and in it all one could discern only the foolish raging of the heathen and the vain imaginings of the people in their attempt to reject the Lord and His anointed One. But He that sits in the heavens shall laugh.

Two days ago we heard a rumour that Mtesa had proclaimed himself a Mussulman again, but we could obtain no definite information on the matter, until we heard that this day there was no more observance of Sunday as usual at court. The people were ordered to continue the building, while the morning gun was not fired.

In the afternoon we were told the story of to-day's proceedings. Lourdel and the Arabs had a great fight. The Arabs had promised the king many things if he would adopt their creed, and renewed their charges against Europeans of coming to eat up the country. They, they said, were the only benefactors of the country, as they brought guns and powder, and cloth and brass and beads. The Europeans! What did they bring? Lourdel replied that the Arabs came only to make money, while he had given the king many presents, expecting no return. The storm waxed fierce. Lourdel, in the excited style of a Frenchman, declaimed, and the Arabs even got on their legs in passion. Lourdel maintained that the Arabs had no care for the king, except for what ivory

call on him on the way back. I did so, and found he had assembled in his baraza the whole fraternity of Arabs, including Suliman bin Zahar, and Mahmoud, as also Masudi bin Abedi, Saleh, &c. All were as usual armed with dirks, while I had only a walking-stick which I left inside. After a cup of tea and small talk I left, and the blustering Suliman escorted me part of the way home. Nothing but blandness to-day. At Unyanyembe they are eternally scheming against each other, and especially against any European, but they receive visits from each other, and from Europeans like myself, with the greatest courtesy and blandness.

and other things they could get from him. That their only care for the king's faith was that they might be able to call him one of themselves. They did not believe in the king being a Mussulman, although they called him one in his presence. If they did, let the king order food to be brought in just now, with flesh killed by the king's servants, and all would see if they would eat the king's unhallowed food! The Arabs declined, however, and in this M. Lourdel had a victory over them. The Frenchman then challenged the Arabs to put their creed to the ordeal of fire. Let them consent to be tied to the stake with their Koran, while he would likewise be bound in the fire with his book. (Breviary?) Whichever party God would deliver from the flames, let his book be the true one! Again the Arabs declined. M. Lourdel then waxed bold and assumed the offensive, charging the Arabs with coming every day to court armed with dirk and sword. Evidently they had designs on the life of the king! They retorted that they only carried arms as ornament, and as part of their dress, while, they asserted, the Frenchman carried a revolver secreted in his coat. Lourdel indignantly got up, opened his gown and shook himself, challenging them to find any revolver in his possession. The Mussulmans were again silent, especially as Mtesa himself assented to the fact that the Muzungu carried no arms.

Again they reverted to their state-

ment that they were the real benefactors of the country, as they brought useful articles for the king, and were his servants, while the Wazungu did nothing for him. On this M. Lourdel swore allegiance to the king, and demanded that the Arabs and he should each write out conditions of service, and all would see which party was the more loyal.

It was with great difficulty that the Frenchman could get a hearing at all, while so many wild and fanatical Musulmans were declaiming all at once. Kanta, the king's cook and captain of the bodyguard, alone ventured to propose that the Muzungu should have a hearing. Then when the uproar subsided, and the king asked his chiefs what they were to choose, Islam or Isa, they said that the question was a serious one, and would require one or two days for consideration. Kanta, however, ventured to propose that so serious a subject should not be settled without a full week's consideration. It was accordingly settled that the matter should be deferred till next Sunday.

*September 17th.*—Since last Sunday, Mr. O'Flaherty has been almost every day at court, and has seen the king frequently in public. In the course of conversation Mr. O'Flaherty explained that it was not a nice thing for an intelligent king to be so vacillating in matters of religion; that one day he showed faith in the Lubare, the next in Mohammed, and the third in Jesus Christ, taking none for absolutely true, but hoping to please God by adopting something of all three religions. He ought to make up his mind on one, and having accepted that, stick to it like a man. If he chose to be a Mohammedan, let him be so, but let all things be done in peace, and not with such disgraceful scenes as were witnessed last Sunday in court, when his guests were storming at each other, and talking of burning one another.

September 25th, 26th, and 27th were memorable days of conflict, of what appears to have been real peril of life, and, through God's mercy, of the discomfiture of the Arabs:—

*Sunday, September 25th.*—Mr. O'Flaherty went to court in the morning. The king opened baraza by saying that many Bazungu had come to his country, but that none had done anything for him. He wanted a house of brick built.

*Sunday, September 18th.*—In consideration of the great issues at stake, and knowing that this day the question of Christ *versus* Mohammed would be again discussed by the court, Mr. O'Flaherty and myself made the matter a subject for earnest prayer to Him in whose hand are the hearts of kings, and who has promised to give them kingdoms of the world for a possession to His anointed, that He would rule this day and not allow the enemies of the Cross of Christ to triumph over it.

Mr. O'Flaherty was early at court. When the chiefs entered they performed the ceremony of swearing renewed allegiance by prostrating themselves before the king, rolling their heads in the dust, and vigorously crying out, each one "nyanza." Mtesa asked Mr. O'Flaherty, "How do you like that?" Mr. O'Flaherty: "I do not like it at all. You are not God that men should worship you. You are only the *servant* of God: why then do you allow men to give to you the worship due to God alone?" To this Mtesa replied nothing.

After a long argument, Mtesa said to his chiefs that the case was serious, and on this he dismissed the court, asking Mr. O'Flaherty and Lourdel to remain outside till he sent for them again. Outside, a friendly half-caste, named Salek, whispered to Mr. O'Flaherty to beware of Mahmoud, as the fellow had murder in his eye. Mr. O'Flaherty and M. Lourdel were soon called in. After some talk, in which Mr. O'Flaherty said that Mtesa was not king of the souls of men, having no power to force them to believe this or that, the king promised to *grant liberty to his people to embrace any religion they liked*. I wish this were real earnest, and that the people understood it to be so. All we want is toleration, but that *not in name*. God grant we may have it.

Mr. O'Flaherty said that, given men and iron to make tools, he would stake his head on succeeding in making him an excellent house; that in digging to find clay we might find iron and silver and other things.

*Monday, 26th.*—Mr. O'Flaherty and myself went to court together, taking with us a box of bricks and a mould to show the king our mode of work. But after waiting a couple of hours we were preparing to leave, as the king was holding a ball—music and dancing with his women—when we were called by the Katikiro and chiefs. There we found that Koluji (the storekeeper) had been sent out by Mtesa to tell the chiefs that Mr. O'Flaherty had promised to make them all rich by digging in the ground for silver, or he would consent to lose his head. The Katikiro was therefore requested to ask Mr. O'Flaherty to repeat his promise before the chiefs, that they might all hear, for Mtesa had already sent over all the country to collect iron and charcoal for the work of finding silver.

Mr. O'Flaherty explained that he had only promised to build a house of brick, and had staked his head on that, meaning that he was certain to do the work provided he got men enough for the labour. As for the silver, he had only said that *perhaps* they might find silver when digging for clay. "Oh, but we heard what you said; we are not deaf," they all shouted; "bricks and clay are not riches. We want silver, we must have silver, we want to be rich. You said you would give us silver or you would lose your head."

In vain both Mr. O'Flaherty and myself endeavoured to explain to the excited lovers of mammon, that they had misunderstood him, and that all Mr. O'Flaherty had promised was to build a house. They persisted in the cry for silver, silver, silver; and Koluji returned to inform his Majesty that the Muzungu refused him silver, and we came home wearied and worried with the cry of silver ringing in our ears.

*Tuesday, September 27th.*—The final act of the "silver" drama was acted to-day, but bordering so closely on a tragedy, that I know not well how to describe it. Various cases as usual were brought up for judgment, but Mtesa ordered silence, saying that he had first to dispose of a case against the Muzungu. Mr. O'Flaherty insisted, however, on making his statement first, and with difficulty was allowed to do so. He said that it was the custom in no country that guests of the king should be his slaves, but that we were willing

to do work for him, and had promised to build him a house where he might live safely, and have his goods protected from fire. Mr. O'Flaherty then produced the specimen bricks, and showed how they were turned out of the mould. He also showed a strong pick-axe to explain the sort of tools required to be made to dig deep for clay. He then asked for a hundred men, whom we should teach to make bricks and to build a house for the king.

Mtesa replied that he did not want a house of brick, that the Muzungu had promised to find him silver, and he had told all his wives and chiefs that now he would be rich. He then asked the executioners to come forward. These "lords of the cord and chopper" sprang to the door, when Mtesa demanded of Mr. O'Flaherty, "Do you refuse to dig for silver, or do you want to lose your head?" Mr. O'Flaherty answered that he promised to find silver on no such conditions, having only said that *perhaps* in digging for clay they might find iron and silver; "but," he continued, "seeing that you refuse to have a house, I refuse to dig for clay or anything else, and if you want my head, *here it is!*" The chiefs said *wawaro* (just so), and the Arabs, expecting to see an end to their enemy, were exultant with joy.

Kamta, the king's cook, commenced to deride the Muzungu, upon which Mr. O'Flaherty turned sharply upon him, asking, "How dare you insult the guest of the king?" Mtesa called silence, and beckoning to the executioners to withdraw, said "The Muzungu is not bad, Philipo (as they call Mr. O'Flaherty, his Christian name being Philip) is good. It is not he but Mackay who refuses to find us silver." Thereupon all echoed, "Yes, it is Mackay who refuses." Mr. O'Flaherty responded, "It is not Mackay who refuses. He came here yesterday to show his plans for your good. He brought these bricks with him, and meant to interpret my words, as I cannot say all I want; Mackay is very clever, you should be proud to have him in your country. When Mackay dies I will die; he and I are one."

Mahmoud, thinking to bring a fresh charge against the Muzungu, interposed with the remark that Mr. O'Flaherty had told him one day that Mackay could make wings by which a man could

fly [Mr. O'Flaherty had one day been explaining a balloon to the fellow]. Mr. O'Flaherty replied, "Thank you, my friend," at which all laughed, and Mahmood was silent.

Mr. O'Flaherty then told the story of the man who, when dying, told his sons that he had a treasure hid in his land, but he would not tell them where. They must dig for it. They dug, and realized excellent crops. "But here," said he, "you wish to be rich without working at all, you despise tilling your soil, and

you despise building decent houses; I shall offer to do nothing for you; you deserve nothing. Let me go back to England where I came from." "Oh, no," said Mtesa, "you must not leave."

Some further talk followed, and the court rose. Outside the chiefs shook hands with Mr. O'Flaherty, and the Arabs, who a little before had been rejoicing at his discomfiture, came forward and complimented him on his courage.

In the following week we find further discussions at court, and illustrations of Mtesa's caprice:—

*Sunday, October 2nd.*—Found the mainspring of my clock broken in two places. I took it out and spliced it with two rivets, but could not discover how to get it back into the band. At length by coiling it up tight and tying round it a copper wire to keep it tight, I slipped it in at once, slipping off the wire as it entered. This hint may be useful to some one else where the nearest watchmaker is many months' journey off.

Another of my pupils, also a good reader, called Mwana wa Kintu, who has been absent for a month, has returned. To-day I gave them a solemn lesson on the parable of the rich young man who went away sorrowful.

Again our Arab persecutors have been venting their spleen against us. Strange to say Lourdel was not at court, and the Arabs had their own say unopposed. They were present in full force, and made a preconcerted attack on the Europeans generally. They began by accusing the English of taking advantage of Mtesa's illness and inability to see what was going on, as we were building a castle of clay which would be a fort, and we had many guns. When we were finished we would fight.

Mtesa replied that the English were at Zanzibar, and had not yet taken that place. Was it likely we would begin our conquest here while we had "eaten" no part of the coast yet?

Failing to establish this charge, they next accused the Frenchmen. Mapera had many guns, they said, and had bought fifty slaves; he was training these to fight, and then would make war. But Mtesa did not show inclination to receive this charge either, and confessed that Mapera was no fighting

man. "I accept your religion," he said, "and do not want the religion of the Bazungu. Leave off then abusing them."

Pleased that the king should express his assent to their creed, they began flattering him for his wisdom in rejecting the creed of the unbelieving Christians, who, they said, did not know how to pray. The Bazungu were Kaffirs, and never washed their hands before eating, and kept dogs, which were unclean animals. Our skin was white from eating swine's flesh; in fact we ate any kind of flesh. But they ate only clean animals, washed always before eating and before praying, while they prayed regularly four or five times a day.

Fickle Mtesa again commended their creed, and bade them all with his chiefs, &c., go to the mosque to pray. Prayers over, Mtesa asked if the Bazungu had not a book with which they prayed; could no one repeat our prayers that he might hear. My old pupil Mukasa, the chapel keeper, was sent for and told to bring his book. He fetched the Kiswahili Prayer-book which I had given him. Mufta was asked to read. He read "Our Father who art in heaven." "There," said the Arabs, "what is that? Allah is not our Father, and who ever saw him in heaven? Did we not tell you that they did not know how to pray?" So the king decreed that all hands were to pray in future as the Arabs do, and every one who would be found unable to do so, was to be caught and killed!

Unstable again, Mtesa asked Mufta to read more of the Prayer-book, and seemed to like the words, for he bade him read more. The chiefs, notwithstanding the decree of a few minutes

before, and like flatterers in other courts, said amen to the king's mood, for they saw he still had a hankering after the religion of the Bazungu.

*October 6th.*—Baraza to-day, Mr. O'Flaherty and Lourdel being present. Mtesa seemed in very cross mood. He called Suliman forward, and began questioning him upon what the wealth of Europe and Zanzibar consisted. The Arab mentioned houses and lands, and cattle and slaves, and women, and ivory, and merchandise, and pearls, and gold and silver. What had they more then, asked Mtesa, than he had in Buganda? Mr. O'Flaherty asked wherein consisted the wealth of Buganda? "Our riches," said Mtesa, "lie in ivory and women, and cattle and slaves, and houses." O'Flaherty replied, "Ivory will by-and-by be all done; your women die every day of the plague; your cattle get eaten up; your slaves die; and your houses, why I could set them all on fire with one lucifer match. What will you have then? All these things perish. I therefore advise you to seek the true riches which are above, and which cannot pass away. Seek first to know God and to love Him with all your heart, and then you will have eternal wealth."

Mtesa said "he wanted to have nothing to do with Jesus Christ. He wanted goods and women. The religion of Jesus Christ would not allow him, or give him these, so he would not have it. He was told that God would protect him if he read the book (*sic*), but it was after he became a Christian (!) that the Bavuma killed so many of his people in the war at Nakaranga (in Stanley's time). Smissi (Lieut. Smith), too, was a man who read the book of Jesus Christ, and he was killed at Ukerewe. Did not Jesus Christ always abuse people, and try to introduce His religion among the Jews, but they would

not have it, while they killed Him and scattered His followers? I don't want Bazungu to come here with empty words. I want them to work and bring me goods like the Arabs. If they will not make me ships and cannon, I don't want them. They tell me about God. Who ever saw God? Ask the Muzungu who ever saw God."

Mr. O'Flaherty asked if he ever saw pain, yet he felt it; or could he see the wind, yet he knew it was there.

Mtesa continued, without listening to an answer to his query, and in the same doleful and irritable strain. M. Lourdel several times whispered to Mr. O'Flaherty to just let the king go on, for he seemed to be in no pleasant mood. Suliman was told to get up and tell what he knew of Bazungu at the coast. Mr. Suliman declaimed against all the whites. He knew English and French, and Portuguese, and Americans, and Dutch at Zanzibar. They were all bad, but the English were the worst of all. The English were notorious devourers of land. They had eaten up America and India, and the coast of Zanzibar too! Mr. O'Flaherty rejoined. "Yes, we ate up all Zanzibar, men and houses, and cattle and trees, and everything. There is nothing now at the coast but the stones on the beach, and we are going to eat them next! We shall eat up this country too. But we want strength to begin first, so I want the king to give me a big goat to strengthen me for the work." Mtesa laughed, and ordered the storekeeper to give the Muzungu a fine fat goat. "We shall begin to eat then," continued Mr. O'Flaherty, "and then we shall tie up all the Baganda in the king's house. Then Mackay and myself shall consider if we shall begin on the Lake side or on this side." This sort of banter put the king in better mood.

The next extracts pleasantly interrupt these narratives of conflict and controversy by bringing a seemingly sincere inquirer before us, reminding us of the faithful promise of a faithful God, "My Word shall not return unto Me void":—

*October 8th.*—My old faithful pupil and assistant Sembera Kumunbo has turned up again several times. His master lives very far off, hence he has difficulty in coming often. To-day he brought me a note written by himself, and very legibly, although he has never

had a lesson in writing,—written in Ruganda, with a pointed piece of spear-grass, and some ink of dubious manufacture, made of pot soot and plantain juice. It ran thus,—"*Bwana Mackay, Sembera has come with compliments and to give you great news. Will you*

baptize him, because he believes the words of Jesus Christ?"

This was an interesting case. Sembera was one of my very first pupils, and I taught him to read nearly three years ago when I was three months here alone, before the Nile party arrived. He showed an anxiety to learn, and was most diligent. He is only a slave of Munakulya, one of the first Mutongoles, and has taught his master to read also. With me he read everything I had to put into his hands. One or two Gospels, the Acts, the Books of Kings, and many Psalms, besides one or two Epistles. His master allowed him to accompany me last year to Uyui, and he was of the greatest assistance in the work of the caravan, and in enabling me to make a little more progress in knowledge of the language and customs of the country. Since my return he has been many

months away with his master on a war expedition, which the latter had part command of to Gambaragara, near the Lake Muta Nzige.

He says he does not fear any danger of being caught and killed should he be baptized. Mr. O'Flaherty has had a long talk with him, and promises to baptize him by-and-by. To my knowledge, his life is exemplary, and his understanding and reception of Christian truth very good for his limited opportunities. May the Lord Himself perfect the good work begun in his heart, and make him a chosen and true disciple.

My afternoon class continues as usual. We shall soon be through St. Matthew's Gospel. Sembera is busy with the "Acts," and understands wonderfully well.

More narratives of controversies at court follow:—

*October 12th.*—Mr. O'Flaherty was at court, and again the hostile Arabs commenced to accuse us. This time their charge was such as was likely to gain perfect credence. Several times when they called on us, some time ago, they saw our musical box, an instrument which Mr. O'Flaherty bought from a Jew in Zanzibar. So to-day they told the king that the Queen had sent him a fine musical box which we were keeping for our own use; that there were living men inside it, perfect devils; that when Mr. O'Flaherty whistled, the devils began to play, and when Mackay said "stop," they stopped. That the Queen had besides sent Mtesa a thousand rifles, which we had in the house and refused to give up. A hundred bales of cloth belonging to Mtesa we had likewise, and many other things.

Mr. O'Flaherty said that we had a musical box, but that it was our own, unless the king liked to believe that we were too poor to buy such a thing. That if he believed we had guns and cloth of his, he need only send a chief to our place and examine all we had.

Then Suliman recited a long creed of the Koran, which none except himself understood, and that of course only probably. Mr. O'Flaherty asked if that was not an empty voice without meaning. By such demonstrations he was led to believe that the Arabs would have it that God knew no language

except Arabic. He then sang a verse of "Rule Britannia," asking the court if that was not just as good as the Arab's chant. Mtesa said it was better, and bade him sing more.

"Who is the devil?" asked the king. Suliman said that when Allah made man, He bade all the angels worship Adam. Eblis alone refused, so God cast him out of heaven, and he became a Sheitani [Satan].

Mr. O'Flaherty said that this story from the Koran showed that Mohammed could not have known the mind of God. Did not Mohammed cry down idolatry, and declare that there was no God but Allah? He did well so far, but if God demands that men and angels must worship Him alone, how could he himself order angels to worship man? The Arab was silent.

Suliman next commenced blaspheming the blessed name of Jesus Christ, at which Mr. O'Flaherty observed the king to look shocked and displeased, and to turn away his head.

"Who was Jesus Christ," asked Mtesa, "was he an Arab?" "Yes, he was an Arab," said one. "No, he was a Muzungu," said Mahmoud. Then a sharp altercation took place among the Arabs themselves, as to whether Jesus Christ was an Arab or a European! The majority had it that Jesus, as well as all the prophets, were Arabs, and not one was a Muzungu. Mr. O'Flaherty



explained that Jesus Christ was certainly not a Muzungu, nor was He an Arab either, but a Jew. That Mohammed was an Arab, and it was natural that the Arabs should like to follow one of their own race; but we Europeans did not follow one of our race, we looked for truth wherever it was to be found, and we found it only among the Jews, of whom was Mary the Mother of Christ.

"The Muzungu are idolaters," said the Arabs, "they worship pictures." To confirm their statement, Mtesa caused

The concluding paragraphs are of a miscellaneous character, but not less interesting:—

October 23rd.—Soon after noon we had a very severe thunderstorm, which commenced S. veered by E. to N., then W., and died off at S. The quantity of hail which fell was remarkable, great pellets larger than pigeons' eggs. For a short time the ground presented a *white* appearance, and this under the equator! A ridge, some six inches deep, lay along each side of the house, where it fell from the slope of the roof. Our boys gathered buckets full, and I initiated them into the pleasures of snow-balling! Much remained unmelted until next day, showing that the temperature of the air must have been very low. But what a blasted appearance all the country has assumed since, every plantain leaf is turned to shreds, and many trees felled. All the standing crop of Indian corn terribly damaged. Our wheat seems to have suffered less, as its leaf is small and the straw short. Pumpkins, tobacco, and cassava all leafless, and the ground strewn with foliage, like autumn in England. The Natives predict much hunger in consequence. The roof of my house, only two and a half years old, has become so rotten that bucketfuls of water come through, and the floor of the back rooms becomes a little lake in rain. Upwards of two inches were shown by the rain-gauge, but the real amount must be much more, for the lumps of hail rebounded as they fell, like ivory balls.

November 6th.—The Frenchmen have been experimenting at making sugar, and have succeeded in producing a good semi-crystallized matter like frozen syrup. There is plenty of sugar-cane in the country, and it will be a great boon if we can get over the difficulties of manu-

to be brought a little picture-book which the Romanists had given him, and which contained a picture of God the Father as an old man with a great beard! The Arabs exulted to find their charge proved. Mr. O'Flaherty said that that picture was not of God, but to convey to the minds of children the idea that God was our *Father*; "but," he continued, "you know that the Frenchmen and we do not agree on such things; we have the same faith in important matters, but pictures we don't believe in as they do."

facture. *Coffee* is indigenous. *Soap* (but of very inferior quality) is made by the Natives. *Sugar* seems to be likely soon an article of home manufacture. Even *spirit* is distilled here. If then we could purchase cloth for barter from the Arabs, we could soon be able to exist pretty comfortably without charging the Mission fund with the terrible expense of heavy caravans from Zanzibar.

Green plantains are our staple food, while we have porridge of Indian corn every morning. Wheat we grow in our own garden, besides beans, ground-nuts, and vegetables of various kinds. The country does not seem well suited for rice, nor for wheat either.

Dallington Mufuta has, by his own request, been given a Kitongoleship. He is now *Mutezi* in Kago's territory. Of course his liberty is gone for ever, as he is now virtually a slave of Mtesa's, and dare never more leave the country. I only hope he will not return to complete heathenism. I have entreated that lad, spoken with him earnestly, and sometimes even scolded him for his godless life, after all the teaching he got at the Mission in Zanzibar, but all seemingly in vain. May the Good Shepherd bring back this stray sheep.

December 10th.—Broke in a pair of oxen to-day (i.e. a cow and an ox). Terrible plunging and jumping at first; but ultimately we got them to take a round of two miles *sub jugo*, dragging a log after them. Our cart I have finished, and painted in bright colours, red and blue. It is a great wonder to all, and its fame has spread far and wide. When my yoke of oxen is in good going form I hope to

drive up to show the king the novelty in his land. It is amazing to see our little boys making neat toy-carts after the type of our vehicle, and dragging them about as boys do toy-carts at home. In this country of quick imitation, we shall soon have more than toys made after our model.

Lads come every day in great numbers, and Mr. O'Flaherty has hard work teaching them from dawn to dark. I feel sure that in this respect alone the Christian influence of the Mission is very great in the country. It is unquestionably felt, otherwise there would be less fear at court of our perverting the minds of the youth of the land.

Mr. O'Flaherty went to court to-day, and came home late in the afternoon, having had a brilliant day. Time fails me to narrate even a fraction of the long conversation which he had with the king. He showed the absurdity of the calumnies laid against us the other day, proving that we were the friends of peace and order, and morality. He then read a few pages in *Ruganda*, containing the Ten Commandments, Creed, St. Paul's Speech at Athens, &c., including the Golden Rule (all which we printed a year ago), and asked if there was anything detrimental to the throne in such teaching. Mtesa was delighted, and bade us go on. The king asked hosts of questions on English life and law, and seemed delighted with all the information which Mr. O'Flaherty gave him.

Last week Mr. O'Flaherty had dinner with the Katikiro and his hundreds of women. Earnestly did they and their husband beg that Mr. O'Flaherty should come regularly and teach them, but he felt obliged to decline in case of evil

reports going afloat. But our prayer is that our Lord will be pleased to send Christian ladies to Buganda, to take in hand this most promising work.

*December 11th.*—To-day very few have come to read. Those who came said that they were in no small danger, as yesterday the king had made a remark that the lads who came to us to read were informing us of what was being said in court, he would therefore not allow them to come. This will, of course, frighten many, for all allow that the chiefs are terribly opposed to their young fellows being taught knowledge superior to that possessed by themselves. But *yes* and *no* follow each other in such quick succession in this fickle country that we no longer feel deeply moved by any royal expression.

*December 18th.*—My pupils have now completed the reading of the "Acts of the Apostles" in *Kiswaheli*. I mean to present them with a copy each at Christmas.

*December 20th.*—My bullocks can now pull quietly in the yoke. I trained them for a week in a rough sledge which their plunging and rearing could not damage. To-day I put them into the new cart. They took to it better than I expected, and I had a *drive* of a few miles in it much to the wonder of the Baganda, who followed me in great crowds, being, I think, more attracted by the loud colours (red and blue) of the vehicle, than by the workmanship. The idea is perfectly new here. To see bullocks working! and then those things like round shields, that go round and round of themselves! Most seem not to understand the part which the oxen play in the matter.

And so another year closes, four years and a half since Lieut. Smith and Mr. Wilson first reached Uganda. Notwithstanding trials and vicissitudes in some respects unexampled, the Mission still holds its ground. Signs of an impression being made by Divine grace upon some hearts are not wanting. And we are not yet half-way through the period which in New Zealand and in Fuh-Kien elapsed without the smallest token of encouragement. One thing, certainly, there seems to be in Uganda—a work ready for the fresh band of missionaries now on their way thither. For them, for those already in the field, for king and chiefs and people, let us "continue in prayer, and watch in the same"—not forgetting the concluding words of the exhortation, which indeed we have good reason to remember—"with thanksgiving."

## EXTRACTS FROM THE ANNUAL LETTERS.

## PUNJAB.

*From the Rev. T. P. Hughes, Peshawar.**Peshawar, March 1st, 1862.*

HE longer I live, and the more I know of missionary life in this country, the more I am convinced that the European missionary is not as much brought in contact with the people as he ought to be. Very few missionaries are centres of thought and power in the midst of the people.

To overcome this difficulty is my constant effort, and yet I am fully conscious of my failures in this respect. The raising of local funds, the ordinary routine of station duties, accounts, reports, home correspondence, family cares and anxieties, the necessary interchange of the ordinary civilities of life amongst European residents, and many other things all stand in the way of my daily desire to make myself the friend of the people, and to be always accessible to them.

I do, however, attempt it, and I suppose some thousands of people visit the mission-house in the course of the year.

It would be very interesting, had I time, to keep a diary, and to record the many peculiarities of those visits, and to give some idea of the conversations which take place from day to day. Moulvies from mosques, chiefs of villages, old army pensioners, farmers, and farm labourers, sons of the soil, all congregate in our guest-house, and what so presses on my conscience is the fact that so little time can be found for making known the truth as it is in Jesus to these precious souls.

To give you some idea of the state of society in this part of British Afghanistan, I may mention that, at the present moment, not fewer than twelve men are under sentence of death in the Peshawar gaol. These are men whose hospitality I have partaken of, and whose friendship I have enjoyed when I have visited their villages in past years.

One brave old chief (Rasaldar Fateh Khan Khatak), a very great friend of mine, shot one of his creditors in a fit of passion, and was sentenced to transportation for life. But he died in gaol of a broken heart before he was removed from the prison. He was a most distinguished commissioned officer, and

possessed the most excellent certificates from Herbert Edwardes, Edward Lake, Henry Lawrence, Lord Dalhousie, Lord Napier, Lord Clyde, and other well-known Indian officers, all testifying to his unvaried loyalty and indomitable courage. I visited him in gaol not long before his death, and urged on him the duty of repentance; but he said his was a very hard case, for, whilst he had slain hundreds on account of Government, he was now in prison for having killed one individual on his own account. He has left four sons, two of whom are students in our mission school.

Only yesterday I heard that Almas Khan, an Afghan in Kunar, beyond our frontier, has murdered his wife and twenty of his male relatives. This man is a relative of our Christian reader, Syud Shah, and partook of my hospitality about nine months ago. And this very night, whilst I am writing this letter, I have an Afghan guest in the Hujrah whose two brothers are under sentence of death in the Peshawar gaol. Some of these cases are very affecting. Not long ago I was of some service to a very respectable Afghan farmer, whose father and brothers and uncles and cousins had been engaged in a village quarrel, in which several persons had been killed. His father was sentenced to death, but died in gaol; three of his brothers were hanged; and several other members of his family were transported for life. He told me that not fewer than forty female members of his family were thus deprived of either their husbands or guardians. The poor fellow was almost mad with grief. He witnessed the execution of his brothers, he carried back the dead body of his father to his native village, and, by bribing the Native policemen, he was allowed to accompany those relatives sentenced to transportation as far as the River Indus. He then came back to me, and stayed with me a few days, only too glad to be able to open out his griefs, and get what consolation he could from an old friend.

Such is the state of Afghan social life, and such their exceeding need of the Gospel of reconciliation and peace.

It is not, however, surprising that

amongst such a people—who set such little value upon life—our Afghan converts find it most difficult to hold their own, and are in the greatest possible danger of losing their lives, or of relapsing into Mohammedanism. When we remember that nearly all the converts from Islam baptized in Turkey have relapsed, we cannot be too thankful for any measure of faith and grace found amongst our Afghan converts.

Some of our Afghan converts have been very much tried during the past year, especially the young Afghan gentleman, Yusaf Ali, but he has come out of the fiery trial, I humbly trust, still stronger in faith.

Our most recent Afghan convert. Habib Ullah, seems to be earnest and faithful. His two sons are at the Batala Boarding-school, through the kind help sent through Mr. Malaher.

The translation of the Pentateuch into Pushtu is completed, and only requires revision. Mr. Jukes did Leviticus and Numbers, and I have translated Genesis, Exodus, and Deuteronomy. At the request of Mr. Clark I am now arranging for a committee for the translation of the whole Bible, including a revision of the present rendering of the New Testament.

For some years past I have been engaged in the compilation of a *Dictionary of Islam*, and I am thankful to say it is near its completion. Mr. Shireff, the scholarly Principal of the Lahore Divinity School, has very kindly offered to see the work through the press during his visit to England on his well-earned furlough. The object of this work is to place in the hands of the European missionary evangelist a dictionary of theological and technical terms used by Muslims, and so enable us to discern between those divine truths which are common to the Christian, Jewish, and Mohammedan systems, and those truths which have been so grossly perverted by Mohammed and his followers. These studies have, I need hardly say, been of incalculable benefit to me personally, whether they will be of similar use to others remains to be seen.

How we can best approach the Mohammedan mind is still a problem in missionary enterprise. The divine word has revealed to us the methods employed by inspired evangelists in dealing with the Jews who possessed God's revealed

will, and with the heathen who possessed it not. But in the apostolic age there was nothing precisely analogous to the Mohammedan system. The Christian and the Mohammedan, although agreeing in so much, separate at the Cross, the Muslim denying it as an historical fact, the Christian regarding it as the centre of life and power.

For some years a rationalistic school of thought has been growing up amongst the Mohammedans of India, and is led by Sayyid Ahmad Khan, C.S.I., now a member of the Indian Council, and undoubtedly, as English education increases, the controversy between the Christians and the Mohammedans will assume a different phase. At present we contend with ignorance and bigoted assumption; but opponents like Sayyid Ahmad Khan, and his son, Sayyid Amir Ali, are likely to use the weapons of scepticism and infidelity now employed in Germany and England against Christian truth. These opinions, of course, militate as much against Islam as against Christianity, but this does not lessen the task imposed upon the Christian apologist to defend the position taken by those who believe in an inspired word.

Undoubtedly there is a spirit of inquiry in Islam which did not exist years ago, but I am afraid it is moved less by religious aspirations than by worldliness and irreligion. Even in these parts, where there are scarcely any English educated Mohammedans, we frequently meet with Muslim gentlemen who are Agnostics, and who only submit to the outward forms of Islam from motives of policy and expediency. I had one staying with me only a few days ago. He admitted that he only said the Mohammedan prayers on the two great festivals, and never kept the fast of Ramazan. Consequently I cannot help thinking that missionaries should endeavour to create (in dependence upon God's Spirit) a movement amongst religious-minded Mohammedans, although I confess it is most difficult to approach them. It will be a sad thing for the Indian Church if our converts from Islam are mainly those who, having settled down in a condition of worldliness and unbelief, simply embrace the creed of the conqueror because it is more respectable to have a religion than to have none.

During the year several Mohammedan

inquirers have visited me, but they have been all of them men who seemed to have no deep religious convictions. One of them was a former student in the Mohammedan college at Alighur, founded by Syud Ahmad Khan. He had been originally a Hindu, and a gentleman by birth and education, who had embraced Islam; but he is now quite willing to become a Christian for substantial worldly considerations.

During Mr. Jukes' absence I have had charge of our large Anglo-Vernacular School, and I am much indebted to the zeal and ability of our Bengali Christian master, Mr. Datta, for its present high state of efficiency, and for his superintendence of the work during Mr. Jukes' absence.

The Rev. Imam Shah is still in sole charge of our Native Christian congregations, and conducts the services with regularity. Mrs. Imam Shah is a very excellent zenana visitor, and very popular with the Afghan ladies she visits. I am truly thankful to have my dear wife and two of our children back to our old home. It is seven years since she left Peshawar.

My great anxiety at present is the erection of our memorial church in the centre of the city. We are building a church and parsonage, and circumstances have compelled me to build the parsonage first. I am glad of it; for I want the living Native ministry, with the material temple, to stand side by side. We want at least 2000*l.*, and we have

only got 1500*l.*; so that 500*l.* are still needed. The strongest appeals have been made, and the devoted lives and sad early deaths of my missionary brethren and sister have been written about, in the hopes of reaching the hearts of Christian people, until I am thoroughly ashamed of myself. Mr. Jukes, who has just returned from England, has tried all the arts of persuasion, and has not met with very much success. People with slightly High Church tendencies won't give to a church which is to remain the property of the C.M.S. And people with Low Church proclivities say they won't give to bricks and mortar! How we are to get the 500*l.* I really don't know. One thing is certain, the beloved and honoured memories of Pfander, Fitzpatrick, Tuting, Roger Clark, Knott, Stevenson, and Alice Wade, are not going to do service for begging letters any more. We want less for our little church in Peshawar than is spent upon a painted window or a bell in England, and I am grieved to the very heart's core to find people won't help us.

During the past year I have been much encouraged by the visit of the Bishop of Calcutta, and his kind appreciation of our Afghan Mission at Peshawar. The interest of our own Bishop of Lahore in the work at Peshawar never flags, and we always know that we have his prayers and watchful care for our Mission.

*From the Rev. A. Bailey, Dera Ismail Khan.*

*Dera Ismail Khan, Jan. 30th, 1882.*

The work at this station during the past year has proceeded on much the same lines on which it was conducted by my predecessor. Among the chief agencies I must still mention the *School*, for however much education may be decried as a secular agency by those who have almost or wholly excluded it from their sphere of operations, yet we feel sure that when the education is as decidedly Christian as it is in our school its influence must be permeating and penetrating, leavening and lasting.

I have a class of senior boys and young men who come to me regularly on the Lord's Day to read the Holy Bible, and as this commenced entirely at their own suggestion, so does it continue and

increase without any external pressure or persuasion being brought to bear on them. On a recent Sunday I expressed a suspicion that most of them had no higher motives than the acquisition of English through the medium of the Bible, but there was something so meek and sad in the silence with which they received my words that I quite regretted having uttered them, and more especially when two of the elder boys stayed behind to say how hurt they felt at being thus suspected, assuring me that though there might be some who would not disclose it one to another, yet each and all were convinced of the truth of Christianity and anxious to learn more of it. "But," said the speaker, "that shyness does not exist in my own class, for we perfectly understand each other's

feelings, and even at home or wherever we go, though our testimony for Christ may be equivocal and faltering, yet our contempt for Hinduism, and our renunciation of idolatry is pronounced and open." The only obstacle to their becoming Christians is the necessity of public confession of Christ, and consequent severance of natural ties, and ruin of earthly prospects. Were secret baptism permissible, and if, as some think, it would, *ipso facto*, bring with it the grace necessary to enable them to witness a good confession, I could baptize a dozen young men and adults at once. And if, instead of enlisting them as soldiers to fight manfully under Christ's banner, I were allowed to bind them together in a secret brotherhood to follow Christ, and work for Him in a somewhat Jesuitical manner without breaking caste, their numbers would increase and gather boldness until the smouldering embers broke forth into a blaze. Of course this scheme is as chimerical with respect to ultimate results, as it would be unworthy of the name of Christ. If we were working only for statistics in contemporary Mission Reports, some such plan might be adopted, but if we aspire to be the makers of Church History, if we are working for eternity, we shall not think our labour in vain if we have but sown the seed or lain the foundation. "Let Thy *work* appear unto Thy servants, and Thy *glory* unto their children."

Preaching to the heathen and Mus-salmans, both in the bazaars and in the caravanserais, has also been kept up with earnestness and persistency through the greater part of the year. An interesting episode of this kind was my conversation with the Mahsud Wazirees, who were detained in Dera as hostages during the recent expedition into the hills beyond Tank. Among these were many men of respectable position, who spoke quite affectionately of their former acquaintance with the Revs. Bruce and French (our present beloved Bishop) and others. And here I gained an incidental testimony to the wide-spread influence of the Tank Medical Mission, and of "our fakeer doctor" whom every one of these rough hill rangers knew, and knowing loved. Many a time had they sought to make him their mediator to negotiate terms with the English Government; but

without offending them, he prudently refrained from associating himself with either party. Probably there is only one foreigner (not to say Christian) who would be able to go through the Gumal Pass into the very centre of the Waziree country, except at the risk of his life, and that one is Dr. John Williams. Such is their gratitude for the wide-spread benefits received through the Tank Medical Mission, and such is the value of a philanthropical agency like this, as a pioneer to the blessed Gospel itself. My intercourse with them ought scarcely to be classed under preaching, as my acquaintance with Pushtu would admit of my only reading passages from the Gospels and from several tracts, with a few words of explanation. I fear their cordiality with me was partly owing to their expectation of gaining some information concerning the movements of the troops, who were, at that time in their country, or concerning the prospects of a speedy adjustment of difficulties and their consequent release. They seemed to think that of course I knew all about these matters, and so apparently thought our own officials, for I received a letter from a Government officer respectfully advising me to avoid conversation with them.

Our itineration has been limited to a small sphere, the catechist, the colporteur, and myself visiting the small towns between Dera and a half-way post on the Multan road, preaching the Gospel in the bazaars, and conversing with numerous religious fakeers when surrounded by their own disciples. This was in the beginning of the year. Towards its close, however, when my valued Native helper was too sick to accompany me, I started off alone to visit the towns and villages in the other direction along the banks of the Indus, and preached the Gospel in Angrá, Maibal, Jhandáwálá, and other places where no Christian missionary had probably ever preached before. Very few of the people in these agricultural districts were able to read, and therefore I was unable to leave many mementoes of my visit in the form of books and tracts. I have however since received friendly messages from some of them, and requests for copies of the New Testament, which I hope may be a proof that their apparently hearty attention to the Word preached was not all hollow

flattery to myself. Only in one place did I experience anything like determined opposition, and the origin of that could be easily traced to the mullah of the place, who on my first appearance encountered me in an argumentative spirit, and on subsequent occasions acted by his deputies the *ayopais*. It was cheering, however, after more than two hours, trying in vain to make myself heard, to have three or four young men of a meeker spirit than the rest follow me to my quarters to hear more about Jesus, and asking me at the close of the interview to give each one of them some passage of God's Word to think over and to serve as a reminder of my visit.

One subject already referred to I must repeat by way of an appeal for the Tank Medical Mission. I claim for it that it has accomplished the work of a pioneer for the Gospel, but this is all. Though I firmly believe that the foundation of a Church of Christ has there been laid in the faithful preaching of Christ crucified, yet to the best of my knowledge no living stone has yet been built upon that foundation. And the cause of this, humanly speaking, is apparent. The very success of the Mission as a hospital and dispensary has proved the chief obstacle in the way of its fruitfulness as a mission-field. This does not mean, however, that it has been useless from a C.M.S. point of view, but it does hint that perhaps we have allowed it to remain in the position of a pioneer long after that work was accomplished, sufficiently to admit of a more directly evangelistic attack upon the place. I think the history of medical

Missions has shown that the opportunity of combining spiritual instruction with the temporal benefits bestowed, has decreased, just in proportion as the main work, the ostensible work of the Mission, has prospered, unless the agents and the pecuniary means of the Mission have been proportionately increased. But here, although the work, or rather the crying demand for the work, has increased tenfold in the last few years, yet we have only one agent paid by the Society, as all along, and he is supposed to perform the duties of pastor, evangelist, physician, surgeon, and many others all himself. Jealous of his calling as an ordained minister of Christ, the doctor has often snatched an hour or two to preach the Gospel, and with this object has limited the number of his patients, shutting a deaf ear (so to speak) to many a piteous cry of distress, and "passed by on the other side" to the duties of his higher calling, though not without some serious misgiving as to whether he might not be mistaken. Again and again has he appealed to me to send him a helper that he might be more free to preach the Gospel, and his appeals I have not failed to repeat to the Punjab Medical Mission Society, and our own Corresponding Committee, but without success. Besides this, the old hospital building is in imminent danger of falling, and Dr. John Williams earnestly appeals to us to build three new wards, at an estimated cost of Rs. 500, as the present wretched little mud hovel is in such a dilapidated condition as to threaten the destruction of those whom the doctor wishes to save.

*From the Rev. F. A. P. Shireff, Lahore Divinity School.*

*Lahore, 1st March, 1882.*

Six students left us at the beginning of the last long vacation, after completing their course of study. Four new men joined us after the vacation. A fifth, Pandit Kharrak Singh, was also to have entered at the same time; but, to our great disappointment, domestic circumstances have hitherto prevented him from coming. Of our new men, one, Ghulam Qadir Shah, is an old pupil of the Bishop and Mr. Hooper. He was obliged to relinquish study some years ago, owing to the weakness of his eyes; but these are better now, and he has returned to Lahore for a fresh course. Another new

student is Ibrahim, who comes from the S.P.G. Mission at Delhi; and another is Fazl-ud-din, who has been sent from our own Society's Mission at Amritsar. Both of these were well reported of by the missionaries under whom they had worked, and they have now passed the probationers' term in the Divinity School. We have also been glad to receive Thomas Edwards of Simla, on the understanding that he is to study with us for two cold seasons, returning to Simla during the hot weather. He has resigned a lucrative position in a well-known photographic establishment, with a view to ordination as pastor of the Native congregation at Simla.

The men who left us at the close of last session were Rasul Shah, Sant Shah, Fath Muhammad, Masih Dayal, Martin Thomas, and Qutb-ud-din.

Rasul Shah (a Kashmiri) is a catechist of the S.P.G. at Delhi.

Sant Shah is a catechist of our Society, and is at present stationed at Pind Dadan Khan, where I had the pleasure of visiting him the other day. He has a house inside the city, and both preaches in the bazaar and teaches in the Mission school. Sant Shah has a good deal of the evangelistic zeal which one naturally expects to see in a Narowal convert. He accompanied our preaching-party to several towns in the Jhelam district, which I hope he will continue to visit from time to time if he remains at Pind Dadan Khan. Sant Shah is an instance of a man who was very backward when he came to the college, but has made considerable progress in his studies whilst there. He remained four years with us at his own request.

Fath Muhammad also asked to remain somewhat longer than his full time, and we were very glad to keep him. The story of his conversion and the sufferings he has endured for Christ's sake is familiar to all the readers of Mr. Hooper's journals and reports. Fath Muhammad's wife having been taken from him and given to another man, he has now married again, and is engaged as a catechist of the Batala Mission under the Rev. F. H. Baring.

Masih Dayal, who came to us from the N.-W. Provinces, has obtained a post in the C.M.S. Mission at Gorakpur. He recently obtained a prize of Rs. 20 offered by our friend Munsif Sher Singh to the students for the best exposition, within a small compass, of the doctrines of the Trinity and the Incarnation. I am sorry to say that no one except Masih Dayal wrote for this prize, but his essay was quite good enough to deserve it.

Martin Thomas, another student from the N.-W. Provinces, usually stood first in our examinations, but was a poor preacher. He has now, I trust, found employment suited to his abilities as an under-master in St. John's College, Agra.

Qutb-ud-din returned to his former work as a catechist at Amritsar. To him, and to all the other outgoing

students, we had the pleasure of giving testimonials of good conduct and (at least) fair proficiency in their studies.

One of the most important events in the past year was the ordination of Dina Nath, our Native teacher, which took place in the beautiful church at Mian Mir, at the parade service on the fourth Sunday in Advent. Dina Nath has proved himself well fitted for the post for which Mr. Hooper so wisely selected him, and sets a good example to the students by his evangelistic zeal as well as his diligence in study.

We had hoped that Thomas Howell would also have been ordained last Advent as a deacon evangelist; but his ordination has been deferred for the present, as a little difficulty arose about the nature of his title to orders, concerning which reference has been made to the Parent Committee.\*

The subjects on which I have lectured during the past year (from February, 1881, to February, 1882) are the Book of Isaiah (with Delitzsch and Kay); the Gospel according to St. John (with Godet); the Pastoral Epistles (with Alford and Ellicott); the Nicene Creed (Pearson and Forbes); the textual criticism of the New Testament, with some account of the MSS., versions, &c. (Hammond and Scrivener); Church History (Smith's Manual and Dictionaries of Christian Biography and Antiquities, with occasional reference to original sources); the Prayer-book (Humphry, Daniel, &c.); the History of the Doctrine of the Person of Christ (Hooper's Urdu version of Dörner). At the missionary meetings on Friday evenings I have lately been giving the students accounts of some of the chief missionaries in the sixth and seventh centuries.

Last March the Rev. Nehemiah Goreh, the well-known Christian pundit, came and stayed with us for nearly a fortnight. His visit excited a good deal of interest. He lectured in both English and Urdu to crowded audiences at the Rang Mahall, and on one occasion a considerable number of the leading members of the Brahmo Somaj and the Aryan Somaj came to hold a discussion with him in our lecture-room.

The opposition to our bazaar preach-

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\* Mr. T. Howell was ordained on Whit-Sunday. See page 506 of this number.



ing, on the part of the Mohammedans, certainly does not diminish. It is almost impossible to secure a tolerably quiet audience in the open air anywhere near the city gates, and we usually preach with the students, either in a chapel near the Lohari gate, or in a dispensary near the Delhi gate, which the American missionaries kindly place at our disposal one evening in the week.

The Bishop of Calcutta paid a visit to Lahore last November, and gave two earnest and practical addresses to the Native Christians through an interpreter. One of these was delivered at a large tea-party assembled in our garden, and the other at our daily morning service, which is now held in the library.

When the college was first established, a room in the old buildings—apparently a banqueting-hall—was set apart for divine service. This was enlarged and greatly improved by Mr. Hooper, the alterations being carried out under the advice and superintendence of two experienced Engineer officers—Generals Maclagan and Davidson. The building, thus partially remodelled, made a very convenient chapel as long as it lasted; but unhappily, concealed by the old painted ceiling, above what had now become the chancel, was a huge beam, which, all unsuspected by us, must have been gradually decaying for some years. Suddenly, on the 24th of June, this beam gave way, bringing the roof of the chancel down with it. This led us to reconsider the whole question of what

would be the best arrangement to make for a permanent chapel, and, after long and careful consideration of various plans, we have finally decided to demolish all the old building with the adjoining belfry, and erect an entirely new chapel in their place. Mr. Kirby, the architect of the pretty little Mission church lately erected near the bazaar, has given us a plan which we have adopted, and I trust the ground will now soon be ready for laying the foundation-stone. Mr. Gordon left us Rs. 6600 for a new chapel. To this the Bishop has agreed to add 100*l.* from the college funds in the Old Bank, Oxford. The cost of the chapel will not greatly (if at all) exceed the amount we thus have in hand, as there are about Rs. 2000 worth of bricks and mortar in the buildings which are now being pulled down.

Last long vacation my wife and I spent nearly two months as the Bishop's guests at Murree. Whilst there I took part in a Committee, presided over by the Bishop, for the retranslation of the Urdu Prayer-book. During the remainder of the vacation I officiated as chaplain of Lahore in the absence of Mr. Tribe.

I returned a few days ago from a short preaching-tour, with Dina Nath and two of the students, in the Jhelum district. We were accompanied by Charles Matthews and Sant Shah, an old student now stationed at Pind Dadan Khan.

*From the Rev. H. U. Weitbrecht, Lahore.*

*Lahore, 18th Jan., 1882.*

*Divinity School.*—The record of this will be chiefly given by Mr. Shireff.

The instruction which I have given during the past year calls for no special remark, save that, so far as I know, for the first time a course of lectures has been given on Butler's Analogy. It was undertaken at the unanimous request of the students: but the test of close, continuous thinking proved too severe for most of them. In those, however, who passed satisfactorily through the ordeal, especially in two men, I have noticed marked progress in breadth of thought and firmness of mental grasp.

Our preaching during the past year has been carried on as usual, with a good deal of the opposition already described. As far as my observation

goes, there seem to be decided signs of revival of Islam, though the revival itself can hardly be said to have taken place. I notice, more frequently than formerly, little knots of Muslims extemporizing a place of prayer, and going ostentatiously through their prostrations and other forms in unison, with one acting as Imam, or leader. I have also noticed the cry of the muezzin proceeding from old mosques (in which the suburbs of Lahore abound) that before had been unused. The Anjuman i Islamiya, or Society of Islam, is making considerable efforts to bind together for common action the various Mohammedan sects, and to provide for proselytes and preachers. At the annual I'd (or festival) a number of Hindus are usually admitted during the great ser-

vice held in the Badshahi Masjid (Royal Mosque), and the other day a suit was heard in one of the courts connected with a case of successful proselytism by a Mohammedan countryman which had resulted in the conversion of several Hindus, whose co-religionists were retaliating by persecution. At the same time a large quantity of stone brought here for the repairs of the Royal Mosque has lain in its courtyard ever since I have been in Lahore, and none of our wealthy Muslims have cared to contribute sufficient for the placing of it. I constantly regret that the almost entire occupation of my time by appointed work prevents me from becoming more acquainted with the Native gentry of the place, so as to be able more closely to follow religious and other movements among them.

The same remark will apply to literary work. I have been able to do a little in the cause of Christian literature by assisting Mr. Clark in the great work of the Punjab Religious Book Society, which is practically his creation. But time has failed to make more than the beginning of work of my own. Even my linguistic studies have been somewhat interrupted, but I have made some progress in Persian and Arabic, and can now read the Quran with a fair amount of facility.

Somewhat behind time, at the beginning of last year, chiefly through the exertions of the Peshawar missionaries, the local Committee of the S.P.C.K. published an Urdu version of the Churchman's Almanac, with a sketch of the proposed Lahore Cathedral on the cover. The same Committee have also published a Commentary on the Book of Revelation in Urdu, being notes of lectures delivered by Mr. Hooper in the Divinity School, taken by the Rev. Dina Nath when pupil-teacher.

In connexion with the bazaar congregation, the Rev. Yakub Ali has been working industriously and not without blessing. Much of my spare time has been taken up with the work connected with our new church, towards which the Committee have kindly made a grant of Rs. 500. I am thankful to say that this, with a grant of Rs. 350 from the Diocesan Church Building Society and the liberality of friends, especially our dear Bishop and Mr. B. H. Baden

Powell, leaves little to be covered. The corner-stone of the church was laid on the 22nd of March, 1881, by Sir Robert Egerton, Lieutenant-Governor (also a liberal contributor), in the presence of a large gathering of friends. The Bishop has now fixed the opening of the church for Wednesday, the 15th Feb., God willing.\*

In accordance with the instructions of the Committee, I spent part of the College vacation at Simla. Besides the preparation for the ensuing session of College, I was engaged in giving preparatory instruction to Thomas Edwards, who has since joined the Divinity School.

On several occasions I met Babu Protap Chandar Mozumdar, one of the Brahmo Somaj missionaries—a very close friend of Keshab Chander Sen. Mr. Fordyce, of the Union Church, has been taking much interest in this man and his friends, and it was at his house and that of Mr. A. Sampson, a great friend of Missions and missionaries, that we met. Protap Chandar is, like his leader, one who approximates as closely as possible to Christian forms of expression; but I cannot see much hopefulness in this, since it is combined with such an interpretation of those terms as renders them void of all meaning. For instance, he strongly maintained that the K. C. Sen section of the Somaj are not Unitarians, but Trinitarians: but when asked whether he believed Jesus of Nazareth to be very God of very God he returned a negative answer; and so on with the doctrine of the Incarnation, Atonement, &c. At the same time these men are diffusing liberal ideas, breaking down caste prejudices, and promoting to the best of their power good feeling between Europeans and Natives, for all of which things we may be thankful.

While visiting Simla, Mr. Hughes delivered a very largely-attended lecture on "Mohammed's place in the history of faith and dogma," and I delivered one on "Divine Dispensations." At the former, the chair was taken by Mr. Rivers Thompson; at the latter by Mr. S. Jacob, C.S.

\* The opening duly took place, and has been already mentioned in the *Intelligencer*.

## THE GOSPEL AND BRAHMANISM IN TRICHUR.

By THE REV. J. H. BISHOP.



THE town of Trichur, situated at the head of the chain of canals and backwaters which run down the west coast of South India as far as Trevandrum, and connected by a good trunk road with the Madras Railway, from which it is only twenty miles distant due south, is the most important town in Native Cochin. The Devan-Peschar, a Tahsildar, Munsiff, Judge of the Zillah Court, and heads of the Engineering and Forest Departments reside here; also a British Commandant with a detachment of Native troops from Quilon. It is a place of considerable trade, and intersected with several very good roads. Its population, including the suburbs, is between twenty and thirty thousand. It is not, however, the seat of Government, which is Ernakulam, on the backwater opposite the town of British Cochin and fifty miles south of Trichur. The royal residence is at Tripuntera, still further south. From a missionary point of view, Trichur is one of the most important and interesting places on the Malabar coast. It is the chief centre of Brahmanism. The ancient Sanscrit College in Trichur is possessed of enormous wealth. Here the Namburi Brahmans are taught to repeat the Vedas. Swamiars, or Brahman ascetics of reputed extraordinary sanctity, who take but one simple meal a day, and may not *see* a woman or person of low caste, reside within the precincts of the College; also learned pundits or professors of Sanscrit.

In the centre of the town, and crowning the eminence of a Meithanam, or grassy plain, of considerable area, which is regarded as sacred ground and cannot be built upon, stands the far-famed temple of the "Watakannathan," or "Northern Land," i. e. Siva, which gives its name to the town (Tri-sova-per-ur, contracted into Trichur, which means the country named after the holy Siva). This temple is surrounded by a high wall, and at the four points of the compass are lofty Gopuras or tower-gates. No European, or Native of lower cast than a Sudra, can pass within the wall, without polluting the temple. Not far from this temple is a smaller pagoda, dedicated to Bhagawathi, i. e. Parawathi, the consort of Siva. Within the rampart which surrounds the town of Trichur, almost an exact square of two miles each way, there are eight or ten smaller temples sacred to Vishnu, Krishna, Siva, or Bhagawathi. In these temples Namburi Brahmans alone perform the puja, or worship of the gods, but they are attended by a large number of Nambyaraj, Ambalavases, and others, some of whom wear the sacred thread, and may be regarded as semi-Brahmins, and their office is to decorate the idol with garlands, sweep the inner shrine, and perform other menial services: of course they have their share of the offerings.

The Pattara, or trading Brahmans, form a large and wealthy community in Trichur. Next in rank are the Nairs, many of whom live in fine upstairs houses, which are kept scrupulously clean, and furnished with chairs and cots, &c. The Nair women of Trichur are taught Malayalam and Sanscrit, and are remarkable for their beauty. They

become the consorts of Namburi Brahmans. Every morning about 9 o'clock, little Nair boys and girls may be seen, carrying brass vessels full of cooked rice to their homes. This is the temple-rice. Many Nair families in Trichur, on account of money lent by their ancestors to the Rajah, or for other services, have vested claims in the temple offerings. This rice is called *Kanachora*. All Brahmans, of whatever rank, age, or sex, can claim at least one meal a day at the Government Utherpuras (eating-houses). It is commonly said that some Brahmans spend their time in going from one Utherpura to another; others have acquired the habit of satisfying themselves with one good meal per diem. Truly this is a "land of charity" for the Brahmans. The Pattaras, not the Namburis, chiefly avail themselves of these privileges. Brahmanism is the state religion, and the present royal family are devotedly attached to it. Thus the official class in Trichur, as well as the college authorities and the temple hierarchy, which make up the bulk of the Hindu population, are personally deeply interested in the maintenance of idolatry. Trichur is a modern Ephesus. "Sirs, ye know that by this craft we have our wealth" is a powerful appeal, which human nature of whatever age or country finds it hard to resist.

Trichur has been a C.M.S. station for about forty years. Its founder, the Rev. Henry Harley, who had long retired from Mission work, died only a few months ago. He was very much respected by the Native Christians. A Native pastor, the Rev. J. Chandy, is now in charge of the Christian congregation, which numbers about 500 souls. Most of these have been gathered in from the lower castes, and many of them are very poor. As such, they would of course be despised by the Brahmans and Nairs. The Protestant community is however gradually improving its intellectual and social status. Moreover, Brahmanism and the Gospel in Trichur seem now to be coming into close contact and conflict. There are providential openings in all directions for work amongst the high castes. Thus, for example, opposition to street-preaching has considerably declined. Satyadasen, our Brahman evangelist, is listened to with marked attention. Then, too, the missionary is now courteously received into the houses of the Nairs. A desire for English education amongst the Pattara Brahmans and Nairs has during the last few years sprung up, so much so that our small Mission boarding-school for Native Christians, having this year been raised one standard higher than the Government school, immediately attracted several Brahman and Nair boys, who willingly purchased Bibles and joined our senior class, fasting from 10 a.m. till 4 p.m. lest they should lose caste.

The most interesting sign of progress is the commencement of the Zenana Mission. A large Zenana Mission girls' school is now being built. Weekly visits to some of the houses of the best Hindu families in Trichur, and daily dispensing of medicine for the soul and body, form a part of the work of the missionary ladies.

In order to take advantage of these providential openings, an appeal is being made in the *Madras C.M. Record* for funds to procure a good

centre for work amongst the high castes in Trichur, i.e. a basis of operations. The present mission-house and schools are quite out of the way, in the extreme south-east corner, on the ramparts, and cut off from the Hindu quarter by a huge Roman Catholic bazaar and the sepoy lines. With very great difficulty indeed, on account of the opposition of the Brahmans, an excellent site has been purchased, on the main thoroughfare, near the great pagoda, and here it is proposed to erect a Hindu girls' school, a book dépôt, and a lecture hall. Then, too, we want to convert our present small boarding-school into a C.M.S. high school, to be managed entirely by Native Christian masters. For this purpose, on the opposite side of the temple a large upstairs bungalow is available. Here, too, we might appoint a Sanscrit professor, and open a class for the Namburi Brahmans.

Thus, though "a great door and effectual is opened" to us in Trichur, as at Ephesus of old, there are many adversaries. Brahmanism is not yet dead. Satan and his emissaries are hard at work deceiving the nations. The triple veil of ignorance, idolatry, and superstition is still spread over this land, hiding the bright beams of the Sun of righteousness. More believing prayer and systematic effort is needed to rend this veil asunder—who will help us?

The following brief but accurate account of the great Kalasham, or temple purification, which took place in June, 1881, shows, on the one hand, that the people have not much faith in, or fear of their gods, if they hesitate not to plunder them of their jewels; and on the other hand what tremendous efforts are now being put forth by the Brahmans, and those interested in maintaining the present system of things, to prop up their prostrate gods. But all these and similar efforts will and must prove abortive. As well might they try to stop the rising dawn, as to hinder the progress of the light of the glorious Gospel, which now at length, in the Providence of God, is gently stealing over this benighted land.

"Kalasham" is the name given to a ceremony performed by the Brahmans to purify the idols of a temple after some unusual defilement has been contracted. It consists in pouring pure water out of a golden vessel upon the images and muttering certain mantras or incantations. The occasion of the Kalasham in June was (1) the pollution contracted by the presence of low caste artisans, who during the last six years had been employed within the precincts of the temple, in repairing and ornamenting a theatre or playhouse. (2) Ten years ago some gold vessels, the property of the principal god, had been stolen, and *this year* also a magnificent jewelled necklace of Bhagawathi, with the connivance of some of the officiating Brahmans, valued at over 10,000 rupees, whereby the gods were supposed to be dishonoured and defiled.

The last Kalasham which took place in the great pagoda of Trichur, about ninety years ago, was occasioned by the invasion of Tippu Sahib from Mysore into Travancore, who in various ways polluted the temple. The Kalasham in June, 1881, commenced on the 23rd of that month and lasted one week. It was conducted with great pomp by the Elliah Rajah or heir-apparent, representing his Highness the Maharajah of

Cochin, and cost the state 16,000 rupees. The following idols were purified :—Siva and Parawathi each received 1001 sprinklings of the sacred water. The elephant god, Ganapathi, had 700 sprinklings. Ayappen, sprung from the union of Vishnu and Siva, received 700 sprinklings. Sankaranarayana, or Siva and Vishnu combined in one god, had 500 sprinklings. Simhodaran, the chief of Siva's attendants, and the ox-god, or Kahana of Siva, were each sprinkled 500 times. During the performance of the ceremony, extraordinary precautions were taken to prevent any hindrance arising through caste pollution. The roads around the temple were guarded by Sircar peons, to ward off the approach of all but representatives of the three highest castes. His Highness' body-guard were stationed within the precincts of the temple to frighten away birds, lest, perching on the trees, they might drop from their beaks pieces of fish, flesh, or dead insects, which, falling within the wall of the temple, would pollute and nullify the rites that were being performed.

By the performance of this Kalasham an impulse has been given to idolatry, for the people believe that the gods are now purified, and their devotion to them has consequently much increased.

### NOTICES OF BOOKS.

HERALDS OF THE CROSS; OR, THE FULFILLING OF THE COMMAND.  
CHAPTERS ON MISSIONARY WORK. By F. E. ARNOLD-FORSTER.  
London: Hatchards, 1882.



IT adds much to the interest of this book to know that it was written at the Chief Secretary's Lodge, Phoenix Park, Dublin, during the period that Mr. Forster occupied the trying and onerous post entitling its holder to that residence. But, in fact, *Heralds of the Cross* does not need any adventitious circumstance to recommend it. It is emphatically a successful book, and cannot fail, we should think, to become a general favourite in Christian families interested in missionary work. Its design is not ambitious: it is a simply-written book for young people, and "is intended for children from ten to fourteen years old, or for reading aloud at village working meetings;" but we do not think that anything so good of the kind has appeared since the publication of Miss Tucker's books on Abeokuta, Rupert's Land, &c., thirty years ago. Boys and girls who care to read it at all will not stop doing so on their fourteenth birthdays; and adults of a higher class than those attending village working meetings will assuredly find themselves lingering over its pages.

Miss Arnold-Forster has selected for narration the stories of eighteen Missions. Of these six are from C.M.S. annals, viz., Mr. Leupolt's work at Benares, Tinnevely, "Great Valley" in China, Japan, Mr. and Mrs. Hinderer's work at Ibadan, and Metlakahtla. The other subjects are William Carey, the Zenana Mission, the Karen Mission, Miss Whately's schools at Cairo, Madagascar, Robert Moffat, John Williams, Bishop Patteson, Greenland, Mr. E. F. Wilson's work in Algoma, British Guiana, and Captain Allen Gardiner. In the main, therefore, she treads tolerably familiar ground. But perhaps the best chapters are those introductory to

the others, in which such difficult subjects as Caste, Islam, Buddhism, &c., are simply explained with a skill which is remarkable.

In a concluding chapter Miss Arnold-Forster gives pleasant counsel to children how to help Missions. She warmly advocates their giving to special funds for the support of orphan children, &c., rather than to the general work of the societies. This we sincerely regret. It is in our judgment the one flaw in a capital book. The present writer is quite convinced, from a not short or narrow personal experience, that it is best for the children, and best for the cause they help, that *the bulk* of their contributions should go to the general funds.

It need only be added that Miss Arnold-Forster's book is that of an Evangelical Churchwoman. Our own friends will understand what we mean if we say that its whole tone and spirit are "*thoroughly C.M.S.*"

**THE FRIENDSHIP OF GOD, AND OTHER SERMONS.** *By the late REV. HENRY WRIGHT. London: Sampson Low and Co., 1882.*

A volume of Mr. Wright's sermons needs nothing from us but a bare mention of its publication. But we must venture to urge all our readers to obtain it. Few sermons like these, in our judgment, are published in the present day. They are "devotional reading" of the very best and most profitable kind. Mr. Bickersteth, who has edited the volume, has made an admirable selection. It includes the ordination sermon on Barnabas, which was printed in our pages the month after Mr. Wright was taken from us; a most trumpet-toned missionary appeal on the taking of Jericho; and a captivating missionary sermon preached in the school-chapel at Marlborough. A biographical notice is prefixed, in which much of what was said in the *Intelligencer* in Sept. 1880 is embodied.

**DAILY BREAD, AND OTHER SERMONS.** *By the late REV. JOSEPH WELLAND, B.A. London: Hatchards.*

Mr. Welland was one of the most valued of C.M.S. missionaries, and his death in December, 1879, one of the most serious of the Society's recent losses. During the nineteen years of his missionary life, he occupied several posts of importance at Calcutta, and he succeeded Mr. Stuart (now Bishop of Waiapu) as Secretary of the North India Mission. While holding that office, he was also minister of the "Old Church," and his preaching drew thither some of the most influential personages in Calcutta society. He was domestic chaplain to Lord Northbrook, during the latter's Viceroyalty; and at an earlier period, Lord Lawrence was a regular attendant on his ministry at another Calcutta church. "As Missionary Evangelist," says the Rev. J. Barton, in his preface to this volume, "preaching in Bengali in the bazaar chapel or by the wayside; or as Pastor to a Native Christian congregation, including in it men of the highest intellectual culture: as Lecturer, again, in the Cathedral Mission College, to large classes of eager and thoughtful Native undergraduates; or as Editor of the *Enquirer* newspaper, which circulated largely among the English-speaking portion of the Native community: as Chaplain of the Calcutta Volunteer Rifle Corps, by whom his manly and earnest addresses, specially delivered to them, were much valued; or lastly, as Secretary to the Corresponding Committee of the C.M.S., directing the Society's work and corresponding with some sixty missionaries from Calcutta to Peshawar: he proved himself, in each and all alike, a workman that needed not to be ashamed, ever faithful to his Master, honoured and trusted and loved by his fellows."

We heartily thank Mrs. Welland for selecting and publishing the sermons

in this volume. Many were preached in Calcutta; others at St. John's, Hampstead, where Mr. Welland was for some months associated with Mr. Wright. They will bear reading and reading again. Mr. Vaughan—whose very interesting and characteristic “in memoriam” contributed to the Calcutta localized *C. M. Gleaner* is prefixed to the sermons, and who has since followed his friend into the presence of their common Lord—most justly describes them as “*sui generis* in style and matter,” and speaks of their “peculiar, indescribable originality.” Every one who dips into this volume, however cursorily, will emphatically endorse that opinion. The book is one of quite exceptional value.

THE MINISTRY OF HEALING; OR, MIRACLES OF CURE IN ALL AGES.

By A. J. GORDON, D.D., Boston. London: Hodder and Stoughton, 1882.

Our pages are not the place for the discussion of the important question on which Dr. Gordon enlarges in this very interesting volume, viz. whether miraculous gifts of healing, or at all events miraculous cures in answer to prayer, were wholly confined to the apostolic age, or depend in any age upon the faith of the Church or its individual members. Dr. Gordon takes the latter view, and advocates it with much ability and calmness; and his book is, to say the least, well worthy of prayerful and unprejudiced consideration. He adduces “the Testimony of Scripture,” “of Reason,” “of the Church,” “of Theologians,” “of Missions,” “of the Adversary,” “of Experience,” “of the Healed.” The chapter on “the Testimony of Missions” notices a few cases of alleged miraculous cures in Greenland, South Africa, Sumatra, Burmah, and Elichpoor in India. The author is probably unaware that some unquestionably remarkable cases have been recorded in the *Church Missionary Intelligencer*. They have occurred in the reports from the Fuh-Kien Mission; see, for instance, Mr. Stewart's letter in the *Intelligencer* of August, 1881, pp. 468, 471; and there is another case in his report for last year, which is in type, and waiting its turn for insertion in our pages.

REMINISCENCES OF LIFE IN MYSORE, SOUTH AFRICA, AND BURMAH. By MAJOR-GENERAL R. S. DOBBS. Dublin: George Herbert, 1882.

The “General Officer,” whose interesting *Reminiscences of Christian Life in India* we noticed in the *Intelligencer* of October last, now appears in his own name, and, encouraged by the reception accorded to his former book, gives us a second, comprising a wider range of recollections. They are not now confined to the spiritual experiences of a Christian officer, but describe also, in a very graphic manner, the methods by which Mysore was brought, under British rule, from a state of almost utter ruin through oppression and neglect, into a state (says the General) “of prosperity, liberty, and comparative freedom from crime, such as might be favourably compared, I will not say, with my poor unhappy country [Ireland], but even with England.” The story is, in its way, scarcely less remarkable than that of the administration of the Punjab under the Lawrences, and every reader will thank General Dobbs for recounting it.

*Counsels to Candidates for Confirmation*, by Archdeacon John W. Bardsley (Elliot Stock), is a most excellent little book, the very thing to put into the hands of intelligent young people being prepared for confirmation, as well as a trustworthy guide for those who are preparing them.



## THE MONTH.

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THE Valedictory Dismissal of missionaries going out in the autumn took place at St. George's Hall, Langham Place, on July 18th. Sir W. Muir presided, and there was a large gathering of friends. The missionaries "dismissed" were—Miss Alice H. Ansell, going to the Annie Walsh Institution, Sierra Leone; the Rev. J. A. Maser, returning to Lagos; the Rev. Chas. Shaw, appointed to the same station; Mr. J. Alfred Wray, to East Africa, as a lay agent; Dr. George Chalmers, to the new Medical Mission at Gaza; the Revs. William Latham, Randolph R. Bell, and Arthur J. Santer, to Calcutta; Miss Henrietta J. Neele, returning to Calcutta for the proposed Girls' Boarding School, and Miss Alice Sampson who accompanies her; Mr. Arthur J. Shields, B.A., who will (after his ordination) go out to join the Santál Mission; the Rev. Charles Harrison, appointed to the Gond Mission, Central India; the Rev. John Field, late of Lagos, now appointed to Trinity College, Kandy; the Rev. George L. P. Liesching, also appointed to Ceylon; the Rev. Albert R. Fuller, to Shaou-hing, Mid-China; and the Rev. David J. S. Hunt, to the Blackfoot Mission, Saskatchewan. Most of these appointments have already been mentioned in our pages. Those of Miss Ansell and Miss Sampson (the latter a daughter of the Society's tried friend, the Rev. J. E. Sampson) are noted in the Proceedings of Committee in this number.

The Instructions were delivered by the Rev. W. Gray; the special address was given by the Rev. H. E. Fox, Vicar of Christ Church, Westminster; and the commendatory prayer was offered by the Rev. W. Knight, of Tiverton, formerly Secretary of the Society.

WE are truly glad to say that the Medical Board have given Mr. Arthur Moule leave to go back to China this autumn. The Rev. J. P. Ellwood is also returning to North India, and is appointed to Jabalpur, which station will be vacant through the transfer of Mr. Hodgson to Bagdad. The Rev. G. H. Weber will not return to India, but go to Mauritius, to take charge of the Mission to the North India coolies there.

ANOTHER very old friend of the Society has been taken to his rest. The Hon. Sidney Campbell Henry Roper-Curzon, was a member of the Committee from 1840 to 1856, and in 1857 was appointed a Vice-President. He died on June 13th, at the age of seventy-one: "in perfect peace," writes his brother-in-law, Mr. Alexander Beattie, "having fixed his hopes on the rest which remaineth for the people of God, through faith in the only Saviour. During his protracted illness, he expressed himself as having only two regrets, his inability to attend the public worship of God, and the meetings of the Committee."

WE announce with deep regret the death of one of the young missionaries sent out only last autumn. The Rev. J. S. Bradshaw was one of the Islington men ordained at St. Paul's Cathedral on St. Peter's Day last year. He was appointed to the Yoruba Mission, and in the instructions delivered to him at the Valedictory Dismissal the following words occurred,—“It is four years since the Committee formed plans for advance

which have yet to be carried out, and they trust that your arrival, following so soon after Brother Wilson's, may prove one step towards the consummation of these plans." It is truly mysterious that the much-tried Yoruba Mission should lose the services of both these excellent and promising men. Mr. Wilson returned to England invalided in January last. Mr. Bradshaw broke down in June, and had to be sent home; and he died at Liverpool within an hour or two of his being carried on shore, on July 14th. Much sympathy will be felt for his young widow, who also came home very ill, and has now this sore trial laid upon her. "It is the Lord: let Him do what seemeth Him good." (Mr. Wilson, we should add, hopes to go out again, though to another Mission.)

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THE admission of the Rev. T. Phillips to priest's orders by Bishop Crowther, took place, as mentioned in our last number, at St. Paul's, Onslow Square, on St. Peter's Day, June 29th. Mr. Phillips was presented by the Rev. W. H. Barlow. The Revs. H. W. Webb-Peploe and F. E. Wigram also joined in the laying on of hands, and in the administration of the Communion. The preacher was the Rev. W. N. Ripley, Vicar of St. Giles's, Norwich, whose house, Earlam Hall, has been the scene of many gatherings of friends in the cause of Africa. His sermon, a peculiarly appropriate and impressive one, is in type for the *Intelligencer*.

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On Whit-Sunday, the Bishop of Lahore held an ordination at Simla, when Mr. Thomas Howell, a Native agent of the C.M.S., was admitted to holy orders. He will be in charge of the Jhelum Mission, Pind Dadan Khan, as a "deacon evangelist," that is, he will not be a pastor of a congregation under the Native Church Council, but be employed directly by the Society as an evangelistic missionary.

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THE Bishop of Madras writes that in his Charge (referred to in our May number, p. 302), he under-stated the number of Natives confirmed in his diocese in the four years, 1878—81. He gave it as 8722. It should be 11,432, viz., by himself, 1290 males and 1100 females; by Bishop Caldwell, 2080 males and 1981 females; and by Bishop Sargent, 2753 males and 2228 females. This is exclusive of 1968 Europeans and Eurasians. We may add that the Bishop's correction was just in time for the Society's Annual Report, but too late for the *Abstract* Report, which is already widely circulated.

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THE party for East and Central Africa reached Zanzibar on June 19th, all well. On the 21st Miss Havergal was married to the Rev. A. D. Shaw, of Frere Town. Mr. Stokes had been making active preparations for the journey of the Nyanza contingent, and all being ready before they arrived, they hoped to start on the 25th. They speak gratefully of the kindness shown them by the members of the Universities' Mission at Zanzibar.

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It is with regret that we have to remove two names from the list of the Society's Nyanza missionaries. The Rev. C. T. Wilson and Mr. C. W. Pearson both find themselves obliged by impaired health to retire. Mr. Pearson in particular has suffered very severely, and is quite unfit for any work at present. The Rev. G. Litchfield, who came home with him, also invalided, hopes to be permitted to engage again in missionary work by

and by. Mr. Wilson's resignation leaves Mr. Mackay the only one now in the field of the original party of eight who went out in 1876. Four are dead, and three have retired. Of the "Nile party" of 1878, none are now in Africa (but one of them has lately joined the Bengal Mission). As in West Africa, however, in the early days of the Society, so now in East and Central Africa, the succession of willing labourers fails not. The spirit of the great Apostle—"None of these things move me"—is not extinct yet.

MR. PRICE has come home by the last mail from Zanzibar. The narrative of his visit to the Giriama country is printed in this month's *Gleaner*. Another very interesting account has been sent by him of a journey into the Shimba country, south of Mombasa, which will appear in our pages shortly. In the course of this trip he and Mr. Shaw had a narrow escape from falling into the hands of the robber chief, Mbaruk.

OUR last number mentioned the decision of the Committee to continue on a certain footing the occupation of Kōtgur and Kangra. This month it will be seen from the Proceedings of the Committee that Faizabad is to be re-occupied, the Rev. A. W. Baumann being permitted to return to his old post there. That our friends generally will rejoice that stations which were ordered to be closed under the financial pressure of 1879 should thus remain on the Society's list, we have no doubt. We trust that they will do their best to justify this policy by keeping the funds continually rising.

IN response to the earnest request of Bishop Burdon, and in view of the considerable sums he has raised for the purpose, which he will pay over to the Society's Extension Fund, the Committee have agreed to open a new Mission in Western Quan-tung, the extreme south-west corner of China. The Quan-tung Province is in area twice as large as England, and has a population of nineteen millions; and in the western districts no Society is yet at work. The station will be at Hoi-how, on the north coast of the large island of Hainan, whither there is frequent steam communication from Hong Kong; and it is hoped to open an out-station at Pak-hoi, on the opposite mainland. Both these places are ports recently opened to foreign trade, and have resident British Consuls.

SINCE the statement regarding difficulties at Metlakahtla appeared in our May number, further letters have been received from Bishop Ridley, the Rev. W. H. Collison, and others. They cause deepened concern, while at the same time suggesting grounds of hope. Concern, because there can no longer be any doubt that Mr. Duncan has ceased to be a missionary of the Society. Hope, that the Metlakahtla Christian Indians may not after all be lost from the great brotherhood of the Society's converts. It is with unfeigned grief that the friends of the Society generally will part company with a missionary whose work in past years has been so signally blessed of God. We need to humble ourselves before the Lord under so heavy a trial, and seek more and more to depend wholly and absolutely upon His grace alone for all success. Let us not forget, however, that in the early days of the Society a similar trouble fell upon it. One of its most promising Missions, that in Tinnevely, was, just half a century ago, rent asunder by the schism caused by the disconnexion of that most devoted missionary, the Rev. C. T. Rhenius, because he found himself unable to work on the lines of

the Church of England. But in a few years all the seceders came back, and Tinnevely has ever since been emphatically a field that the Lord hath blessed. So, in God's infinite wisdom and mercy, may it be at Metlakahltla!

The Rev. W. H. Collison remained at Metlakahltla during the winter, though in a very trying and isolated position; but the result of his quiet patience seems to have been the setting in of a reaction among the Tsimshian Christians. Several of the most godly, including some influential chiefs, cling to the Society, and to the Church it represents, and the services and classes are well attended by the best of the people, despite, we grieve to say, much opposition on the part of the seceding faction.

Bishop Ridley reached Victoria in May, after visiting Ottawa on his way to arrange with the Canadian Government respecting the Society's property and future position on the coast. He has now taken charge of Metlakahltla—or rather of that portion of the community which has been faithful to the Society, or which has returned to its allegiance—while Mr. Collison goes to Queen Charlotte's Islands, where the Hydah Mission needs his presence.

The urgent need of reinforcing the North Pacific Mission is obvious. The Rev. W. G. Faulconer, who was sent out last year, now occupies Hazelton, the interior station at the Skeena Forks, started by the Bishop. The Rev. T. Dunn, late of Ceylon, is now on his way out; Dr. J. O. Horden, son of the Bishop of Moosonee, will go, it is hoped, in January, as a medical missionary; and the Committee are planning means of sending two others. The Interior Mission is very promising. A cheering letter from the Bishop, written before he left for England in December, will appear shortly in the *Gleaner*.

THE number of Native Christian adherents in India, including catechumens, connected with the C.M.S., increased by nearly 5000 souls last year. The total is now close to *one hundred thousand* (99,453), having *doubled in twenty years*. Just four-fifths of these are baptized Christians; and one-fourth of the baptized, i.e. one-fifth of the whole number, are communicants—the proportion long ago named by Henry Venn as to be expected in ordinary cases. We do not wish to overrate the importance of this increase. The larger part of it is due to the natural increment of population, and represents only an advance of nominal and hereditary Christianity. On the other hand, it must not be underrated. It is only in this way—unless it should please God to use extraordinary means, and grant to them extraordinary results—that India can become a Christian country. And it does include a considerable accession of converts from heathenism. There were more than 1600 adult baptisms in the year in the Society's India Missions; and we trust that in a large proportion of these cases the initiatory Sacrament of Baptism was received, as the Sacrament of the Lord's Supper should be, “with true penitent heart and lively faith.”

### TOPICS FOR PRAYER.

PRAYER for the Nyanza party now on their way to the interior. (P. 506.) Also for the work in Uganda. (P. 475.)

Prayer for Metlakahltla, and all concerned in the North Pacific Mission. (P. 507.)

Prayer for the missionaries sailing in the next two or three months for various parts of the world. (P. 505.)

Prayer for the Afghan Mission at Peshawar (p. 491), for the Medical Mission at Tank (p. 498), for the Lahore Divinity School (p. 495), for Trichur (p. 499).

## HOME WORK OF THE SOCIETY.

**Birmingham.**—The sixty-ninth Anniversary of this Association was held on the 17th—20th of June. It was opened, as usual, with a prayer meeting on Saturday evening, at which some 400 clergy and laity were present. Prayer was offered by the Rev. G. Tonge, followed by a very valuable address from the Rev. Henry Sutton, one of the Secretaries of the Parent Society, on 1 Thess. i. in which the work of the Holy Spirit was pointed out in four respects. (1) In their receiving the Gospel, "not in word only, but in power, in the Holy Ghost, and in much assurance." (2) In their "turning from idols to serve the living and true God." (3) In their suffering "much affliction," yet "with joy of the Holy Ghost." (4) In their "sounding out the word of the Lord" far and near. All this was illustrated from the mission-field, and pressed home upon the large and attentive audience for imitation. Prayer was offered up by the Rev. Robert Bruce, and the whole service was felt to be a very refreshing and quickening opening of the anniversary. Sermons were preached on the following day in twenty-five churches and four mission-rooms, several churches having had their sermons at a different time. The deputation consisted of the Revs. R. Bruce, H. Sutton, F. F. Goe, W. G. Baker, and G. Furness Smith. On Monday evening the juvenile meeting was held at the Lecture Hall of the Midland Institute (the Town Hall being closed for repairs); the Rev. Dr. Wilkinson in the chair. The speakers were the Revs. W. G. Baker, F. F. Goe, and R. Bruce. On Tuesday morning a private breakfast was given at the house of one of the secretaries, at which some fifty clergy were present. After breakfast the brethren assembled together. A most interesting, suggestive, and able address was given by the Rev. F. F. Goe, upon Acts i. 5, the promised "baptism of the Holy Ghost," as shown (1) in the enlightening of the Apostles' minds to understand the Scriptures, (2) in the emboldening of their tongues to speak out upon the sins of priest and people, and (3) in the power of the Holy Ghost leading 3000 to ask with pricked heart, "What shall we do?" All this was laid upon the clergy as a subject for the realities of *faith*, and of very great enlargement and *love*. A friendly conference followed, especially on the case of Persia, in which, after much esoteric information by Mr. Bruce, respecting the openings, difficulties, and trials of his work, he was catechized by the brethren on several important points, which added greatly to the interest and information of those present. All this was felt to be a great refreshment of the anniversary. In the evening the general meeting was held in the same Lecture Hall, the Bishop of Worcester presiding. After a very able summary of the Society's proceedings, in a report by the Rev. William Eliot, the meeting was addressed in a very full and effective speech by Mr. Bruce, followed by a short notice of the work in the Telngu district by Mr. Baker. The Rev. F. F. Goe, as deputation from the Parent Society, took the meeting briefly, but very ably, over the vast area of the Society's operations, especially in Africa and China. This was followed by the personal testimony of the Rev. G. Tonge, who had seen during the past year (by an enforced absence through illness) the work in different parts of New Zealand, and in Western and North-Western India. The anniversary closed amidst feelings of devout thankfulness for the past, and of lively hope for the future.

The summary of the year's accounts may be appended:—Sermons, 505*l.* 16*s.* 3*d.* Meetings, 97*l.* 4*s.* 6*d.* Subscriptions, 464*l.* 14*s.* 11*d.* Donations, 120*l.* 10*s.* 2*d.* Collections, 87*l.* 19*s.* 2*d.* Boxes, 308*l.* 19*s.* 6*d.* Ladies' Association, 28*l.* 19*s.* 1*d.* Sunday-schools and four Juvenile Associations, 472*l.* 2*s.* 1*d.* Sales of work, 107*l.* 1*s.* 6*d.* Legacies, 19*l.* 19*s.* Sundries, 6*l.* 14*s.* 9*d.* Total, 2220*l.* 1*s.*

**Blandford.**—Sermons on behalf of the Society were preached in Blandford Church on Sunday, May 21st, by the Revs. E. W. Collinson and J. Lee-Warner. The annual meeting was held in the Town Hall. The Rev. C. H. Fynes-Clinton presided, and there were present the Hon. and Rev. P. G. Willoughby, the Revs. T. Y. Darling, H. T. Cavell, and E. W. Collinson, as speakers. The Chair-

man said it was two years ago since a meeting on behalf of the Society was held in Blandford. The sad and mournful death so feelingly alluded to by the Rev. J. Lee-Warner in his sermon the previous evening, of the Rev. R. Farquharson, was so sudden a blow and was so fresh in their minds, they felt they could not hold it and miss his dear kind face, though he had made every preparation for the meeting to be held before he went to London.

The Hon. and Rev. P. G. Willoughby, after stating he had consented to succeed to the office held by the late Mr. Farquharson, said he had before him the reports of the Blandford Association for the past five years, and as a tradesman took stock every now and then, so he thought it was well to see what progress the Association had made. In 1877, 105*l.* was raised; 1878, 139*l.*; in 1879, 129*l.*; and in 1880, 140*l.* Last year there was a falling off, the amount being only 128*l.* That might be accounted for in part by no public meeting having been held in Blandford. He strongly advocated the freer use of missionary boxes, and stated that in one small village every house had one, the result being a considerable sum was raised.

**Brighton.**—The Hove Church Missionary Association held its meeting on June 23rd, Bishop Crowther being the deputation. Mr. Vizer, the secretary, in making his half-yearly statement, said that the Association had raised 421*l.*, against 348*l.* last year, thus giving evidence of the prosperity of the Association. The Rev. E. L. Roxby, St. Margaret's, Brighton, pointed out how little the condition and needs of distant lands were realized, and pressed home the appeal for "Half as much again." The Vicar presided, who together with the Revs. Prebendary Snowden Smith and J. F. Taylor, briefly addressed the meeting. It was proposed to form a juvenile association in Hove, under the presidency of the Vicar; the first meeting to be held in October.

**Leicester.**—This Anniversary was held on June 11th, sermons being preached at Holy Trinity Church by the Revs. E. Lombe and A. H. Lash. This was preceded by a devotional meeting on Saturday the 10th; sermons on the following day; a juvenile meeting on Monday afternoon, and the general meeting in the evening. Deputation, Revs. A. H. Lash, E. Lombe, and E. Davys; the latter presiding at the meeting. The collections amounted to 21*l.*

**Newark.**—The Anniversary in connexion with this auxiliary was held on June 4th and following days. Sermons were preached in Christ Church by Revs. W. J. Richards (Travancore) and H. Fuller (Assoc. Sec.). On Monday afternoon a juvenile meeting was held in the Town Hall, Revs. T. Campbell (Laister Dyke) and H. Fuller giving the addresses. The annual meeting took place in the evening, Archdeacon Kaye presiding, and Revs. W. J. Richards, T. Campbell, and H. Fuller were the deputation. The contributions for the past year amounted to 111*l.*, in which is included 30*l.* raised for the Peshawar Mission Church.

**Norwell and Weston** have also held their Anniversaries; Rev. W. J. Richards the deputation. At the latter a flower service was held on the Thursday at half-past three, Chancellor Leeke, of Lincoln, preaching a striking and very interesting sermon. Four tables were covered with bouquets; these were afterwards packed up, and sent to the hospitals and workhouses in London the same evening. The annual meeting took place in the evening.

**Nottingham.**—The sixty-ninth Anniversary of the Nottingham and Notts C.M.S. Auxiliary was held in June, at Nottingham. After a united prayer-meeting on the Saturday evening, on June 11th sermons were preached in twenty-one out of the twenty-nine churches of the borough, and in fifteen country churches. A conference in connexion with the Notts C.M.S. Union was held on the Monday morning, when each member of the deputation spoke for a short time, and then answered questions from friends of the cause, of whom more than 300 were present from town and country. In the evening more than fifty clergy were on the platform, and the Mechanics' Large Hall was filled to hear two most able and effective speeches from Bishop Burdon and Dr. Bruce. On Tuesday evening the same hall was crowded with over 2000 Sunday scholars, who were much interested in the

addresses of Revs. F. A. P. Shireff and R. Bruce. The Right Rev. Bishop Burdon preached for his own South China Fund in St. Thomas's Church on Tuesday morning.

The Anniversary collections amounted to 435*l.* 16*s.* 11*d.*, being an increase of 46*l.* 14*s.* above the preceding year. An increased interest was stirred in many hearts, as is evidenced by special donations to the amount of 210*l.* for Dr. Bruce's fund, and 52*l.* for Bishop Burdon's fund.

**Retford.**—The annual sermons were preached at St. Saviour's Church, and at the Parish Church of Clareborough, by the Rev. W. Clayton, of the Telugu Mission. The annual meeting was held in the Corn Exchange on the Monday evening, T. Cottam, Esq., J.P., presiding, and testifying his strong attachment to the Society. The Rev. L. D. Roworth stated that there was a decrease in the amount raised, and it was urged that the deficiency be made up by local subscribers giving half as much again.

**Southampton.**—The Anniversary of this Auxiliary was celebrated on June 11th and 12th. Sermons were preached in four of the churches, and others in the neighbourhood, viz., Shirley, St. Denys, Highfield, and Nursling; there were also services in the afternoon to the young at three of the former churches. The annual meeting was held at the Victoria Rooms on the Monday evening, the Archdeacon of Winchester presiding, the Revs. R. Fargiter (formerly Ceylon) and C. T. Wilson (Uganda) being the deputation. The Rev. J. A. Whitlock, having read the Report, stated that the receipts for the year amounted to over 663*l.* On the two following days meetings were also held at Shirley, St. James (Southampton), Highfield, and Freemantle.

**Southport.**—On Sunday, June 25th, sermons were preached in all of the churches in Southport and Birkdale, and on Tuesday, the 27th, the annual meeting was held in the Cambridge Hall, the Bishop of Liverpool presiding. The Rev. Dr. Porter stated that the income for the past year amounted to over 593*l.* The Bishop, in strongly advocating the cause of the Society, said that he hoped the next time he took the chair he should hear that 1000*l.* had been raised in Southport. The assistance of the laity in the work of the Church was needed, and he felt certain that if they once took up the matter this amount might be sent up from Southport. He wanted to see the great diocese over which he had the honour of presiding, doing more than it was, for none of them, he was sorry to say, did as much as they should for the missionary cause. Let them, his lordship said in conclusion, prove their principles by their practice, and remarked that there was no better way in which they could extend the knowledge of truth than by spreading the Gospel of Jesus Christ. The Revs. J. P. Ellwood, the Bishop of Victoria, and Rev. Dr. Bruce followed, each in turn pleading the cause of the Society regarding the work in their various spheres of labour. The collection after the meeting amounted to over 21*l.* On the previous evening the Bishop of Victoria preached in Christ Church, the offertory (10*l.*) being specially for the diocese of Victoria.

**Sunderland and Vicinity.**—The Anniversary of this Association was held on Sunday, May 21st. Sermons were preached in thirteen parishes, and the collections made were fully equal to those of previous years. On the 22nd the annual meeting was held in the Victoria Hall. There was a good attendance, and very interesting addresses were given by the Revs. C. B. Leupolt, the veteran missionary from Benares, and S. Coles from Ceylon. The tone of the meeting was excellent, and the speeches were listened to with marked attention. The Secretary reported an increase on the previous year in the amount sent to the Parent Society.

**Taunton.**—The 61st Anniversary of the O.M.S. Auxiliary for Taunton and its neighbourhood took place on May 21st and following days. After sermons preached in and near Taunton by the Revs. Dr. Gardiner (Bishop Ryder's Church,

Birmingham). W. G. Baker (Telugu Mission), and other clergymen, meetings were held as follows, viz.:—Taunton, Cheddon Fitzpaine, Kingston, Thurlorton, and Broomfield; the chairmen at the various places being Revs. S. Adams, S. Hope Unwin, I. S. Gale, R. S. Bartlett, and G. F. Courtenay; and the speakers, Revs. Dr. Gardiner, W. G. Baker, H. H. Streeten (Assoc. Sec.), S. H., C. E., and G. F. Unwin, and I. S. Gale.

It is very encouraging to note that, through special efforts made in Taunton during the past year, the total for *Taunton itself* shows an advance upon the previous year by *some 25 per cent.*, i.e. by almost 100%. All the evening meetings also in the neighbourhood were well attended, and a hearty feeling of response and interest showed itself. Broomfield is new ground taken up for the Society.

**Warwickshire.**—The half-yearly meeting of the Church Missionary Union for this county was held at Leamington, on the 16th of June, and largely attended by the friends of the C.M.S., amongst whom were several of the Society's Honorary District Secretaries who had previously met for business at the house of, and been entertained at luncheon by, the Rev. G. Furness Smith, the Association Secretary. The Bishop of Worcester, the president of the Union, was, in consequence of a Confirmation Service, unable to preside on the occasion. His place was occupied by George Skey, Esq., one of the vice-presidents. A most interesting devotional address was given by the Rev. W. Eliot, the Vicar of Aston. The first subject put down for discussion was, "The needs of Africa, and how the Church at home can help to meet them." This was opened by Bishop Crowther, and spoken to by the Rev. E. Lombe, Rector of Swanton Morley. The second, "Boards of Missions—are they desirable?" This was to have been introduced by the Rev. Prebendary Mason, Vicar of Christ Church, Birmingham, but there was not time for its consideration.

In the evening of the same day, the Rev. J. Bradley, Vicar of St. Paul's, Leamington, arranged for a special service, at which Bishop Crowther preached in behalf of his Diocesan Fund.

#### MISCELLANEOUS.

**Metropolitan District.**—Since last reported in June, there have been sermons from May 14th to July 14th at Blackheath, Greenwich, Woolwich, and Deptford (forty-seven including juvenile addresses), South Lambeth (St. Stephen's), Wandsworth (Parish Church and St. Stephen's), Southgate, Harrow Road, St. Andrew's (with juvenile address), Kentish Town (Parish Church), Westminster (Christ Church), Canonbury (St. Stephen's), Brixton (St. Saviour's), Bromley, Fulham (St. John's), Bayswater (St. Matthew's), Wimbledon, Streatham, Tavistock Place (St. Luke's), Wallington, Westminster (St. Stephen's), Kilburn (St. Jude's and St. Luke's), Kensal Green (St. John's), Richmond, Hampstead (Christ Church, St. John's, and Holy Trinity), Walthamstow (Parish Church, with address in Sunday-school), Ealing Dean, Paddington (St. James's), Thornhill Square (St. Andrew's), Tufnell Park (St. George's) Highbury (Christ Church), Upper Holloway (St. John's), Holloway (St. Anne's), Paddington (Holy Trinity), Chelsen, and Kensington (St. Barnabas'). Meetings at Wimbledon, Islington, Richmond, Forest Gate (lady collectors), Hampstead, Lee, Cheam, Trent Park, Chelsea, Tufnell Park (St. George's), and Mitcham (garden party); also juvenile meetings at Southgate, Wandsworth, Kilburn, Portman Chapel, Onslow Square (St. Paul's), Stepney (St. Thomas's), Bowes, Hampstead (Christ Church), and Paddington (St. Peter's).

On June 2nd, a large and important meeting was held at Deptford, consisting of clergy and people from most of the parishes in that deanery, with a view to forming a regular Deptford Church Missionary Association. Bishop Crowther presided, and the Rev. Dr. Bruce and Mr. Eugene Stock also attended as a deputation from the Society, the former giving his deeply interesting story of the Persia Mission, and the latter describing the general progress of the Society and its urgent needs. The Rev. Canon Money, who had been chiefly instrumental in organizing the meeting, also spoke, and some others of the local clergy. The collection amounted to 16l. 16s. This meeting will, it is hoped, prove the inauguration of an active movement in Deptford in favour of the missionary cause.

In **Essex**, sermons and meetings, Colchester Association and Saffron Walden Association; sermons and juvenile addresses at Stanstead, and meetings at Chelmsford and St. Lawrence.

**Berkshire.**—Sermons at six churches in Reading on May 14th, followed by a meeting



on the 15th. Deputation, Revs. J. H. Gray, J. M. West, and C. T. Wilson (Nyanza). Also, on June 11th, sermons at Shinfield and West Hendred; the Rev. E. A. Knox (Hon. Dist. Sec.) the deputation at the latter.

**Buckinghamshire.**—Sermons at Woolston and Slough, and a meeting at the latter. Deputation, Revs. W. G. Baker (Masulipatam), P. W. Phipps, H. Fuller, and A. R. Cavalier (Ceylon). Sermons during June at Haddenham, Kingsey, Datchet, High Wycombe, Hazlemere, and Tyler's Green; and meetings at Haddenham, Chetwode, Water Stratford, and High Wycombe; deputation, Revs. R. Pargiter, H. Fuller, and J. Hamilton (Assoc. Sec.). Bishop Crowther gave an address in Weston Turville Church on June 9th.

**Hampshire.**—Sermons at Catherington, Selborne, Ramsdale (address), Odiham, Greywell, Christchurch, Mudiford, Emsworth, Warblington, Hayling (North and South), Redhill, and Portsdown. Preachers, Revs. H. W. Sheppard (Hon. Dist. Sec.), E. R. Bernard, F. O. Giffard (Hon. Dist. Sec.), W. J. Richards (South India), H. D. Hubbard, C. S. P. Darrock, G. Austen, J. G. Saunders, J. Hamilton, and the local clergy. Meetings at Blendworth, Horndean (juvenile), Christchurch, Bransgrove, North Hayling (new parish), and Waterlooville; speakers, Revs. W. J. Richards, H. D. Hubbard, C. Tanner, and J. Hamilton (Assoc. Sec.). Also, June 11th and 12th, sermons in four churches in Southampton, and three meetings, one of them a juvenile. There were also sermons and meetings at Shirley, Highfield, Freemantle, Nursling, St. Denys, Bitterne, Bursledon, Scholing, and Highcliffe. Sermons at Burton and Hambledon (new parish), and a meeting at Bishopstoke. Deputation, Revs. R. Pargiter, C. T. Wilson (Uganda), T. A. Lindon (Hon. Dist. Sec.), J. Graham (St. Chad's, Lichfield), Dr. White, and J. Hamilton (Assoc. Sec.).

**Isle of Wight.**—Sermons at Shanklin (St. John's and St. Paul's), and a meeting at the latter; preachers and speakers, Revs. G. W. Southouse and R. Pargiter. Also sermons and meeting at West Cowes (Holy Trinity), East Cowes, Gurnard, and Shorwell; deputation, Rev. F. T. Cole (Santal Mission), and Rev. W. G. Baker (Masulipatam).

**Norfolk.**—Sermons at Moulton and Tasburgh. Preachers, Revs. E. R. Chute, H. E. Preston, and T. W. Thompson (Hon. Dist. Sec.).

**Suffolk.**—From May 16th to June 6th, sermons at Bungay, Gosbeck, Denham, Beccles, Sudbury, Melford, and Glemsford. Preachers, Right Rev. Bishop Alford, Revs. T. K. Weatherhead, E. D. Stead, E. C. Williams, H. Sutton, D. Brodie, and T. S. Grace. A special meeting on the Day of Intercession at Saxmundham, and meetings at Sudbury and Glemsford; speakers, Bishop Alford, Revs. E. D. Stead, D. Brodie, and T. S. Grace (New Zealand). From June 19th to July 13th, sermons at Weybread, Westleton, Stowmarket, Southwold, Pettaugh, Stonham Aspel, Winston, Ashbocking, and Hemingstone; and meetings at Lowestoft (St. John's), Bradwell, Monk Soham, Rendham, Boyton, Hemingstone, Southwold, Stonham Aspel, Fornham, Bentley, Woodbridge (St. John's), Ampton, Honington, and Holbrook, also lecture at Lowestoft. Deputation, Revs. T. A. Nash, J. White, J. A. Clowes, J. M. West, D. Brodie, D. T. Barry, T. K. Weatherhead, and E. D. Stead.

**Cornwall.**—From May 14th to June 14th, sermons at Padstow (also juvenile address), St. Day, Redruth, Laneast, Penzance, Liskeard, and St. Keyne; meetings at Redruth, St. Day, Gwennap, Penzance, Paul, Pendeen, Laneast, and Tresmere. The preachers being Revs. G. D. Symonds, U. Davies, N. Haly, Dr. Wilkinson, C. P. C. Nugent (North India), W. S. Johns, and T. L. Symes; and the speakers Revs. U. Davies, Dr. Wilkinson, C. P. C. Nugent, E. Olivey, and Canon Money.

At the annual meeting at Penzance on May 22nd, the Rev. Prebendary Hedgeland presided; the Rev. C. P. C. Nugent gave an account of some portion of the work in the Punjab, and related some of the difficulties he had had to contend with; but the most pleasing feature was the work which the Holy Spirit carried on in the hearts of many adults through the instrumentality of a little child, thus showing that abroad, as well as at home, religious instruction of the young is of the first importance. Dr. Wilkinson, in a concise and spirited speech, urged the claims of the Society, and stated that it is the largest Missionary Society, and by its annual income showed that it enjoyed the confidence of a large proportion of Christian people. Revs. Canon Coulson, W. S. Lach-Szyrma, and R. J. Martyn also advocated the cause.

Sermons at Bridgerule, St. Kenwyn, and Lanhydrock, and meetings at Bridgerule and Truro. Preachers and speakers, Revs. T. Y. Darling, J. Jane, F. A. P. Shireff (Lahore), and C. P. C. Nugent (North India). The Bishop presiding at the Truro meeting.

**Dorsetshire.**—In May and June sermons at Witchampton, Gussage (St. Michael's and All Saints'), Corfe Castle, Dorchester, with a juvenile address (at St. Peter's), All Saints', Fordington, Blandford, Long Langton, Horton, Hinton Martel, Shaftesbury, Durweston (juvenile address), and Tarrant Keynstone; preachers, Revs. H. Townsend, E. S. Banks, T.

Y. Darling (Assoc. Sec.), A. H. Lash (South India), T. W. Knipe, E. W. Collinson, J. Lee-Warner, and T. Perkins; meetings at Witchampton, Stanbridge, St. Giles', Dorchester, and Blandford; speakers, Revs. H. Townsend, A. H. Lash, Canon Smith, R. R. Meadows, C. H. Fynes-Clinton, Hon. and Rev. P. G. Willoughby, Revs. H. T. Cavell, E. W. Collinson, and T. Y. Darling (Assoc. Sec.).

The amounts collected after the sermons at St. Peter's and All Saints', Dorchester, 16*l.* 17*s.* 1*d.*; at Fordington, 4*l.* 4*s.* 6*d.*; and at the meetings 19*l.* 15*s.* R. F. Eliot, Esq., and Rev. W. Knipe presided, and there were about eighteen clergy on the platform, several having come long distances.

Sermons at Stalbridge by Rev. G. E. Phillips, and meetings at the latter place and Compton Valence; Revs. Sep. Hobbs and G. F. Unwin the speakers.

**Devonshire.**—Sermons at Willand (with juvenile address), Tiverton, Devonport, Tamerton Folliot, Totnes, Burslemcombe (with juvenile address), Ashford, and Culmpton (with juvenile address). Preachers, Revs. Canon Money, Prebendary Nicholson, R. T. Dowbiggin (Ceylon), W. Clayton (Masulipatam), and T. Y. Darling (Assoc. Sec.). Meetings at Willand and Totnes; speakers, Rev. A. H. Lash and Canon Money. The collections after sermons at Culmpton amounted to over 25*l.* From June 11th to July 8th, sermons at Dartmouth (also juvenile), Kingswear and juvenile, Stoke Fleming, Brixham, Churston, Holsworthy, Pyworthy, Challacombe, with address to children, and Kentisbury; preachers, Revs. L. F. Potter, H. Townsend, E. C. Britton, J. Field, T. R. Rawes, T. E. Hughes, H. C. Juene, and T. Y. Darling. Meetings at Brixham, Dartmouth, Kingswear, Holsworthy, Tetcott, Kentisbury, and Chellacombe; speakers, Revs. J. Field and T. Y. Darling.

**Kent.**—Prayer and address on Day of Intercession at Tonbridge on May 16th. Sermons at Folkestone (Christ Church and St. John's), Ashington, Frensham, Weybridge and Lewes. There were meetings at Folkestone, Worthing (also juvenile), Sevenoaks and Lewes Deputation, Revs. D. T. Barry, J. Hamilton, and H. D. Hubbard (Assoc. Sec.). Bishop Crowther was the deputation at both the meetings at Sevenoaks, the attendance being good, and great interest shown; collections over 24*l.* From June 11th to July 9th, sermons at Deal, Tonbridge (Parish Ch., St. Stephen's, St. Saviour's, and School Chapel), Hadlow, Bidborough, Idle, and Knockholt; and meetings at Tonbridge, Canterbury, and Fredville; preachers and speakers, Revs. J. A. Lamb, Canon Hoare, T. S. Grace, J. C. Hoare, —Ed wards, G. P. Keogh, H. C. Ellis, H. Duke, and H. D. Hubbard (Assoc. Sec.). Meetings at Canterbury, Fredville, Higham, and Tonbridge; speakers, Revs. R. Bruce (Persia), J. C. Hoare (China), and H. D. Hubbard.

**Surrey.**—Sermons and meetings at Mallow, Guildford, and Dorking (St. Paul's). Deputation, Revs. W. T. Storrs, W. J. Richards, and H. D. Hubbard.

**Sussex.**—Sermons and meeting at Iping by Rev. H. D. Hubbard.

**Nottinghamshire.**—Sermons and meetings at Carlton-in-Lindrick, Worksop (St. John's), Mansfield (St. John's), Greasley, Hockerton (also juvenile address), and Upton. Preachers and speakers, Revs. Canon Crowfoot, Canon Smith, R. Pargiter, P. Smith, G. P. Quick, W. J. Peacocke, and H. Fuller (Assoc. Sec.).

On Wednesday, May 24th, a drawing-room meeting was held at Rev. H. Fuller's (Assoc. Sec.), for Bishop Crowther's Diocesan Fund, when the Bishop gave an interesting address on his work on the River Niger. Bishop Crowther also preached at St. Andrew's Church in the evening for the same object. At the meeting at Worksop, a gentleman, who had travelled through Syria and Palestine gave an interesting account of what he had seen in his journey, and bore very favourable testimony to the missionary work in those parts. He earnestly implored the friends of the Society to support it with zeal and means, the work being worthy of it.

Sermons at Newark, Sutton-on-Trent, Claypole, Boughton, Weston, Thorpe, Sturton-en-le-Steeple, Littleborough, Nottingham, Retford, and Claborough. Meetings at Newark, Norwell, Egmontton, Weston, Wilford, Eastwood, Nottingham (St. Ann's), Rampton, Radcliffe, Nottingham, and Retford. Deputation, Revs. W. J. Richards (Travancore), S. Coles (Ceylon), J. Hamilton, R. Palmer, A. Johnson, and H. Fuller (Assoc. Sec.).

**Lincolnshire.**—Sermons at Boston (three churches), Cadney, Howsham, Nettleton, Grasby, and Cramwell, and meetings at Boston, Grasby (first time), Ulceby, and Sleaford. Deputation, Revs. S. Coles (Ceylon), G. Everard, H. S. Campbell, W. Clayton, and H. Fuller.

[We are again obliged from want of space to defer a considerable portion of "Home Work."]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 20th, 1882.*—The Right Rev. Bishop Crowther had an interview with the Committee. He represented the Natives in the Niger Mission as ready to welcome European Missionaries, that their presence would be a counteracting influence to the inconsistent lives and prejudicial testimony of some of the European commercial agents on the river, and a strength and support to the Native Mission Agents. With reference to the spiritual work he was encouraged by the steadfastness of the converts, exemplified by their constancy under the late persecutions, and in their faithful observance of the Lord's Day.

Miss Alice Sampson, daughter of the Rev. J. E. Sampson, Vicar of Barrow, near Hull, having offered herself to the Society for work in the proposed Girls' Boarding School at Calcutta, and testimony having been borne to her Christian character and missionary qualifications, her offer was thankfully accepted, and the Secretaries were directed to arrange for her going out with Miss Neele.

Miss Ellen Gough, daughter of the Rev. F. F. Gough, of the Ningpo Mission, having offered herself to the Society for missionary work in China, the Committee accepted her offer with pleasure, and arranged that she should receive a year's training at the Home and Colonial Institution before going out.

The Secretaries presented draft of a letter to be sent from the Committee to the Indian Christians at Metlakahtha upon the questions that had recently arisen in that Mission. The letter was adopted.

The Rev. A. Menzies, just returned on sick leave from Frere Town, was introduced to the Committee, accompanied by Mrs. Menzies. He represented the condition of the Mission as characterized by peace and quietness, and the tribes in the neighbourhood as ready and willing for an advance into the interior.

The Rev. T. F. Wolters, just returned on sick leave from Jerusalem, was introduced to the Committee and conversation held with him on the Palestine Mission. He stated the characteristic of Palestine to be an open door—that the work among the nominal Christian Churches was in reality, though indirectly, work among the Mohammedans, each member of a pure Christian Church being a point of contact with the Mohammedan world. He represented the Mohammedan fanaticism as decreasing among the people, but increasing among those in authority, rendering open confession still dangerous, but was of opinion that a change was imminent, that persecution and bloodshed must come, and as the result the desired religious liberty be secured.

A letter was read from Mrs. Ellington, widow of the late Rev. W. Ellington, of the Telugu Mission, stating that she was about to proceed to Ellore in connexion with the Church of England Zenana Missionary Society. The Committee expressed their satisfaction at the arrangement by which Mrs. Ellington's good services were to be made available for missionary work in the Telugu country.

The Sub-Committee in charge of the India Missions reported letters received from Calcutta and Lucknow, urging the importance of re-occupying Faizabad with a European Missionary. The Committee having reviewed their previous action in connexion with that station, agreed to re-appoint the Rev. A. W. Baumann to Faizabad, he being directed to take a district of limited extent for systematic itineration. With a view, however, to prevent

the Mission being weak and isolated it was resolved that the Society's agents in Lucknow and Faizabad be formed into a District Conference on the principles laid down in a recent Minute of the Society.

The same Sub-Committee reported that the Bengal Missionary Conference and the Calcutta Corresponding Committee had represented the desirableness of re-establishing a Training Class for Widows in Krishnagar. The Committee approved of the proposal, it being understood that the Church of England Zenana Missionary Society was about to send ladies to Krishnagar who would assist in the work.

The same Sub-Committee brought up the question of the financial position of the Tinnevely Native Church Councils, which was serious, owing to the annual reduction of one-twentieth in the Society's grant, together with the increase of agents in recent years, which increase was due to the large accession of converts, and to the operation of the W.C. Jones Fund. Letters from the Bishop of Madras and Bishop Sargent were referred to, and also a statement showing that the Native Churches under Bishop Sargent's care had raised Rs. 9404 in 1877, and Rs. 22,861 in 1881; that they had 432 agents in 1877, and 880 in 1881; and that the adherents had risen in that time from 35,628 to 50,245. The following resolutions were adopted:—1. That the Parent Committee, under all the circumstances of the Native Churches under Bishop Sargent's care now laid before them, and recognizing the pressure that has been upon them, agree to the suspension for two years of the one-twentieth reduction of the Society's grant-in-aid. 2. That the Committee are willing to render prospectively to the said Native Churches the help offered in Minutes of Parent Committee of August 1st, 1876, and November 27th, 1877, in respect of granting a *pro rata* part of the salaries of new agents for new accessions and of taking over on the funds of the Society any distinctly missionary schools at present under the charge of the Native Churches. 3. That the attention of the Native Churches be called to the large number (880) of paid Native Agents in connexion with them, and they be asked whether so many are really necessary; and that their attention be also called to the great importance of fostering the principle of calling out and utilizing to a greater extent unpaid Native agency.

On the recommendation of the Sub-Committee in charge of the Africa Missions, and at the request of Bishop Crowther, it was resolved to take the Niger Bishopric Fund, hitherto vested in two trustees, into the hands of the Society, and that it be called in future the Bishop of the Niger's Fund.

The Sub-Committee in charge of the Palestine Missions reported that they had had the pleasure of an interview with Dr. Chaplin, of the Jews' Society, who testified to the great progress of the work in Palestine during the last few years, and stated that that part of the East was in a condition peculiarly adapted for missionary work, especially among the Moham-medans, whom he represented as deeply humbled religiously, under the belief that the gradual losing of their power and of the respect of other nations was the result of their own shortcomings in not having lived up to their religious teaching. With reference to the Mission agencies, Dr. Chaplin testified to the special importance of schools, and maintained that the chief need for Palestine is a well-trained and efficiently educated Native agency.

*Special General Committee, June 20th.*—A Report was presented from the Ecclesiastical Sub-Committee relative to the boundaries of Bishop Crowther's jurisdiction in Africa. It appeared that the area assigned to him by the Queen's licence in 1864 comprised a great part of West Africa outside the limits of the

British settlements, while the Bishop himself had almost entirely confined his labours to the territories on the borders of the Niger, and desired to be released from any other responsibility that might attach to him. The subject had been brought under the notice of the Society by his Grace the Archbishop of Canterbury in consequence of a letter having been addressed to him by the Rev. J. B. Whiting as commissary of Bishop Crowther. The Secretaries were directed to communicate with his Grace the Archbishop as to the desirableness, if possible, of formally limiting Bishop Crowther's episcopate in the Niger and the countries bordering thereon. With regard to the Society's other Missions in West Africa outside the British dominions, it was resolved to request the Bishop of Sierra Leone, when appointed, to exercise episcopal functions in them, and to defer further plans regarding them until the new Bishop had had time to form an opinion as regards the requirements of the country.

*Committee of Correspondence, July 4th.*—A letter was read from the Rev. C. T. Wilson, of the Nyanza Mission, stating that in consequence of impaired health he desired to place his resignation in the hands of the Committee. The Committee accepted Mr. Wilson's resignation, with regret that the state of his health rendered his return impossible to the work to which he was so much attached.

Miss Alice H. Ansell having offered herself to the Society for work at the Annie Walsh Memorial School at Sierra Leone, and testimony having been borne to her Christian character and missionary qualifications, the Committee gladly accepted her offer.

F. Holmwood, Esq., H.B.M. Consul at Zanzibar, was introduced to the Committee, and gave interesting information in reference to the Society's position and work in East Africa. He maintained the great importance of a powerful steamer ensuring rapid communication between Mombasa and Zanzibar, and advocated the carrying of passengers and freight, which would not only meet to some extent the expenses of the vessel, but also be of great service to the British subjects on the coast, there being no prospect that the Sultan of Zanzibar would ever run a steamer on that line. He stated that the principal danger to the Mission settlement lay in the fanatical character of the Native population. With reference to the slave trade, he stated that it had now become a smuggling trade, ten thousand slaves being yearly smuggled across the shallow waters between Pangani and Pemba.

Mr. J. Odell, of Fuh-chow, was introduced to the Committee, and gave strong testimony to the high character and zealous labours of the Society's Missionaries at that station.

The Rev. W. Keene, having returned home on furlough from the Amritsar Mission, in connexion with which he had laboured for twenty-eight years, was introduced to the Committee, who gave him a cordial reception, and conversation was held with him on the Society's work in Amritsar and the Punjab generally. Mr. Keene referred to the importance of endeavouring to extend systematic evangelistic work amongst the villages, to which the Committee's attention had been recently much directed, and was able to give a cheering account of the state and prospects of the work generally.

A grant of 150*l.* was made to the Society for Promoting Christian Education in the East, in consideration of the services rendered by Miss Johnston, an agent of that Society, to the C.M.S. Mission at Hong Kong.

On the recommendation of the Sub-Committee in charge of the Africa

Missions, arrangements were agreed to regarding the constitution and powers of the Lagos Committee for Bible revision and translation; and also regarding the education of children of Native Agents on the Niger, and the future work of the *Henry Venn* steamer.

*General Committee, July 10th.*—Several letters were read acknowledging presentation copies of Dr. Krapf's *Suaheli Dictionary*, among them one from General Sir H. F. Ponsonby, on behalf of her Majesty the Queen, and one from the Belgian Minister on behalf of his Majesty the King of the Belgians.

The Committee had the pleasure of an interview with Archdeacon Mathews, of Mauritius, who gave a cheering account of the progress of the Society's work in that island. He informed the Committee of the growing tendency of Indian immigrants to stay in Mauritius, and of the consequent need of more Protestant missionary effort. He also spoke of the growing indications of a manly spirit in the Native Church since the formation of the Native Church Council, and drew the Committee's attention to the position of State education in the island as affecting the Indian population.

A grant of 50*l.* was made to the British Syrian Schools, in consideration of their useful work in relation to the Society's Palestine Mission.

Memorials were presented from twenty-nine members of the Committee of the Cheltenham Association of the Church Missionary Society, from twenty-five members of the Committee of the Bristol Association, and from certain members of the North-Western Union of Evangelical Churchmen, deprecating the action of the Parent Committee in reference to the Japan Bishopric. Also a Memorial from seventy-five members of the Bristol Committee, expressing regret at the above-mentioned protest of twenty-five of their brethren, and undiminished confidence in the Parent Committee. The following resolutions were adopted:—

(In reply to the adverse memorials from Cheltenham and Bristol)—“That the Committee are exceedingly sorry to learn that their decision with reference to the proposed Bishopric of Japan has given dissatisfaction to some of their most faithful friends, but, not to touch on other considerations, as the Committee have formally communicated to the Archbishop their acceptance of his proposal the question cannot now be re-opened. They can however most heartily assure their friends, that in consenting to the proposal of the Archbishop they had not the slightest idea of departing one hair's breadth from the great Evangelical principles of the Society, and that they have acted as they have because they considered that under the peculiar circumstances of the case the acceptance of the Archbishop's proposal was the course best calculated to provide for their Missions in Japan the greatest security that could be obtained for uninterrupted freedom in the maintenance of those principles.”

(In reply to the North-Western Union)—“That the Committee of the C.M.S. feel sure that the members of the North-Western Union of Evangelical Churchmen will understand the difficulty and awkwardness that might arise if the Society were to receive memorials of this kind from independent bodies, not branches of the C.M.S., and the members of which are not necessarily members of the C.M.S.; but in this case, as there is every reason to believe that most of the members of the North-Western Union of Evangelical Churchmen are in fact members of the C.M.S., the Committee are unwilling to refuse consideration to their memorial. They therefore forward a copy of a resolution adopted this day in answer to memorials from members of the Society.” (See above.)

(In reply to the expression of confidence from Bristol)—“That the cordial thanks of the Committee be conveyed to the memorialists for the encouraging assurance of their sympathy and confidence, with a request for their continued prayer that the Divine Spirit may in all things direct the counsels of the Committee.”

## NOTES OF THE MONTH.

## ORDINATION OF MISSIONARIES.

*Niger*.—Rev. T. Phillips, B.A., was admitted to Priest's Orders on June 29, at St. Paul's, Onslow Square, by the Right Rev. Bishop Crowther, with the permission of the Bishop of London.

*Punjab*.—Mr. T. Howell, Native, was admitted to Deacon's Orders by the Bishop of Lahore on May 28.

*N.-W. America*.—Mr. David Stranger was admitted to Deacon's Orders by the Bishop of Saskatchewan on May 7.—At an Ordination held by the Bishop of Rupert's Land on May 4, Mr. Peter Badger, Native, was admitted to Deacon's Orders, and the Rev. T. H. Canham to Priest's Orders.

## RETURN HOME OF MISSIONARIES.

*Yoruba*.—The Rev. J. B. Wood left Lagos on May 23, and arrived at Liverpool on June 21.

*North India*.—The Rev. W. and Mrs. Keene left Amritsar on March 23, and arrived in England on April 27.

*South India*.—The Rev. J. D. and Mrs. Thomas left Madras on May 24, and arrived in England on June 27.

*China*.—The Rev. J. D. and Mrs. Valentine left Shanghai on May 6, and arrived in London on July 2.

## DEPARTURE OF MISSIONARIES.

*Niger*.—The Rev. T. Phillips left Liverpool on July 8 for Sierra Leone and Lagos.

*N.-W. America*.—The Right Rev. Bishop Horden and Mrs. Horden left England on June 24 for New York and Moose Factory.

## DECEASE OF MISSIONARIES.

*Yoruba*.—The Rev. J. S. Bradshaw died at Liverpool on July 14, shortly after his arrival from Lagos.

## Contribution List.

*In the following list of receipts from June 12th to July 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Berkshire: Windsor Park: Royal Chapel	4 17 10	Deptford: Christ Church	3 10 0
Bristol	300 0 0	Honor Oak: St. Augustine's	2 3 0
Buckinghamshire: Datchet	11 2 11	Lancashire: Liverpool, &c.	200 0 0
Haddenham	3 17 0	Smithill's Dean	13 8 5
Haslemere	1 5 9	Leicestershire: Langton	4 1 11
Kingsley	4 10 0	Lincolnshire: Cadney and Howham	2 10 0
Lillingstone Lovell	2 15 0	Croft	2 2 0
Tyler's Green	4 15 6	Donington	3 0 0
Wycombe	8 7 0	Middlesex: City of London:	
Cambridgeshire: Cambridge, &c.	200 0 0	Lothbury: St. Margaret's	5 14 6
Cheshire: Stockport	10 0 0	Bethnal Green: St. Luke's Mission Church	1 4 1
Cornwall: Millbrook	4 11 4	Chelsea: Park Chapel	77 7 7
Penponds	9 15 10	Clerkenwell: Martyrs' Memorial Ch.	5 15 9
Cumberland: Aikton	3 7 1	Hornsey: Christ Church	2 0 0
Wigton and District	9 3 4	Kensington: St. Mary Abbots	33 13 6
Derbyshire: Maabam	9 11 1	Kilburn: Holy Trinity	12 14 9
Pinxton	1 16 3	Juvenile	10 0 6
Devonshire: Devon and Exeter	50 0 0	St. Marylebone: All Souls	49 3 11
Dorsetshire: Compton Valence	11 13 4	Parish Church	1 10 0
Corfe Mullen	3 15 0	Stepney: Christ Church	3 15 1
Little Bredy	28 0 0	Trent	10 10 0
Tarrant Keyneston	1 11 6	Twickenham	2 17 5
Essex: Buckhurst Hill: St. John's	15 17 11	Norfolk: Geddston	2 4 4
Forest Gate: All Saints	2 5 8	Nottinghamshire: Nottingham	400 0 0
Gloucestershire: Wick	11 1 0	Workop	14 0 0
Hampshire: Deane	2 0 0	Shropshire: Bolas Magna	3 5 10
Petersfield District	10 4 7	Sheriffhales	15 1 7
Southampton	75 0 0	Smethcott	3 3 11
Isle of Wight:		The Clive	10 0 0
West Cowes: Holy Trinity	22 18 8	Wellington: St. George's	6 6 6
Channel Islands: Guernsey	30 0 0	Somersetshire: Bath	100 0 0
Kent: Bromley	41 4 0	Midsomer Norton	3 3 6
Cobham	1 2 6	Minehead	44 6 10
Cowden	2 11 7	Staffordshire: Biddulph	20 0 0
		Brierley Hill	8 10 0

Chebsay.....	8	10	8
Newcastle: Parish Church.....	2	13	10
Rugeley.....	6	18	0
Stone.....	26	6	0
Surrey: Battersea: St. John's.....	1	18	4
St. John's College.....	3	11	6
Croydon.....	32	6	4
Kew.....	11	1	1
Nutfield.....	13	8	0
Peckham: St. Mark's Mission.....	5	17	3
Richmond.....	80	0	0
Streatham: Christ Church.....	31	6	0
Immanuel Church.....	28	2	0
Weybridge.....	8	3	3
Wimbledon.....	160	0	0
Sussex: Ashington, &c.....	7	0	0
Hammerwood.....	7	3	6
Lower Beeding.....	2	0	0
Warwickshire: Birmingham.....	600	0	0
Brilles.....	5	19	0
Dunchurch.....	10	7	7
Leamington.....	130	0	0
Sandwell.....	3	14	4
Wolvey.....	2	13	5
Westmoreland: Burton.....	6	4	0
Wiltshire: Chippenham, &c.....	25	0	0
Salisbury.....	18	9	8
Juvenile Association.....	4	17	8
Worcestershire: Worcester Ladies.....	35	0	0
Yorkshire: Brafferton.....	23	0	0
Bridlington Quay.....	29	2	9
Burmeston.....	14	11	0
Giggleswick.....	9	3	6
Grindleton.....	2	4	9
Heeley.....	4	8	0
Holderness.....	8	7	4
Kirkby Malham.....	3	16	4

## ASSOCIATIONS IN WALES.

Glamorganshire:			
Swansea: Ladies' Association.....	43	0	0

## BENEFACTIONS.

Additional Donation.....	10	0	0
A Friend, by Rev. J. A. Aston.....	10	0	0
" Alice ".....	6	16	0
Anonymous from Leeds.....	5	0	0
Blackden, Mrs., Norfolk Crescent.....	1000	0	0
Bowcher, Miss L., Stoke Newington.....	5	0	0
Calow, A. G., Esq., Streatham Common.....	20	0	0
C. M.....	10	0	0
D. K.....	5	0	0
Dresser, Miss, Sowerby.....	50	0	0
E. H., Eastbourne, by Rev. A. E. Moule (for China).....	20	0	0
Friend.....	200	0	0
Holland, Mrs., Hyde Park.....	20	0	0
" H. R., '83 ".....	5	0	0
J. B. W.....	35	0	0
Jones, W. Yarworth, Esq., Brighton.....	1000	0	0
" L ".....	10	0	0
Melville, P. S., Esq., Ethy.....	5	0	0
Noble, Col. W. H., Dublin.....	50	0	0
Page, W. B., Esq., Carlisle.....	50	0	0
Payne, Rev. David Bruce, Deal (for Africa).....	5	5	0
Pelly, Rev. Stanley A., Salford.....	5	0	0
Robartes, late Lord.....	500	0	0
Thankoffering.....	50	0	0
Thankoffering.....	12	0	0
Watson, Mr.....	5	5	0
W. E. W.....	25	0	0
Wilson, Mrs. Henry, Westbrook.....	100	0	0
Wilson, Miss M., Masham (for N.-W. America).....	10	0	0

## COLLECTIONS.

Austin, Miss E. E., Highbury Quadrant (Miss. Box).....	2	0	7
Camberwell: Emmanuel Church Sun- day-school, by Mr. Thomas Bancroft.....	5	16	7
Fitch, Miss, North Oxendon.....	17	0	
Kennington Sunday-school, by Mr. Sears.....	2	2	0
Manwaring, H., Stratton.....	10	0	0
St. Helen's: St. Thomas's Sunday-schools, by Mr. R. Baddeley.....	3	6	5
St. Hilda's Church Sunday-school, by Mr. G. Medcraft.....	5	0	0
St. Marylebone Girls' Sunday-school, by Rev. P. C. Beran.....	1	11	8
Southwark, St. Paul's, Webber Row, Sunday Ragged School Miss. Box, by Mr. Madden.....	1	10	0
Toddie's Miss. Box, Norton (half-year).....	1	1	0
Walworth: St. Peter's Sunday-school, by Rev. F. F. Statham.....	1	0	0
Whytehead, Miss C. Y. (Miss. Box).....	1	14	9

## LEGACIES.

Bunting, late Mrs.: Exors., H. Wort- ham, Esq., and E. R. Evans, Esq.....	500	0	0
Cecil, late Rev. Wm.: Exor., Rev. Robert Conway.....	179	9	6
Levitt, late Mr. Marmaduke: Exors., George Farnloe, Esq., and Charles Sawbridge, Esq.....	500	0	0
Robinson, late Mrs. Deborah Elizabeth, of Hull: Exors., James Powell, Esq., and John Briggs, Esq.....	500	0	0
Settle, late Miss: Exors., John Cheetham, Esq., and J. C. Hulton, Esq.....	45	19	0
Stripling, late Miss Charlotte, of Lich- field (a 7th Share of Residue): Exors., E. C. Seargeant, Esq., George Birch, Esq., and Edgar Smith, Esq.....	1084	6	10

## FOREIGN CONTRIBUTIONS.

Africa: St. John's, Cape Town.....	19	8	0
Tasmania: Hobart.....	5	0	0

## EXTENSION FUND.

Anonymous (for Persia).....	4	0	0
For Baghdad:—			
* By Rev. R. Bruce, D.D.....	341	19	6
* By Rev. Canon Smith.....	10	11	5
* By F. C. Bourne, Esq.....	41	8	0
Melville, A. S. Leslie, Esq., Lincoln.....	10	0	0
Thankoffering from Birmingham.....	10	0	0

\* Particulars of these sums will be printed in our next month's issue.

## JERUSALEM DIOCESAN SCHOOL FUND.

Sellwood, Binford, Esq., Collumpton.....	10	0	0
Sellwood, Frank, Esq., ditto.....	10	0	0

## VICTORIA NYANZA FUND.

A Friend.....	5	0	0
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## "HALF AS MUCH AGAIN."

Cundy, James, Esq., Kingston-on- Thames.....	17	0	0
"Twice as much again".....	10	0	0

## DISABLED MISSIONARIES' FUND.

Hayes, Rev. Sir John W., Bart., Bland- ford Square.....	5	0	0
Hoare, Joseph, Esq., Hampstead.....	160	0	0
Lincoln Association.....	25	0	0

## HENRY WRIGHT MEMORIAL FUND.

Fox, Mr. and Mrs. Charles, Douglas.....	25	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

SEPTEMBER, 1882.

“WHAT IS THAT TO THEE? FOLLOW THOU ME!”

*A Sermon preached at an Ordination held by Bishop Crowther, of the Niger, at St. Paul's, Onslow Square, on St. Peter's Day, June 29th, 1882,\**

BY THE REV. W. N. RIPLEY, M.A.,  
*Vicar of St. Giles's, Norwich.*

“What is that to thee? Follow thou Me!”—*John xxi. 22.*



WE are gathered as a congregation solemnly to set apart a servant of God to an office to which we trust he has been already called by the Holy Ghost.

Men's minds are now strangely agitated: there are public anxieties—the state of Ireland; the depression of agriculture; the condition of Egypt, with all that it may involve; and every heart has its own private burden of cares and sorrows,—but we can lay aside all these things within these sacred walls, and let one glorious Person fill all our thoughts, as truly as He will at the great day of His appearing—Jesus, and how each of us can best serve Him and obey His blessed command, “Follow thou Me!”

Again, I doubt not that the prevailing feeling in all our minds is one of gratitude and encouragement with reference to this particular Mission. What a wonderful history it has been! Less than a century ago how little was certainly known about the great River. Some doubted its very existence. To clear up this mystery travellers went forth: three of whom, Mungo Park, Clapperton, and R. Lander, were destined to find their graves on its banks. Then came the memorable but sadly fatal expedition in 1841 under Captain Trotter, with S. Crowther on board. It was long before the Church recovered from this heavy discouragement, and ventured at last, in 1857, to enter upon it as a divinely-appointed field for Native missionary enterprise. How varied has been its history since! If at times prospects have been bright, at others we have been perplexed and only not in despair. Yet now, after twenty-five years' experience, who amongst us would hesitate to set up his Ebenezer? Who is not ready to confess like Joshua, “Not one thing hath failed of all that the Lord promised”? Who does not look to the future with hope and confidence, assuredly gathering from past experience and the present intimations of His Providence, that the Lord is calling us to “go forward,” that He has chosen the Niger to be the great highway for the Gospel into the interior of the vast continent of

\* This ordination was held for the purpose of admitting to priest's orders the Rev. Thos. Phillips, B.A., appointed to the post of English Secretary of the Niger Mission.

Africa, and that we shall see on it multitudes of her sons, converted and saved themselves, carrying the knowledge of Redeeming Love to the poor enslaved nations within? You prayed in your own closets, I doubt not, for a great blessing on the solemn service of this day; that the Lord would long spare His dear and venerable servant to preside over this work—(and I would remind you that it is eighteen years this very day, St. Peter's Day, since he was consecrated first Bishop of the Niger. How must he look back on the past!)—and that the Lord would grant a very special blessing to him who is to be ordained now to the priesthood; and that the Spirit which was upon his Divine Master—the Spirit of heavenly wisdom and counsel, and might and knowledge, and spiritual strength—may rest upon him and qualify him for the arduous and most responsible work to which he is called in connexion with the Bishop and this Mission; and that he may be an honoured instrument in the Lord's hands for the advancement of His Kingdom, and may hear in his inmost soul the Saviour's own voice calling him to-day to forsake everything else and follow Him.

Then again, there is another cause of joy. For the first time the hands of an African Bishop are to be laid on the head of an Englishman to ordain him for the sacred ministry of the Word! How this sight makes us realize our union in Christ Jesus!—that as there is one God, who has made of one blood all nations of the earth, and one Mediator between God and man, the Man Christ Jesus, who gave Himself a ransom for all, for that all have sinned,—so now, that in Him there is neither black nor white, bond nor free, but all one in Christ. We look forward to the day when the great multitude out of every nation and tribe and tongue will be gathered before the Throne, having "washed their robes, and made them white in the blood of the Lamb." And oh! brethren, does it not make your heart swell sometimes to think of what a blessed tribute of saved souls—out of every part, out of Africa, and India, and China, and North-West America—our Church Missionary Society will have to lay at the Redeemer's feet? "Behold I and the children whom Thou hast given me!"

But I desire to call your attention to the spiritual lessons for ourselves which I think we may learn from our Lord's dealings with St. Peter as described in the services of to-day. And first, I do not think that we as Protestants are at all concerned to question that a certain priority was granted to him amongst the Apostles. He was in fact, we know, always the *first* to speak and the *first* to act, and Jesus pronounced him blessed. Consider how much larger a place he fills in the Gospel history than the rest. If we know more of his failings, is it not because we know so much more of the man himself? Again we see him in the first chapters of the Acts—the first great missionary to both Jew and Gentile, endued, according to the Lord's promise, with power from on high, full of the Holy Ghost and faith and zeal and holy wisdom. And yet once again we are permitted to see him, at the conclusion of the course thus begun, when he had long and faithfully followed Christ, when the time for putting off the tabernacle in the way of which the Lord had warned him so long before was at hand—in the two blessed

epistles he has left us—the same loving Peter; but oh! how chastened and sanctified and matured!

There is no part of the Word of God, I think, more stamped with the individuality of the writer than the Epistles of St. Peter. If, for some reason, the name of the apostolical author had been withheld, as in the case of the Epistle to the Hebrews, who could have read even a single chapter, especially from the first epistle, and hesitated to ascribe it to him? In the lesson of to-day, how the scene on the lake rises before us as we hear him saying, "The elders among you I exhort, which am also an elder; feed the flock of God; and when the chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away."

I think then, this blessed Apostle is set forth as an example to missionaries in every part of their course, but especially in this—the close abiding personal relation which must subsist between the Lord and His servant used of Him in His work. "Lovest thou Me?" "Follow thou Me!" There is no third person here. Christ alone and His disciple: thou and Me.

I. "Lovest thou Me?" What is the great requirement for the missionary? What is that holy principle which can alone nerve the soul, not for some great act of self-denial or service (oh! methinks, that were comparatively easy, even though it were the call to lay down life itself for the Lord Jesus), but for a life-long consecration to the work; to persevere through evil report and good report, in the hour when success is granted, and in the call for much patience when we seem to labour in vain and spend our strength for naught; when all our efforts are like pushing against a brick wall which does not give; never to cease our "labour and care and diligence;" never to faint and grow weary; never to sink into a formal heartless round of duty? The only answer is "Love," personal love to the Lord Jesus Christ, such love as Peter felt to the Lord, who had called and saved and taught and restored and pardoned and loved him; such love as even the thrice-repeated questioning and the consciousness of the All-seeing Eye on him could not make him doubt of—"Lord, Thou knowest all things; Thou knowest that I love Thee." Feed My flock.

It was the same principle which inspired the great Apostle of the Gentiles, who laboured and suffered more abundantly than they all,— "the love of Christ constrained him;" and oh! what a picture has he unconsciously left us of the resulting ministry in the address to the Ephesian elders: "Take heed to yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God which He has purchased with his own blood;" reminding them how "for the space of three years he had not ceased to warn every one night and day with tears; how he had not shunned to declare unto them the whole counsel of God, and could therefore take them to record that he was pure from the blood of all men;" and then, after speaking of those sufferings of which the Holy Ghost had warned him, he adds, "None of these things move me, neither count I my life dear to myself, that I might finish my course with joy, and the ministry, which I have received

of the Lord Jesus, to testify the Gospel of the grace of God." You may remember that it is these two holiest Scriptures, the one as conveying the command to St. Peter, the other as showing the fulfilment in St. Paul, which our Church has chosen as the Epistle and Gospel in the service for the consecration of bishops. These things are as needful for successfully carrying out the humblest as for the highest and most responsible offices in the Church.

Yes; it is love. Other motives indeed lead men to seek to become missionaries. There is often a halo of romance about the work in the imagination of the young Christian; and, again, how often have we seen the desire for numbering converts become a perfectly absorbing passion in the soul, till the once earnest evangelist, instead of "thanking God for having granted to the heathen repentance unto life," is tempted to think with scarcely concealed satisfaction of what "I have done"—to sacrifice to his own net and burn incense to his own drag. There is one principle alone which can put self into its true place—out of sight altogether—"Not I, but the grace of God which was with me;" "not I, but Christ liveth in me."

"Lovest thou Me?" "Feed My sheep." You know there are two Greek words here for "love," just as there are two translated "feed"—the last bringing before us how far-spreading is the pastoral care, not only to feed, to lead the flock to the green pastures and beside the still waters, but to watch over the safety of each lamb and sheep of the fold—to guide, protect, and heal and cherish them. So the two words for love show, the one, the holy, reverent, adoring love we owe to Him as Lord of All; the other is used of devoted personal attachment—a friendship such as that of Jonathan for David: "Thy love to me was wonderful, passing the love of women." It is the union of these two that we need—a deep personal love to the Saviour from knowing what He has done and what He is to our souls, combined with holy reverence such as will lead us to live habitually like Peter, in the presence of the "Unseen Saviour whom we love and trust in;" to do all for Him; to rejoice to suffer, if need be, for His sake; at His word to let down the net; out of love to Him to feed the flock, and thus to realize the fulfilment of the gracious promise, "Lo! I am with you alway, even unto the end of the world."

II. "Follow thou Me!" This is the rule, as love is the principle, of a successful ministry. It was thus the call came at first to Peter. We read, "Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." They did not hesitate. Elsewhere we see souls who were called pleading for delay. "Lord, suffer me first to go and do something else." Such were not fit for the Kingdom of God. We see the rich youth shrinking back from the sacrifice required: with all his earnestness about eternal life, not prepared to sell all, take up the cross, and follow Jesus. It was not so with them. At once they forsook all. Neither let any one think lightly of this, as though it were a

small thing for Simon and Andrew to forsake their nets and James and John to leave their father's house. It was their all. Still, though they had forsaken all, they needed to be taught how to become fishers of men. "I will make you fishers of men." You remember the day described in Luke v., when Jesus bade them "launch out into the deep, and let down their nets for a draught," and Peter pleaded, "Master, we have toiled all the night and taken nothing: nevertheless at Thy word I will let down the net." This was no slight test, to launch out again into the very same place where they had been toiling all the night, the proper time, in vain, where success seemed not to be hoped for. But you remember they acted in simple dependence on Him, in obedience to His word; and then enclosed so great a multitude of fish that they marvelled. The draught was no doubt miraculous; but the boat, the fishers' skill, the net—not the cords merely, but the skilfully constructed net—were all made use of by the Lord in securing it. Is it not so in our dealings with souls? God uses human means to spread His Kingdom amongst the heathen. The missionaries, the instrumentality at home for sending them forth, their example, their labour, their preaching in heathen lands, are all necessary, for it still pleases Him by the foolishness of preaching to save them that believe. Still all, all is in vain without Him. It was so on the Lake. If any could have commanded success, it would have been the Apostles. They were born there; they had followed the trade from their youth upwards; they knew every inch of those waters. They were not idlers; they had "toiled." They had not, as we, alas! so often do, wasted precious opportunities. Neither had they lacked perseverance: "they had toiled all the night," yet taken nothing. But when they were brought at last to renounce all self-dependence and simply to trust and follow Him, the success was immediate and marvellous; and thus it has often been in our Missions. Men have really given up all to go forth as missionaries. They have used every means which human experience and wisdom could suggest. They have spared no pains, no labour; yet all in vain, till at last they have been brought to an end of self. They have learned at His word to let down the net, trust Him to draw in the fish, and then they have been astonished at their success, and cried out like John, "It is the Lord! His is the Kingdom and the Power, and His is all the Glory." We must follow Him if we would be fishers of men; we must follow Him if we would feed and tend His sheep. We read of the Apostles that He chose them that they might be with Him, and that He might send them forth to teach. So may it be with our brother to-day! May he thus follow Jesus! May the secret of his life, as a missionary, be to be with Jesus first, and to be sent forth day by day by him to preach and teach, and then he cannot fail to be a faithful and successful minister of the Lord Jesus Christ!

Again, (2) to follow Him closely is not only the rule of success as a minister, but the only way of safety and prosperity for our own souls. How Peter knew this! Generally so eager to be with Jesus that he would walk on the water or cast himself into the sea in his impatience

to join his beloved Master, once, we know, partly through self-confidence, and partly through the want of watchfulness and prayer, the fear of man overcame him, and he followed Jesus—but it was "afar off." How soon it led to fearful backsliding and denying the Lord he loved even with oaths and curses! But "the Lord turned, and looked upon Peter; and he went out and wept bitterly." Did he ever forget that day, that look, that following afar off, and all it cost? How then must this last twice-repeated call to him to follow Him have burned in that repentant heart? God's promise is, "I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with Mine eye." We must live very near to a person to catch the guidance of his eye!

Lastly, (3) this command is our support in affliction. "Whoso doth not take up his cross and follow Me, cannot be My disciple." To this, doubtless, as one great sign of an apostle, the Lord principally refers here—"I will show him how great things he must suffer for My sake." Jesus had told Peter before, "Whither I go thou canst not follow Me now, but shalt follow Me afterwards." Peter said, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." Then came the warning of his approaching denial. But now that he is penitent, restored, and comforted, and the pastoral charge so solemnly entrusted to him again, the Lord does not hesitate to tell him of coming trial, and by what death he should glorify God, and yet bids him "Follow Me." And again, when he is curiously inquiring about another, repeats, "What is that to thee? Follow thou Me." But Peter sees that all occurs by His permission; that no trial can hinder the work or separate from His love. We must not be moved by this prospect. It is the way the Master went, should not the servant tread it too?

Yes! there is a "need be," as Peter tells us, for trial, and I believe as truly in our missionary work as in the purifying of our own souls. Times of rest and comfort and success are blessed, as it is written (Acts ix. 31): "Then had the Churches rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." But times of trial are also blessed, and the walls of our Zion are usually built in troublous times. Such is to be the character of the last days. We must all have noticed that our Lord, when describing the signs of His coming in Matt. xxiv., dwells first on the sorrows and persecutions and abounding iniquity of the last days, and then adds, as if in close and immediate connexion, "and this Gospel of the Kingdom shall be preached for a witness amongst all nations, and then shall the end come." The signs of the last times are upon us, wars and social upheavings and strange fears, and men running to and fro, and knowledge increasing. But these may not be bad times for our work. Now is the time, the last time—"Go forth, and compel them to come in."

How wonderful to look back on our own missionary history! to reflect that just then—when infidelity was most rampant, ninety years ago, when social order was overthrown, and all Europe shaking with the throes of the French Revolution—this was the birth-time, not only of our own, but of all the great missionary agencies of the present day! That godly men should have met at such a time as that, and taken

counsel together how to begin to fulfil the last great and hitherto almost entirely neglected command to go into all the world and preach the Gospel to every creature, was wonderful. It was the Lord's doing. It was the inspiration of God the Holy Ghost—the Spirit brooding over the troubled waters. That blessed Spirit has been calling men to the missionary field and giving them power for the work ever since, and the little tree grows more and more, and will, I doubt not, to the end.

Oh, yes! other things—trials, commotions, dangers—must not disturb us. "What is that to thee? Follow thou Me." Does it not strike you how calmly the Church turns aside, year after year, each May, from all the (to some) alarming discoveries of science, from all the din of political change and overturning, from all the confident prophecies of the approaching downfall of Christianity, as quietly as if it were nothing to us, as if we felt and realized that the storm could not shake or overwhelm us, because Jesus is with us in the ship; to hear how mightily the Word of God is prevailing; how ever greater and more effectual doors are opening to the Gospel; how the little one is becoming a thousand; how the predicted signs of the fulfilment of the blessed hope for which we are looking, the near appearing of our Master, are multiplying about us. What are all other things to thee? Follow thou Me!

So I am persuaded the Lord would speak by me to our dear brother this day. Leave anxieties, doubts, fears, difficulties, all alone. It is My cause. "What is that to thee? Follow thou Me." Yes; Jesus speaks to you as to His servant Peter, "Lovest thou Me?" "Follow thou Me." But oh! keep yourself in the love of God. Cleave to the Lord Jesus with full purpose of heart. Follow Him, and He will make you a fisher of men—not "afar off" as Peter did once, but lovingly and trustingly and faithfully, as he did ever after; so that both by your life and death you may glorify God. And fear not troubles. "Whoso loveth his life shall lose it; and whoso hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour."

## MEN AS TREES WALKING.



THE most interesting Report of the Calcutta Church Missionary Association has just reached us. It will be borne in mind that this is a different body from the Calcutta Corresponding Committee of the Society, though closely associated with it. It discloses glimpses of a stir in the imperial city, which the large majority of persons take no concern in. In the midst of the bustle of commerce, the splendours of Government, and the universal prevalence of the manifestations of Native superstition, little heed is taken of the disintegrating force at work, which is

very slowly but still gradually introducing light into the midst of darkness, and life into regions which have heretofore uninterruptedly been regions of the shadow of death. In Calcutta proper, as in most other great Indian centres, the progress of the Gospel has hitherto been not commensurate with its success in other places. In this there is a marked contrast between the present propagation of Christianity and that which obtained in primitive times. But the reason for this, a most painful one, is not far to seek. When Christianity was first promulgated, those who received it had not before them, as a rule, the spectacle of men whose practice was wholly at variance with their creed. The Christians who spread the Gospel were living epistles, known and read of all men, whose daily walk and conversation were reproductions and exemplifications of the truths they attested. In some, no doubt, the living witness must have been blurred by inconsistencies, just as in manuscripts there are constantly characters indistinctly formed. But the general tenor could not be mistaken; it gave evidence, clear and unmistakable, of the Divine influence which was energizing those who were called Christians. We have no wish to be hard upon the Europeans in India, past or present, who have stood to the heathen there in the relation which primitive Christians did to those who surrounded them; but the most partial judges must be constrained to admit that too often and too persistently it would have been and still is hard for the heathen in our great cities to have discovered Christ in the lineaments of His professed followers. It has, therefore, been deemed politic to commence the chief assault upon Satan's kingdom at points remote from European interference. There was a more hopeful prospect among the "pagans" than among the dwellers in towns. It was, of course, not contemplated that the new converts would not come into contact with the ungodliness of professing Christians, but there was the effort that Christianity should at first, at any rate, have the benefit of a fair hearing and of impartial judgment. Hence the marked success in Tinnevely and other rural districts as contrasted with the progress in chief towns. Still it would have been unwise and unfaithful to limit missionary efforts to spots where ungodly Europeans were few and far between. From their very nature great cities deserve a full share of pains, and incidentally will repay the labour taken. In the midst of them the Lord Jesus Christ has a people who need to be gathered in, and however discouraging may be the counteracting influences, the work in them is not upon this account to be neglected. There is a power in the revelation made to us from Heaven, which can overcome all obstacles, even that which is the most formidable, the spectacle of men professing to have received the light from Heaven, and yet walking as though it had never yet reached them. What would have been the result if in Calcutta, in Madras, in Bombay, in our large European cantonments, the mass of European Christians had, since we first became a power in India, regulated their lives and conduct in conformity with the teaching of their Divine Master, we must leave all who read these lines to conclude for themselves. Some, perhaps, will wonder that there has been



success at all. If it had not been that there have been in these places Christians conspicuous for all Christian graces furnishing an antidote to the bane, the difficulties might have been still far greater. We cannot say that they would have been insuperable, because "with God nothing is impossible."

Another obstacle to the progress of the Gospel in large cities arises from the influx to them of all sorts of unsatisfactory characters from dispersed stations. This is noticed in the Thirty-seventh Report of the Calcutta Church Missionary Association. Christians who have disgraced themselves in their own homes betake themselves to Calcutta and find shelter, as do so many in our own large towns. Such characters do not generally show themselves to the missionaries, but settle down in little colonies in different parts, living in a state of practical heathenism. The effect of all this upon the heathen need not to be told. They are known by all to be nominally Christians, and the inconsistencies of their lives are placed to the discredit of their religion. These persons have always been dead—spiritually dead—never quickened, and the circumstance of their being baptized and, to some extent, instructed in Christianity, appears to have rendered them "twice dead." This makes Calcutta a most trying place to a missionary pastor, for he has, in addition to other labours, the most difficult and discouraging work of trying to get an influence over these reprobate Christians.

Despite, however, of all obstacles, there has been progress in Calcutta. Among the chief of the spiritual benefactors to that great city must ever be placed in the foremost rank the revered name of Dr. Duff. We know from his own record with what oppression of spirit he approached it, and what clear evidence he had of the dominion of Satan there when he first began his labours. The leaven of the Gospel which he and others like-minded introduced has not been ineffectual. There has been quickening energy apparent. There has been an interruption in the dull sleep of ages. The awakening is still but partial and incomplete; it has been sporadic, not universal; it has been eccentric, not duly regulated. In some notable cases the Gospel of Christ has been caricatured rather than accepted. It has been made a stalking-horse, from behind which folly and self-sufficiency have sought to destroy, but nevertheless it maintains itself a living power to which homage is often unconsciously done. We hardly know how far the words of Scripture which we have placed at the head of this article can be considered justly applicable, for we are not clear whether many of the strange manifestations we hear of can claim any intervention of the Lord Jesus Christ at all, but there is occasionally an indication that in some mysterious way there has been a partial enlightenment vouchsafed, and some spiritual perception, although most indistinct, resulting. Dwellers in towns in India are now gradually receiving some portion of the blessings which have been enjoyed by the inhabitants of villages. Some are being gathered out who, instead of disputing about Christianity, receive it to the saving of their souls. Apparently, however, it will be some considerable time

before Christianity will, in places like Calcutta, assume such proportions as will enable it to surmount the apathy and evil example of too many who dishonour in their daily walk and conversation the doctrines which they profess. We wish we could be satisfied that some of the agencies at work at present for the conversion of the heathen may not prove to be hindrances rather than helps. The very doubtful utterances we hear of, and the erroneous principles in some cases held, furnish real cause for disquietude to those who are conscious that there is but one sword of the Spirit—the Word of God.

The Report of the Calcutta Church Missionary Association opens with a well-merited tribute of respect to the memory of the late Rev. James Vaughan, who died of cholera, after about six-and-twenty years of most holy and devoted labour in Calcutta and Krishnagar. We trust it will be long ere the energetic battle which he waged against the monster evil of caste will be forgotten by the friends of the Society. Never was there a missionary less spoiled by philosophy and vain deceit. In the discharge of his duty as a minister of Christ he never dreamed of making lies his refuge, or hiding himself under falsehood, however specious. This made his work arduous, which would not have been the case had he “made a covenant with death, and had been at an agreement with hell.” With him Christianity was a substitution for the false doctrines and corroding practices of heathenism, not an accommodation with them, and a somewhat further development of suppressed truths hidden under the rubbish of ages. He brought a new faith, and a totally new commandment that men should love one another, in direct contravention of the received theories which, more and more cruel than the Jewish Corban, suffer no man to do aught for his neighbour.\* His whole life was nobly spent in sympathy with the poor and needy and suffering, with the outcast and the leper. This

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\* How caste brutalizes may be gathered from the relation of the following incident of recent occurrence in India. The anecdote, communicated in a private letter, will serve to pourtray in a vivid manner to English people the practical results of caste in an empire under their sway. It ought to dissipate the idle folly which is talked about mere gradations of rank and social distinctions. As one simple fact like this may serve as an antidote to bushels of confusing arguments leading away from the true issue, we present it to the consideration of our readers:—“I was on my way home early enough; but as I passed through the little Native village which lies between Cutcherry and my house, I was attracted by some one groaning as in great pain. The groans came from some object under a tree, and on going up I found they proceeded from a woman. I asked her what was the matter, and she gasped out that she had been lying there ill for five days, with no one to look after her, and nothing to eat. She was a low-caste woman, and I had great trouble in getting bearers to convey her to the dispensary. No one in the village would do it for money, and there was no one of so low a caste. I did not like to force them, so I had to tramp off to the distillery, where I found people of her village and her caste, two men and two women, and got her taken off to the dispensary. Poor woman, her frame, as she was lifted on the cot, was little better, if at all, than some of the worst I ever met in the famine days. It was very providential my going that way at all. Usually I come home on my tricycle, but this morning the chuprassy had forgotten to, or delayed in bringing it, and I took the short cut home through the village. She reached the dispensary alive, but I fear she will never leave it alive. I knew that unless I saw her started she would never get there. It was a sad sight of how selfish and cruelly indifferent man can be. The poor creature had lain there, as the man admitted, for four days and four nights. Because she was a low-caste woman, no one stirred to help her, but went on with their ordinary avocations, possibly with just one atom of curiosity as to when she would die.”

earns scant sympathy nowadays, even among many (but not all) professed friends of Missions. Yet it was thus that the foundations of our holy faith were laid throughout the world, and wherever Christianity is a new thing, it is upon this solid foundation that the superstructure must be built, not upon the shifting sands of expediency and compromise.

The Report then proceeds to notice an increase in ways and means during the past year. It is very satisfactory by comparison with preceding accounts. Donations have been quadrupled since 1880, and much credit is due to the collectors for their exertions. But when we state that the sum total collected by the Association in Calcutta for its missionary purposes is the equivalent of about 140% in subscriptions, and 20% in donations, it would be difficult to produce a fact more significant of the profound indifference manifested by the European community to the condition of the heathen around them. Of course, there are other contributions to other agencies, and what we have stated does not comprise all collected for missionary purposes in Calcutta. For instance, the Corresponding Committee of the Church Missionary Society received in 1880 about 178%. There probably were also some contributions to local Missions, such as Agarpura and Kidderpore. The amount contributed in 1881 has not been reported yet; but it may have equalled, perhaps exceeded, the collections of the previous year. Other Christian Societies also, no doubt, obtain contributions, the amount of which we cannot accurately specify. But it may be accepted as a fair gauge of the general extent of Christian liberality for missionary objects in a city whose merchants and traffickers hold themselves to be princes. Certainly their dwellings are palatial, and very probably they are by no means deaf to many just calls upon their liberality. If they adequately realized spiritual work and the plain duty of promulgating the Gospel among the heathen as a duty incumbent upon themselves, there would be the open hand and the open heart. But we fear that in their estimation it is a duty to be relegated to Missionary Societies, to clergymen, and suchlike persons; it is not held to be their own duty. This unconsciousness, so remarkably contrasting with the zeal of primitive Christians in disseminating their faith, serves to explain by itself the difficulty of the progress of the Gospel to which we have already referred.

Our friends have, in our judgment, made a wise appropriation of such means as have, in Calcutta, been placed at their disposal. When caste notions get hold of men's minds, lordly contempt for inferior races forthwith possesses them. They immediately bethink themselves of the "rulers." Now we do not underrate the importance of the conversion of the rulers. When they can be enlisted in the service of the Master, Christ, it is well, and matter for rejoicing. But if they turn a deaf ear to the Gospel, it may be that the common people will hear gladly. There is room in a city like Calcutta for all sorts of agencies addressed to all sorts of men. If any think that, by subtle disputations and learned disquisitions, they can commend Christianity to those who are, or fancy themselves to be, learned, there is abundant

scope for them. We would be sorry to see the resources of the Church Missionary Society unduly lavished upon such doubtful ventures. But be this as it may, the Calcutta Association has small means, and has addressed itself to comparatively a humble task. It has set on foot a Mission to the Chámárs, who are counted amongst the outcasts of Hinduism. Yet it may be held to be a truth that even for these persons also the Lord Jesus Christ died. The nobility of the sacrifice redeems the humility of the object for which unquestionably it was undertaken. If Chámárs can be converted into Christians, and admitted into fellowship with the Father and with His Son Jesus Christ, there is ground for rejoicing. St. Paul would have received them, and St. John would have welcomed them; those who hold with them will not make wry faces over such accessions to Christianity. A suitable agent has been found in a Bengalee Christian, whose heart God has touched in their behalf, and who has relinquished his former secular service to devote himself to their instruction, after having been the first to start work among them as a voluntary effort. In the space of a year this "simple and earnest soul" has given himself diligently to the study of their language and their manners, and is now qualifying himself in the Divinity School, College Square, for more efficient exercise of his special work.

The Report says:—

Other encouragements have not been wanting in connexion with this new effort, and, as will be seen from another part of this Report, several Chámárs were brought in the course of the year under serious convictions, and were led to ask for baptism. These people, we trust, God wills to be the first-fruits of Christ's future harvest; and whilst we thank Him for these hopeful signs of advancement, we pray that He may deepen, and develope yet more effectually, a missionary solicitude in us for the salvation of the degraded castes and the aboriginal tribes living in such large numbers in the metropolis of India.

A lively description is given of the Census of February, 1881, which we think may be worth reproduction. It will serve to show in what profound ignorance the masses of India still remain, and how sensitive they are, in consequence of this ignorance, to the most simple interference of the governing power. It was in ignorance of this description, and from the absurd credulity prevalent throughout the Native Community, that the mutiny against our rule gathered its strength. When that was quelled there was a well-meant effort here in England to use means to dispel this general liability to delusion, but up to the present time it cannot be said by any real system of general education to have been dealt with. Nothing is too monstrous not to be believed even in Calcutta itself. Those who read this extract will hardly believe that it can be a true description of an imperial city which has for more than a century been our chief seat of Government. It reads more like a terror which had originated in some out-of-the-way region in Central Africa. But the perusal may serve some useful purpose in awakening reflection and stirring up some thought as to what ought to be done, not in the fringes of our dominions, but in the purlieus of Government House itself:—

The Census itself created an amusing scare all over the country, and seems also

to have played sad havoc in the city. Few "ditchers," if any, will forget the awful stillness which prevailed on Census night, and the totally deserted appearance which, from an early hour in the evening, the streets presented. The following cutting from the *Statesman* will give our readers a lively idea of the event as well as the workings of the Native mind, of which glimpses to the outside European are by no means too many.

"Yesterday morning all the *syces* (grooms) assembled together and waited in deputation on their employers and asked for leave for the whole of to-day, stating that they had been told that they were expected to be in their houses the whole of the day and night. The same scare pervades nearly the whole of the lower classes of Natives, who besides have conjured up some fearful stories in connexion with the taking of the Census. The exodus of up-country Natives during the past week has, we hear, been something enormous; the awe-stricken families of the men having written down to them to come and protect their hearths from a murderous attack which the *Sirkar* (Government) intends making on the night of the 17th instant. Those who remained in the city took time by the forelock and to an individual kept within doors. In vain did the exhausted wayfarer hail the *garriwallah* (cabman) or *palki-bearer*; there wasn't one to be seen, and his call, while frightening almost to death the ignorant in the neighbourhood, was simply lost in the empty air. With the exception of a solitary constable here and there, there was not a soul to be seen; and no wonder, for rumour had it, that the *Sirkar's* executioner, who was abroad, would decapitate every individual found perambulating the Queen's highway after nightfall. But though not a soul was to be seen in the public streets, the inhabitants of every village and *bustee* in the metropolis were wide awake with their *chirags* (lights) burning. In several neighbourhoods, preparations for a powerful resistance, in case the reports current should turn out to be true, had been made; and though under the Arms' Act no 'arms and ammunition' can be possessed by the Natives without a special license, such 'mild persuasives' as '*dundas*' (knob-kerries) were in great requisition, and kept ready at hand. It is satisfactory to note, however, that the Census night, beyond creating a decided panic among the lower order of Natives, passed off very quietly—in fact, the city was never known to be quieter."

According to the Census,—

The population of the town of Calcutta proper is given at 684,651. Of this number 22,065 are returned as Christians. The number of Native Christians is 4101. This class numbered 2636 in 1876, and 2466 in 1872. In 1865 the number was given as 1441 only. As regards the Brahmos, they figure at 487, as against 479 in 1876; these being very low figures in comparison to the noise and ado they have made during the sixty-five years of their existence, especially if we consider the fact that a profession of Brahmoism by no means excludes an individual from Hindu society. The educational figures of the Census are likewise worthy of notice. According to the Census of 1876, of Hindu males 12 per cent. could read and write; of Mohammedans, 16·5; and of Christians, 68 per cent. Of Hindu females, only 3·3 per cent.; of Mohammedan females, not even 1 per cent.; and of Christian females, 54 per cent. could read and write. According to the Census of 1881 the corresponding figures are: Hindu males, 36·9; Mohammedans, 14·2; and Christians, 79 per cent.; Hindu females, 6·8; Mohammedan, 1; and Christian, 67 per cent. From this we learn that the work of female education has made rapid progress in Calcutta during the last five years, seeing that the number of non-Christian females who can read and write has doubled itself, and the number of Christian females has increased by 13 per cent. on the previous average. The *Indian Christian Herald*, a weekly published in English by our educated Bengali brethren, arrives at the same cheering result by using other statistical returns, and improves the occasion by making the following interesting and instructive remarks:—

"We believe that the inquiries made by the Committee of Conference that is bringing out the Decennial Mission Tables, have brought to light a remarkable fact with regard to the advance of missionary work among girls and women. The number in the girls' day-schools alone far outstretch the whole number in all the

great Missionary Educational Institutions for youths, and when the girls in the boarding-schools and the ladies instructed in Zenanas are added to the number of girls in the day-schools, the total is about half as many more than all the males under missionary training in all the schools and colleges. This remarkable increase in the quantity of instruction now being imparted to the girls and women of the metropolis, has, it is well known, been attended by a rising of the standard of education. There are now girl undergraduates of the Calcutta University, and the desire to work up for the university examinations is increasing. These great improvements are mainly in the boarding-schools, though some of the day-schools are good and efficient, but the majority of them are, we believe, very elementary. However, those who know these schools best are aware that considerable improvement has been made in them of late years, and it is to these girls' day-schools that attention should now be largely directed.

"There are, we believe, more than 4000 Hindu girls in the Mission day-schools of Calcutta and the suburbs. This is a marvellous change from the time, not so long ago, when the daughters of Hindu gentlemen were on no account allowed to go, slate and books in hand, to schools. Those now in the work talk of the time when children had to be paid to attend school, and when on such terms, of course, none but the lowest orders came. Now all is altered. In many cases substantial fees are charged by the managers of schools. Hindu gentlemen look well after the progress of their daughters in their lessons, and the whole community is moving forward in the desire to educate girls and women.

"All this indicates the beginning of a social change of the greatest moment and of the highest promise, and calls aloud to all who are working for the regeneration of this great country to see that the moral and religious training of these thousands of girls now placed under the care of missionary ladies are well looked after, that quality as well as quantity become more than ~~over~~ the aim of the ladies that every Church in Christendom is sending to this country in prayer and faith, and large expectation that God is about to bless the women of India."

A close inspection of these figures will show that during the last fifteen years the number of Native Christians has nearly quadrupled itself. It is very far from being what it ought, but this is still progress in the right direction. Another remarkable fact is, that during the last five years Brahmoism, which makes such a clatter and about which such a clatter is made in England, is apparently making no progress at all in the number of its disciples. But the most satisfactory feature is the distinct progress of female education, which is evidently affecting all classes of the community, even reaching the Mohammedans, usually the most backward of all. Surely it ought to be a subject of no ordinary congratulation that more than four thousand Hindu girls are being taught in the Mission day-schools of Calcutta and the suburbs. Education is not conversion, but it is difficult to imagine that no spiritual results will follow from the assiduous training in Holy Scripture of those who naturally exercise so important an influence upon the present and future generations of Hindus. There may be in too many only a dim and imperfect appreciation of Divine truth; much good seed may hereafter be checked, but surely some will germinate in hearts prepared for its reception by the Lord of the harvest. If we would rightly estimate progress in Calcutta, the general desire of educating girls and women, now matter of interest to all classes, ought not to be lost sight of. There is here a most extensive and appropriate field for the energies of Christian ladies, who have before them a work which may be described as prepared, and to which they will be welcomed with general assent.

Another topic touched upon in the Report, but which is happily now a thing of the past, is what was called the Calcutta Open-Air Preaching Case. In 1806, in the blackest and darkest times when missionaries were deported from India as contraband, preaching of this kind had been forbidden, but no further attempt had been made to hinder it for nearly eighty years. The Report justly claims the recent futile effort as an additional evidence of the progress of the Gospel and of the fear of its advance as entertained by educated Natives. There is a society called the "Sanatana Dharma Rakshini Sabha," or "the Society for the Preservation of the Eternal Religion," which is the moving influence in these outbreaks of hostility to Christianity. It was this society which made a vigorous protest against the regulation of the size and weight of the cumbrous cart of Jugernaut so as to lessen the danger to human life. It also raised a hue and cry against Christian schools being opened among the Santhals and other half-savage aborigines, a matter about which it might be supposed that it could have had neither interest nor concern, as the Santhal could not be said to have either part or lot in their "eternal religion." While some Christians underrate the importance of street preaching, it is quite clear that those who are most concerned in the result entertain no small apprehension of its efficacy. They are sensible of its disintegrating influence, and the danger to the "eternal religion" of Hindustan from the proclamation of the truth as it is in Jesus.

It was thought that there was a grand opportunity when a very devoted Roman Catholic, one who is always ready with his word and pen to advocate the claims of that denomination, was appointed to officiate as Chairman of the Municipality, and Commissioner or head of the Police of Calcutta, but the result of the crusade was that "the police order against preaching in the squares was declared to be *ultra vires* or illegal." A proclamation was issued by the Lieutenant-Governor enunciating certain simple and sensible police rules for the preservation of order, and so the matter happily terminated. Some even of the non-Christian Native papers heartily approved of the result, not that they had any sympathy with Christianity, but in the interests of free discussion. We can rejoice that this attempt to put the clock back met with such well-merited repulse. It ought to be looked upon as a distinct discomfiture of Satan.

The Report then proceeds to a review of non-Christian Native Society. We have already noticed the insignificant numbers and stationary condition of the Brahmos, who, during the last five years have only increased their numbers in Calcutta by eight members, there having been in 1876, 479, and in 1881, 486. There are some who look with great complacency upon these people. They seem to consider Brahmoism as a sort of half-way house between Hinduism and Christianity, and that Brahmoists are not far from the Kingdom of God. We hold this to be an illusion. When we think of them we are reminded of what John Bunyan calls "a way and a way." Inquiring Hindus who put their trust in them are much in the plight of Christian and Hopeful when "they came at a place where they saw a

way put itself into their way, and seemed without to be as straight as the way which they should go; and here they knew not which of the two to take; for both seemed straight before them; therefore, here they stood still to consider, and as they were thinking about the way, behold, a man black of flesh, but covered with a very light robe, came to them and asked them why they stood there. They answered they were going to the celestial city but knew not which of these ways to take. Follow me, said the man; it is thither I am going. So they followed him by the way that but now came into the road, which by degrees turned, and turned them so from the city, that in a little time their faces were turned away from it; yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back." We wish we could continue the quotation and add that those who are being so entrapped in Calcutta "see where they are." At present, as some are aware, the Brahmos are split into three divisions. The original or Adī, who are pretty much orthodox Hindus. It is said to be a sleepy affair, a joint Hindu family concern, being the property of the Tagores. From this the progressive Brahmos separated in 1865 under Keshub Chunder Sen. In 1878 the greater body of his followers left him in consequence of certain questionable proceedings, especially his giving his daughter, under fourteen, in violation of his principles, to the Maharaja of Cutch Behar. We do not know how exactly the 486 Brahmos are divided among the three bodies, but probably the most numerous are the Sádharāns or Constitutional Brahmos. This third body and its real leader are not so well known as are what are called the "New Dispensation" under Keshub Chunder Sen. He has managed to keep himself well to the front in the eyes of Europeans. According to the Indian *Evangelical Review*—

The leader of the Sádharān Somaj is not so well known. In fact it does not profess to have a human leader. But the real leader is A. M. Bose, wrangler of the Cambridge University, and Barrister-at-law, a most superior man in every respect. One of his virtues is humility, not a common virtue in these days. Mr. Bose's name would honour any list. He is not only a Fellow of the Calcutta University, but also a member of the Syndicate. He is a scholar, a lawyer, an orator, and a divine. He is ably assisted in all his good works by Mrs. Bose and by his brother, Dr. M. M. Bose. More prominently before the public in connexion with the working of the Sádharān is Pundit Siva Nath Shastri, M.A., who was lately advocating the cause in Madras. One leading characteristic of the Sádharān Somaj is its thoroughly Presbyterian or Republican character as an organization. The three men whom we have mentioned, and whom we consider the real leaders of the movement, hold this year no office in the Somaj above that of Missionary and member of the Executive Committee. The learned pundit and three other men are missionaries; there are also four preachers, and, in addition to the two brothers mentioned, there are ten members of Committee. Babu Shib Chunder Deb is President this year, and Babu Umesh Chunder Dutt is Secretary.

The chief benefit of Brahmoism hitherto has been in relation to marriages. It professes to discourage child marriages and to promote the remarriage of widows. In Bengal at least thirteen such marriages were solemnized during last year, the youngest bride being 14 years



old, the oldest 23, and the average 18. The oldest bride being singularly enough married to the youngest bridegroom. Four of the 13 brides were widows. Twelve out of the 26 in various parts of India were Brahman, and 6 Kayasthas. Certainly in this respect it is doing good, and is helping to break the cruel fetters in which Hindu females have so long been bound to their continual degradation. The Report enters at considerable length into the various absurdities which Keshub Chunder Sen has been perpetrating, but we have on a former occasion called attention to them, and his mangle-mangle of Christianity and Hinduism is so ridiculous as well as blasphemous that it seems idle to dwell further upon his performances. We wish we could see our way to endorse all the Report has put forward concerning Brahmoism, in which it discovers "a new force created by Christianity which promises to act as its auxiliary in the moral and spiritual regeneration of India." We might possibly hold that "as men engaged in a great warfare against prejudice, superstition, and evil customs, the Brahmos deserve our sympathy, whatever we may think of their theological opinions." But when the Report is compelled to admit that the proceedings of the New Dispensation are "unpardonable caricatures" of all that Christians hold sacred, and outrageous violations of all propriety, our doubts are very grave whether this work can in any sense be considered as a work in which the Spirit of God has any share whatever, whether there is really a spirit of devotion in the things so sensationally done, or whether indeed with any truth these Brahmos can be said even to see "men as trees walking."

From the discussion on Brahmoism, which takes up some considerable portion of the Report, evangelistic work is next discussed. It is, we think, noticeable that the ordinary forms of vulgar idolatry are passed over without comment. We presume that this arises from the stagnation in them. Idolatry and Mohammedanism have apparently had no history in Calcutta during the past year, if we except the fanatical attempt to hinder outdoor preaching; but this was rather the action of a few bigots who happened to be in high places, than the outcome of any hostile feeling among the masses. On the contrary, the Report speaks with satisfaction of the regularity of preaching to crowds of hearers during the past year, in the streets, and at nearly all the ghats along the river as well as in neighbouring towns and villages. The message of the Gospel has been attentively listened to, not without, in some cases, satisfactory results in the way of conversion. The Natives "evinced no dislike to the visits of Christian preachers, who are received often with the same respect that would be shown to their own priests." The Report adds that "the reading and preaching of God's holy Word attracts many hearers in the Mofussil, and this is a convincing proof that the work of Christianity is satisfactorily progressing." In the city of Calcutta proper, the same amount of interest is not manifested, but there are not wanting symptoms that the hearers are thoughtful, even though often captious. A remarkable feature in this evangelistic work is that occasionally a large proportion of the audience is made up of Mussulmans. That the effect produced upon them has been not

without results is evidenced by the fact that "during the past five years men were brought from Delhi versed in Mohammedan literature, and well read in the Scriptures, to discuss with the Christian preachers." Some of them have taken to open-air preaching, "and as they possess no matter of any worth to preach, they usually take up national manners and customs, and give their own constructions to serve their own purposes." Their chief object is to obtain money. An interesting account is furnished of a "miracle-worker," Moulvie Hafiz Ahmed, who for three months last year created a great stir in Calcutta, and while he was there, it is said, made it impossible for a Christian preacher to lift up his voice. In one of the newspapers there was the following account of him :—

The mosque of Prince Golan Mohammed was literally thronged yesterday (Oct. 14th), as it was reported that the Great Moulvie Moulava, of Jungpore, would preach a *jehad*. The great man arrived at a little before 12 o'clock, and the homage paid to him was unanimous by Hindus as well as Mohammedans, who thronged the outside street and pathways, and even blocked the thoroughfares at the corner of Dhurumtollah Street and Bentinck Street. The moulvie, who was accompanied by a number of Patans and Paharis, was dressed simply. He is a very dark man, tall and well made, wears a short beard, and maintains a dignified though affable demeanour, in spite of the surging pushing crowd of people, with water-vessels elbowing their way up to him. He sat for over five hours at the mosque, after prayers were said, and granted interviews to many of the respectable Hindus. He afterwards consecrated no less than 2000 vessels of water, and on his departure was worshipped by a large crowd as he came out of the gate.

Several attempts were made by us to approach the moulvie for a religious conversation, but he would give us no chance, till at last his imposture was put an end to by a Hindu faqir, who challenged the wonder-working moulvie to walk dry-shod over the Hugli, which, however, he declined to do, preferring to beat a quiet retreat out of the city.

In these evangelistic efforts the singing of hymns has been accompanied by marked success; it is described as a powerful means of good in India; and the suggestion is made to the Home Committee, not only that good preachers should be sent out, but that they should also be "sons of song and men of melody." The Report then proceeds to describe the ordinary routine of evangelistic work, most important in itself, but such as can be naturally imagined in the discharge of missionary duties. Many features of encouragement are noted; but we pass on to a description of the work among the Chámárs, to which allusion has already been made; upon them that have been so long dwelling "in the land of the shadow of death," the "light hath at length shined":—

Among the Chámárs, or the outcast population of Calcutta, the results have been even more encouraging. As stated in our previous Report, they are treated as social refuse both by Hindus and Mohammedans. Thousands of years of servitude, during which they have been deprived of educational and religious privileges, have dwarfed them intellectually and morally, and reduced them almost to the level of the beast. But even this population is fairly awakening from their long dark night of ignorance, superstition, and oppression, and seeking for instruction. Schools are indispensable in order to mould the raw material with which we have to deal. During the past year we opened two in so-called Mehter-Depôts, a room in which was kindly placed at our disposal by their respective inspectors. Each school had an average attendance of thirty pupils, several of whom were adults. We also realized small fees from some of them. According

to their choice, the pupils are taught to read and write either Hindi or Bengali, a Christian catechism, Scripture texts, and to sing Christian hymns in the vernaculars. The progress made in one of the *Depôt Schools* at *Mendi Bágán* (near St. James' Church), was truly remarkable. Nine of the mehters or scavengers, after six months' teaching, gave such prompt, full, and correct answers to a great many questions on religion and the life of Christ, as might have put to shame thousands of their educated countrymen. But, alas for our hopes! The school being situated in another parish, we were regarded by some as interlopers, so for the sake of peace we abandoned that neighbourhood and closed our interesting school. However, the chaplain of that district wished us "God speed in our efforts to bring these degraded people to a knowledge of the truth." And God did speed our work, showing us in a most unexpected manner that it was His work, and that man could not stop it, though he would. Soon after we were privileged to baptize the first-fruits of the new Mission, two men, one woman, and a child, an account of which is given further on. Moreover, He created in the *Chámárs* who can read a desire after Christian literature, and some of our liberal friends, especially Major Lewis, enabled us by timely donations to satisfy the very interesting want. We at once indented for appropriate books and tracts, from the German Mission Press, Mozufferpore, in the Hindi Kaithi, which character alone is used by the *Chámárs*, as well as by about 15,000,000 of people in Behar and Tirhoot. In less than four months about 1000 tracts were distributed, 200 of which were eagerly bought at one pice each. We feel truly thankful for the kind aid of our friends, and we trust they will now assist us with their prayers that the "good seed" already scattered may bear a hundred, sixty, or even thirty fold. Next to God, we owed much of our success in this field to the adoption of a new method of action, which was to locate some Christian preachers and their families at suitable places in the midst of the *bustees* in which the *Chámárs* live. The conviction has been growing on us for some years that what we sadly want in our Missions, especially in large cities and towns, is the preaching of Christian homes. Preaching in the streets and disputes with Hindus and Mohammedans are very good in their way, but they can never take the place of the irresistible persuasive eloquence of godly lives, which are the glory of Christianity. People in India want to see whether the words and actions of Christians correspond with each other, and this can be best accomplished if Christians live permanently among them, and are able to convince the people about them that they are not simply readers of the Word of God, but are doers of the will of God, and act in conformity to the teachings of that living Word. In the case of the *Chámárs* this is difficult and involves much self-denial. Their surroundings are anything but attractive, the air being so tainted by offensive smells, especially in the hot season and in the rains, that on one of our visits to the *Chámár* Missions we very nearly fainted, and felt the injurious effects of it on our health for several days after. But we can speak with gratitude and confidence of the brethren who have gone there to live. May it please the Lord to give them much help, and may a great work follow both their godly teaching and example!

Some interesting descriptions of recent baptisms, and a detailed account of the Native congregations, and the schools, with various topics of hopeful import, conclude this valuable Report. It would be unfair not to note the manifold energy which is being put forth by those engaged in the carrying on of this work. No device seems to be left untried by which souls may be won to Christ; all lawful means are employed to save some.

It would be very easy to produce, from the accounts reaching us from all quarters, far more encouraging statements than are contained in what we have been producing in this article; but when we consider the importance of the sphere, it does seem needful to call especial attention, not only to what is being effected, but also to the very sufficient reasons why more cannot be attempted. The luxury indulged

in by the wealthy, especially in Native society, is in itself alone a formidable hindrance to the reception of the Gospel. Our Saviour's remark upon how hard it is for a rich man to enter into the Kingdom of God has a peculiar and most awful significance for a community such as that of Calcutta. If by purse, by precept and example, more effort were used by those who are not professed missionaries, but who still claim to themselves the high and holy name of Christians, it would, we believe, be like life from the dead in that great city. Is there an European in Calcutta who can truly say that there is not "a dispensation of the Gospel committed unto him"? We can thankfully acknowledge much improvement in morality since the old licentious days which have left a brand of infamy upon all our glory and renown in the regions of Bengal; but there has hardly yet sprung up a sufficient sense of the responsibility of all Christian people to the heathen among whom their lot is, for a season, cast. It is a fact, although it may seem an astonishing thing to some here in England, that there are in India at the present time persons of good position upon whom it has come as a sort of revelation that the Church of England is engaged in missionary work around them. A faint idea that Dissenters concerned themselves in some way in such things had, somehow or another, reached them; but there is supreme unconsciousness that Churchmen are taking an active share in the work. We vouch for the truth of this. Well-meaning people of this description come home to England and are fairly bewildered at being questioned upon matters which they have been living in the midst of for years, and which have been wholly beyond their ken. We can recollect ourselves being told in India, not so many years ago, that there was not a Christian in Tinnevely. The authority quoted for it was an official person, who had come into the station, and had asserted it as a matter which he could testify to. It is true he was a young man, but he had been for some time in the district, and had had ample means of knowing the truth as to who and what the people were among whom his duties daily called him.

K.

## THE MISSION ON THE UPPER NIGER.

### *Report of Stations in the Archdeaconry of the Upper Niger.\**

BY ARCHDEACON HENRY JOHNSON.

*The Confluence, River Niger,*

31st December, 1881.†



HE portion of the diocese for which I am responsible, is that which extends from Osamare to Kipo Hill, the present extreme limits of the Archdeaconry of the Upper Niger, a distance

of more than 180 miles. For convenience sake, I shall first submit a report of what is commonly called the Middle Niger District, comprising Onitsha, Asaba, Alenso, and Osamare,—all speaking the same dialect of the Ibo language; and then another on the Upper Niger proper, including Lokoja, Gbebe, and Kipo Hill.

\* This Report, being the first received from Archdeacon Henry Johnson, will interest all the friends of the Society, and we therefore present it nearly *in extenso*.

† Although the first part of this Report is dated December 31st, the later portions are more recent by some months, being written in May of this year.

## MIDDLE NIGER STATIONS.

I naturally begin with

## 1. ONITSHA.

This was the first station planted in the Niger. The Mission was commenced in the year 1857, nearly a quarter of a century ago. There is no place better known in the Niger than Onitsha. When Bishop Crowther was commissioned to begin missionary operations in this river, his first care was to find a suitable spot upon which to form a station. All the way from the mouth of the Nun there was not a town or village that was not subject to inundations during the rainy season floods. The Delta is all one extended dismal swamp for several months in the year, and a general unhealthiness is the resulting character. Onitsha was the first high ground that was met with, at a distance of 170 miles from the coast, and there the Bishop resolved to make his first stand. The representatives of the trading firms who accompanied him remonstrated with him as to the choice of so apparently disappointing a place. Looking to their own material interests, they pointed to the absence of palm-trees, as proving conclusively that no successful oil trade could be done there. But the Bishop insisted upon occupying this splendid high ground, leaving trade, if it chose, to find its footing elsewhere. With the greatest reluctance these agents of trading companies consented to remain. It is true that palm-trees do not exist in abundance at Onitsha, but that place has nevertheless taken the lead of other places in the oil district, and has maintained its supremacy until this hour in the supply of palm oil. Here then, at least, trade has followed in the wake of the Gospel, and not *vice versa*.

In order to bring out into bold relief the results of the labours done at Onitsha, I shall give a brief summary sketch of the character of the people. The Onitshas are not at all a people easy to deal with. In his natural state, the Onitsha man is a genuine savage. As he scruples not to do injury to his neighbour, so he is ever afraid of being injured by others. Hence there is a general feeling of distrust. They are scarcely seen about but with knives and guns—a sure proof of a prevailing

sense of insecurity. The Onitsha increases his natural ferocity by making ghastly incisions about his body, and fantastic marks on his face. He chalks his eyebrows for the same reason, and *does* look fierce indeed. Like all the great Ibo tribe generally, he is quick to be in passion, and while in that state, can commit the most brutal crime without the slightest hesitation; nor does he afterwards feel the smallest compunction on reflecting upon the sad effect of his passion. Nay, in certain cases he prides himself in having done wrong, and boasts of his conduct to others. The time has not much gone by, if at all, when a Native of Onitsha, in quarrelling with his companion, would say to him in a tone of superiority, "What do you mean to tell me? I have killed about six men in my time; how many have *you* killed?" It is true; the feathers on his cap prove that the boast is not an idle one. If he succeed to carry off, by force or treachery, his neighbour's wife, he celebrates his mean victory by the firing of guns, and the poor fellow who has been so cruelly victimized can do nothing but submit to his luckless destiny.

But it is foreign residents in especial who experience the cruelty and unjust treatment of the Onitsha people. One great drawback in the country is the utter disregard of lawful authority. The king, unless he be a tyrant, is very little cared for. It is not too much to say that the normal conduct of the Ibos generally is characterized by a something approaching lawlessness. The people, as a rule, are impatient of control. It is no tribal partiality which induces me to say that in this respect they form a striking contrast to the Yorubas, whose respect for lawfully-constituted authority is often shown by a loyalty which may be equalled, but can never be surpassed by the most loyal of civilized nations. At Onitsha every man is a law to himself, and he submits to no will but his own. On all occasions he is at pains to impress you with an idea of his own importance; hence it is difficult for a foreign resident to have justice done him. To appeal to the king or chiefs in case of wrong, is simply to add pecuniary loss to the injury received; for whether right or wrong, the foreigner will be bound to

pay a fine. The guilty Native is seldom or never punished on account of an *oibo* [foreigner]. If an Onitsha is offended by a trader, he retaliates by seizing the person or property of any other foreign resident that he may meet with, and he will not let go until a heavy ransom is paid. It was so that the people went on for many years, during which they became gradually more and more exacting and insolent in their conduct towards residents, whether white or black, and more emboldened by impunity, until at length condign punishment overtook them, when the place was bombarded by a British gunboat, in the year 1879, acting under orders of a British Consul. That event has become a memorable epoch, and the conviction is strong on my mind that it has proved a turning-point in the political and religious history of the country.

When Onitsha was destroyed in 1879, the Mission had to be removed to Asaba. All the Native Christians who could do so went over with their teachers. But there were many who did not, and would not, leave their homes. The work of destruction having ceased, they issued from the groves and thickets where they had concealed themselves, and, like their heathen friends, began to rebuild their houses which had been burnt down. As for the church, the windows, doors, and seats had been plundered by the heathens just before the destruction of the town. Although danger was so imminent, yet they could not refrain from gratifying an innate propensity to steal.

Now what has been the substantial result of the preaching of the Gospel for these years, among a people such as I have already described? Let facts speak. Those converts who from choice or necessity had remained behind, did not say that because their teachers had escaped in the general confusion which attended the bombardment, therefore they would return to heathenism. They did not say "good-bye" to Christianity because everything had become a total wreck; but as a proof that the Word of God had taken root in their hearts, and that they felt themselves under obligations to Him who had spared their lives when destruction raged around them, they regularly assembled themselves for prayer on every Lord's Day, when a schoolboy read prayers, and made what exposition he could of a portion of

Scripture. Their church was leaky, doorless, windowless, and half-ruined, but they clung to it. They constructed mud embankments in place of the benches which had been stolen, and they are there until this day. Of course a few fell back. Some relapsed into heathenism: others who had once been full Church members fell into the sin of polygamy. But not reckoning those who accompanied their teachers to Asaba, the majority of those that remained stood firm, and amidst the jeers and mockeries of their heathen neighbours, continued "the assembling of themselves together," notwithstanding the great trial to which their faith was subjected.

But I have several *positive* facts to illustrate the reality and vitality of the work of God at Onitsha, and these I now proceed to specify.

It was a year after the bombardment when, repeated communications having been held with the people, Mr. Perry went over to resume the work once more in good earnest. In January, 1881, having obtained leave from the Committee, he left for Sierra Leone, where the Lord was pleased to take him to his eternal rest. After he had left for Sierra Leone, the Bishop appointed Mr. R. A. Fyne, formerly the catechist of Iyawa Station, to take charge of the general work at Onitsha; and he threw himself into the work with much energy and zeal.

*Preaching in the King's Court.*—In addition to the ordinary services in the church, he began to preach in the King's Court, with a view to give his majesty the advantage of hearing the Gospel; as, from a foolish Native law in operation, the king is not permitted to be seen, but once a year, outside the precincts of his own courtyard. The services were often well attended—in fact, at times better attended than those held in the church, novelty and curiosity combining to collect congregations averaging about 500 persons at a time. But, unfortunately, before many months were over, the services had to be discontinued, because of the persistent interruptions of the king. He would not allow the teacher to speak against the Native custom of destroying twins, of administering the *orachs* for a pretended detection of witchcraft, of offering human sacrifices, and other abominations countenanced by the country's

laws. The king would prescribe what was to be preached about; and not obtaining the liberty to speak which he desired, the catechist ceased to hold services at the court. It was, of course, unreasonable that the king should specify what topics he was to be addressed upon; but, on the other hand, his ignorance being considered, as well as his well-known capriciousness, it would have been well if his infirmities had been borne with, on account of the advantage secured by the opportunity of preaching to him about "Christ and Him crucified." His zeal had no doubt led the catechist to denounce, in language perhaps too pointed, and with a persistency somewhat too uncomfortable for the king, the crying vices of the land. I would not say a word to discourage a display of burning zeal, such as I am convinced actuated the catechist; but in my opinion it would have been a better and far more effectual plan to have dwelt on God's great love to man, as shown in the gift of His only begotten Son Jesus Christ, for his redemption from sin and final destruction. When the truth has once taken hold of the king's heart, it will not be difficult to persuade him to abolish the cruel customs of his country.

*Visit of the Bishop.*—On Monday, October 10th, the Bishop, the catechist, interpreter, and myself, paid an official visit to the king—five of the superior chiefs being present. As usual, we were very kindly received. Among other topics of conversation the Bishop requested help for the rebuilding of the church. The king was asked to hold a consultation with his chiefs on the subject, and that he and they should support a subscription list by individual contributions, so as to give a kind of national sanction to the movement for the restoration of the church. There was a good deal of demur on the king's part. He objected his extreme poverty, and the general condition to which the disaster of 1879 had reduced them, and from which they had not yet recovered. At length he retired with his chiefs for a private interview. By the time of their return he had discovered a new method of putting off a troublesome question. He could not deny that the Mission had been a blessing to his country; he even remarked that he had seen proof of our constancy when all else had deserted

them; but (true to his nature) he would ask for time—say a year or two, when he hoped that he and his people would have recovered themselves somewhat. We saw through his schemes, but could say nothing. He would defeat our object by a temporizing policy. His plea was very specious, but the Bishop felt that we had gained an important end, viz., the acknowledgment of the obligation under which he and his people are to support the claims of the Gospel, so long preached in the country. I am happy to say that the converts are not waiting for the lead of their king, which they estimate at its proper value, but are at this very time contributing, according to their ability, towards the repairing and rebuilding of their church. Three or four large oil casks are now in process of filling.

The Bishop next referred to some of the evil practices which are rife, and pointed out to the king that the time had come when all should be done away. He admitted the truth of what was said, but remarked for the hundred and first time, that it was impossible for him altogether to discontinue practices which had descended to him from his fathers. Especially he would listen to nothing spoken against the practice of administering the sass-wood poison—personal interest being all powerful here. "Never, never," he said, his whole nature seeming to rise in opposition as he spoke; "I shall never give it up; it is my farm"—implying that from it he was deriving a part of his revenue; as the law provides that the king should have a fee from every one who wishes to administer the poison to another. This is the present position of the matter. The practice is still continued. If a man hates his neighbour, and is anxious to revenge himself on him, he has but to accuse him before the authorities of witchcraft. The burden of disproving the charge rests with the accused, and he could only do so by taking the usual oath, that is, drinking the *orachi*. The usual consequence is death. I was at Onitsha on one occasion when a young man took his own mother forward to be tried for witchcraft. The poor woman in vain protested her innocence; she was compelled to drink the poison, and she died. The next day, seeing the man at the mission-house, I reproved him seriously for the unnatural act which he

had committed the day before. As I spoke he began to laugh; but I trust he felt afterwards that he had done wrong. By continuing to come to church, as he has begun to do, the Spirit of God may open his eyes to see his danger, and his need for pardon through the atoning blood of Christ.

*Anniversary Celebration of the return of the Mission.*—On the 27th October the Bishop and myself were present to witness a celebration of the anniversary of the return of the Gospel to Onitsha (as it was termed), after expulsion for the period of a twelvemonth. There was a meeting held in the church, of which the Bishop was chairman. It began at half-past 10 a.m., and lasted three hours. There was an attempt at decoration, for palm branches were tied to wooden pillars at distinct intervals, and festoons of evergreens were made to depend gracefully from the windows. Over 300 persons were present, not a few of the heathens who had never before entered the church being in the number. Resolutions were spoken to by selected persons, and occasion was taken by most of them to recall the painful incidents of 1879. The finger of God in all that took place, and in the subsequent resumption of the work, was carefully traced. What struck me very much was the apt quotation made from Scripture to illustrate the parallel which they drew between the history of the people of Onitsha and that of the Jews. The meeting was alike instructive and interesting. There was order and decorum maintained throughout. One of the speakers was the man who, with another, had committed the outrages which brought matters to a climax, and exposed Onitsha to the severe punishment which was inflicted. He had surrendered himself to justice, and was let off only after he had been well flogged on board the man-o'-war. Since then he has been a changed man, and now he stood forth to acknowledge, in general, and in his own person in particular, the remarkable providence of God. The impression made by that meeting was most decidedly gratifying, and in a measure it prepared the way (as I believe) for the grand movement which has since taken place. A bullock, sheep, and poultry, supplied materials for a substantial dinner which followed after the meeting, and play was carried on till dusk,

when all returned to their respective homes.

*The Great Revival.*—Observing the general effect produced by the meeting of October 27th on the minds of the people, and on due reflection upon the changed aspect of affairs in the country, it occurred to me that the time had come when a decided aggression might be made upon the heathenism of the land. Accordingly on the 8th November, previous notice having been given, I met the communicants and candidates for confirmation—altogether about 200 being present, in the church, when I addressed them at length, and unfolded the plans I would propose for future action. All, without exception, heartily seconded the proposals. On the evening of the same day, about a dozen of the principal members came by invitation to the mission-house, when they entered with Mr. Fyne and myself into details of the general plan sketched out in the morning. Thirty-six names were submitted and approved, of full members of Church. These were divided into fours among the nine districts composing the town of Onitsha—two men and two women being assigned to each district. It was the duty of the district visitors to go to the districts assigned them, whenever they could conveniently do so during the week, but especially on Sunday mornings, to speak to the heathens about the Gospel, and persuade them to come to the house of God. Once a month (the first Monday) they are to assemble at a meeting, when any special difficulties, or any points of interest, are to be brought under the notice of the minister, and counsel taken with him in regard to future proceedings. All being duly arranged, they set to work in the name of God. The effect of their labours was plainly seen on the first Sunday which followed their commencement. Instead of the usual average of 300 odd, we had no less than 621. The next Sunday the number had increased to over 700, and the increase was steadily maintained until Christmas Day, when I had the joy of preaching to no less than 1100 people!

The scene that presented itself that day can hardly be described so as to convey its vivid character to those who were not present to witness the sight. It is not at any time easy to get a thousand people into a building that



can only conveniently accommodate five hundred. The space within the Communion rails was invaded, and I was hemmed in on all sides by those who wanted room. The vestry was filled. The steps of the reading-desk and of the pulpit were occupied. An extemporized shed, thrown outside, was crowded, and those who were told off to keep order had hard work to do to find places for the overflowing congregation. Even after the sermon was over more people were coming to church. It was a gratifying sight. In spite of the noise caused by the jingling of the ornaments on their feet, and the ceaseless whisperings in which many, unused to our simple ceremonies, frequently indulged, I was glad to see so many present on a day like Christmas Day, to hear the wonderful story of redeeming love. My text was from Matthew i. 21: "Thou shalt call his name Jesus, for He shall save His people from their sins." The movement is not a matter of mere temporary excitement. In the month of December especially, day after day, Mr. Fyne had the pleasing duty of entering into the books the names of fresh inquirers. Out of many charming as well as touching incidents in connexion with these, I would only refer to two by name.

A woman by the name of Ekuhie gave up idol-worship, and brought her gods to the catechist. She was converted by means of a picture. Once, on entering the mission-house, she saw a picture on the wall. It was one of the cheap German sketches—a representation of Jesus sitting before a table in the attitude of blessing a loaf of bread, which He held in His hand, and a cup before Him. Mr. Fyne patiently explained who Jesus Christ is—"the Saviour of men, who came to this world, and died to take away sin." Gradually the woman became interested, and at length she asked "Did He die for me, too?" "Yes," was the immediate reply, "and if you believe in Him, He will save you." So the conversation went on, until at last the poor heathen woman resolved to give up heathenism and embrace Christianity. When I left Onitsha a few days ago none was more regular at church, and certainly none apparently more earnest than Ekuhie.

The next person was a man named Obama. He had a wife who was once

very ill. He offered sacrifices regularly to Mo (the spirit of the dead), and paid no end of money to the sacrificing priests. But in spite of all the assurances of the latter, the wife died. Obama's faith in Mo received a shock from which it could not recover. Just then the new movement began, and he resolved to yield to the persuasions of those who invited him to church. He has enrolled his name in the list of candidates for baptism, and is giving every satisfaction. The heathens are mute with astonishment—that is, such of them as have not yet made up their minds. And a striking feature of the movement is the very large number of young people who have joined it. Not the slaves only, but the free-born people of the country chiefly, have come out in such numbers to embrace Christianity.

As illustrative of the silent but undoubted influence which the Gospel is exercising at Onitsha, I would mention that two hostile chiefs, who for years had thirsted for each other's blood, were at length reconciled to each other: and although they were and still are staunch heathens, yet they thought it was their duty to go to church together, and publicly to return thanks to God for having preserved them, all the while they had stood in hostile relation towards each other, and turned their minds at last to make peace with each other.

In the whole country there is none—not even the king himself—so powerful and influential as one of these chiefs. He is at once the best and the worst in all Onitsha. I feel sure that if, by the will of God, he could be gained over to the side of our Lord and Master, true religion will make vast strides in the country in a very short time. But of course this is only speaking as a man. Our trust is in God, who can "make men willing in the day of His power."

I cannot resist giving one more illustration of the nature of that influence which Christianity is having on the minds of the people—especially the converts. There is a habit quite common among the converts, of always going to the church to make short prayers whilst passing to or from the market. Young and old apparently indulge in this habit. I was in the vestry on a certain occasion, when I heard the sound of feet entering the church. I quietly

looked out, and I saw two women engaging in prayer. Having finished, they walked out, took up their baskets, and went away. On inquiry I found that it was a daily practice. On another occasion a man came in alone, said but the Lord's Prayer, and went his way. Am I to believe that all this is mere empty form devoid of all reality or sincerity? I cannot believe that. To my mind there is a genuineness in it, not unmingled with child-like simplicity, and I would encourage it in every way legitimate. Would there had been a proper church to afford that safe retreat which many seem so anxious to secure for their souls!

One other fact of great importance (though at best of a negative character) may be added to prove and confirm the statement that the light of the Gospel is gaining strength at Onitsha. Only a few years ago the annual practice of expiating the sins of the country by dragging a human being two miles from the town to the river, where he is drowned, used to be carried out publicly with all the attendant horror. The duty was usually performed by a person whose appearance justifies his being called a hermaphrodite. On the last known occasion when he publicly officiated, a poor little girl was the victim for sacrifice. In spite of the two miles' dragging, she was still breathing when they arrived at the waterside, and even attempted to fight with the executioner while he was pushing out to the deep. The hermaphrodite, hardened by practice, steeled his heart to the child's struggles for freedom, and coolly shattered her brains by repeated blows, and then drowned the lifeless body. Last year the custom was observed stealthily—perhaps at night. This year there has not been even a talk about it, and it is not likely that it will take place. Evidently the Gospel light is getting too strong for the eyes of the heathen, and even he is becoming quite ashamed of his own doings.

To sum up. There is a general awakening at Onitsha. Christianity is proving itself to be more than a match for the ancient faith of the country. The heathens are looking on bewildered, and powerless to stem the torrent of enthusiasm that is flowing like a river towards the religion of the Lord Jesus Christ; but while they are looking on,

Christianity benefits by their very perplexity, and is making the most of the time thus gained to consolidate itself in the affection of the many who are favourably disposed, and to gather the forces with which, should the occasion arise, as likely it will, to oppose the defenders of the ancient national religion when they will resolve to make their last desperate efforts to stand. I ask the prayers of all God's people, that whatever happens, there may be no serious falling back among those who are now professed adherents of Christianity.

All the usual parochial agencies have been at work, but there is abundant room for more vigorous and progressive action in all directions. We have had no schoolmaster during the year, although the scholars are as many as 60. Mr. and Mrs. Fyne have done their best, but their strength is insufficient to grapple with the magnitude of the work of the station. Time was when Onitsha enjoyed the services of no less than five teachers at once; but now there is but one available for all purposes.

*Revision Committee appointed.*—In November a Committee was formed to revise the Liturgy translated by the late Rev. J. O. Taylor, which requires alterations and emendations in almost every line of every page, in order to bring it within the comprehension of the people. The revisionists are proceeding satisfactorily with their work, and we hope before the end of next year the congregation will be able to say the prayers of the Church in their own expressive vernacular.

*English Bible-class formed.*—A Bible-class was organized on the 10th Nov. for the English-speaking Native residents, agents and clerks of trading companies, at Onitsha. The class meets on Sunday mornings, and is conducted by the leading member of the small community.

The Lord grant that all the various plans set on foot may really tend to His glory, the promotion of His cause, and the good of souls.

## 2. ASABA.

This important town is but a mile and a half above Onitsha, on the right bank of the river; and, like that place, it stands on a commanding elevation. Missionary work was begun here in

1874, when Mr. Isaac Spencer took up his residence among the people, and endeavoured to form a congregation and teach a little school. The Rev. E. Phillips followed the year after. On two separate occasions I took a walk through the town, accompanied, first by Mr. Phillips, and then by Mr. Spencer, and from each of them I obtained much valuable information in regard to the town and its inhabitants.

The contrast between the people of Asaba and those of Onitsha in the outward appearance, is very marked. One feels in moving amongst the former that he is in the midst of a free people in a free country. It is not the habit to appear in the streets armed to the teeth, but each goes about his business with the consciousness that there is peace, and that he will not be molested. And the contrast extends to the condition of the towns themselves. While Onitsha is allowed by its wild inhabitants to be overrun with rank weeds and high bushes, as a protection in case of daily-expected dangers, Asaba is kept scrupulously clean. The streets are broad and regularly planned. There are delightful walks all round the town, and salubrity seems to be written on the very face of the country. But in turning from the natural scenery to the moral and social character of the people, one is powerfully reminded of Bishop Heber's oft-quoted lines—

Every prospect pleases,  
And only man is vile.

Enough has been said of the human sacrifices which have disgraced Asaba. The nearly 500 "kings," as a body, are not yet prepared to do away with the horrid national custom. The Bishop has spoken to them repeatedly, but without effect. Consul Hewitt once asked Mr. Phillips how he could be of assistance to him in his work; and the latter requested that he would speak to the kings about their habit of sacrificing human beings, both at their coronation and at their interment. Short of employing physical force, which he had no right or power to do, the Consul used his utmost influence in the direction indicated by Mr. Phillips, and, as I was told, made a deep impression on the minds of the people; but after a time the impression wore away, and matters are still *in statu quo*.

Captain McIntosh, of the United African Company, has also done his best to abolish the bloody custom. He urged it on the kings to substitute bullocks in place of human victims, representing the prodigal waste of lives which their present habit involves, and the consequent diminution of the nation's strength and glory. They promised as usual to take the subject into their consideration, but till now no decided resolution has been come to. There are, however, glimpses of hope that better counsels will soon prevail. While the younger kings are conservative and very resolute in the matter of keeping the traditions handed down by their fathers, the older and more experienced show a tendency to give way, and to settle the matter by an accommodation to the spirit of the age. Mr. Phillips took me to see an old man, whom he considered the most sensible of all the kings. For a long time he had been urging his brother kings to listen to what the *oibos* were telling them, by giving up sacrificing men; and, as a proof of his sincerity, said he did not require the custom to be observed in his own case. He was vehemently opposed, and the majority still keep the field. But I am of opinion that the death-knell of the system has been struck, and that we may expect the funeral rites to be performed any day. The great thing is for one powerful family to take the initiative; the poorer and less powerful can then plead example for breaking through the custom; and the beautiful teachings of the Gospel being then brought to bear upon them, in a very few years Asaba will no longer be the bloodthirsty country that it appears to be at present.

In December a circumstance took place which was very interesting, as indicating the feeling of some of the people in relation to this important question. A straw often shows the direction of the wind. A king died, and the relatives demanded that he should be buried with the customary honours, meaning, of course, the offering of three human beings in sacrifice, to attend the master in the other world. The son and heir did not relish the business at all. He was reluctant to observe the custom. He went over to Onitsha, ostensibly to procure the requisite number of slaves, but returned

without any. The relations of the dead man insisted that the son should return to find victims for the sacrifice, pointing out to him how disgraceful it would be for him to be the first to bury his father without human blood being sprinkled over his grave; for they had begun to suspect that the young man was inclined to shirk the business altogether. Then he replied to them:—"I am my father's son, and it is incumbent on me to bury my father. You all are but distant relations. I say I cannot find persons to buy to offer in sacrifice. You may go and kill whom you please; I have nothing to do with it." So matters stood on the 26th of December. The king had already been dead eight days. Decomposition had set in; but he was not allowed to be buried unless human blood was shed. I have not yet heard the upshot of this interesting struggle to abolish a crying evil.

I think the work at Asaba has grown beyond the stage of a tentative experiment, when the attendance at morning services on Sundays averages over a hundred. It will be a great help to spiritual religion if a regular church can be built, where, besides the stated times, Christians could retire for a few minutes to hold communion with their God. The books show the names of eighteen candidates for the Lord's Supper and twenty-nine for holy baptism.

### 3. ALENZO.

The past year has been an unfortunate one for this station. When the Rev. J. Buck left it in 1880, by permission of the Committee, to return to Sierra Leone for the recruiting of his health, it was placed under the charge of Mr. Isaac Spencer, of Asaba. Before the end of that year, or the return of Mr. Buck from Sierra Leone, Mr. Spencer tendered his resignation.

On 14th December, accompanied by Mr. Fyne, of Onitsha, and Mr. S. Obori, interpreter, I went over to ascertain the feelings of the people as regards Church matters. I was much gratified by the warm reception we met with. We called on the king, a very agreeable man, and held a profitable conversation with him. He said he could not understand what he and his people had done that we and the merchants should have forsaken them. I replied by emphasizing the distinction

and difference between ourselves and the merchants, and said that we had not forsaken them at all, but only that we had not yet found a suitable person to send amongst them. I asked whether we might come and hold a service on the following Sunday, as there had been none for five months. The king said he should be glad, and that he would tell his people to come to church. We took pains to circulate far and wide our intention of coming again the next Sunday. Satisfied that our object had been gained, we went away. On Sunday I made my appearance, with Obori as my interpreter. What was not my surprise and disappointment when I was coolly told by the king that all his people had gone to fish, and that he had forgotten the day! I could do nothing but accept the explanation, unsatisfactory as it was. I sent all over the town to beat up a congregation, and I was rewarded with an attendance of about 40 persons, whom I addressed from John iii. 16. My success would be considered highly encouraging when it is known that the average attendance formerly was only 30. Of these, the 13 clerks, besides coopers, carpenters, and others belonging to the mercantile firms—in all, say about 25 persons—used to form the bulk of the congregation: but on the occasion when I was there, only three out of the 40 were other than Natives of the country.

Alenzo is, as the Apostle described Athens to be, "a city wholly given up to idolatry." A huge ugly idol was staring the king in the face while we conversed with him; and everywhere in the town you will find idols and images, and idolatrous groves, impressing you with an idea of the intense—superstition, shall I say? no, rather, *religiousness* of the atmosphere of the place. Are we to abandon such a country? I beg leave to say, *no*! The population is 1200, exclusive of three villages—Igbogo, Odifürü and Abära, which are only about a couple of miles out of the town.

### 4. OSAMARE.

Osamare is the lowest of the stations now occupied in the Middle Niger. It is near ten years old, having been established in 1872. I shall best give an idea of the nature of the progress that has been made by grouping

together the following statistical facts:—

No. of Infant Baptisms since 1872 . . .	5
„ Adult „ . . .	10
„ Catechumens (14 men, 15 women)	29
„ Communicants . . .	None.
„ Attendance at Church, from 80 to 100	
„ Sunday Scholars (now on the books)	35
„ School Children . . .	12

Of the last there have been at times from 50 to 70; but the numbers vary exceedingly, from various causes.

Osamare is one of those places that are subject to the annual inundations of the Niger, and from six to eight weeks in the year it is impossible to move about—even on a visit to one's neighbours—unless in canoes. The mission-house has not been long put up. Erected on piles, it is not liable to be submerged, as was the one which it displaced; but it is not on that account that one would consider it healthily situated. Osamare is a really fine country in the dry season, as I found it on the third week in December. The long beach full of white sand which stretches along its frontage affords an agreeable promenade of which the population are by no means backward in taking advantage. But the most disagreeable time certainly is when the waters begin to subside, as the Bishop and I found about the middle of October. A mighty swamp stretches at the back of the Mission premises. The malarial poison, engendered by the sun beating fiercely upon the mud left behind by the receding waters, is truly destructive to human life; and that Rev. Mr. and Mrs. During should have stood it these nine or ten years, proves, beyond a doubt, their thorough devotion to the work assigned them by the Committee. On our way to church, on October 20th, we were obliged to wade alternately through black thick mud, and slimy, slushy pools of water; and it required all one's attention to keep his footing to prevent him from measuring the ground with his length. As it was, when we safely emerged on the other side, as from a dangerous Slough of Despond, the appearance of our dress was such as I would not venture to describe.

The thoughts of the chiefs are not yet turned to the subject of religion. They would come and listen to you if

there is any prospect of receiving presents after your preaching; otherwise they are indifferent. There is a chief who was once badly burnt by an explosion of gunpowder. Mr. During attended him right through the critical stages of his illness, and was promised faithfully by the chief, who seemed then very grateful, that when he became better he would begin to attend church. On his recovery, when he was reminded of his promise, his reply was that unless Mr. During gave him three barrels of rum he would not come! This fellow is a sample of the rest. All they know is to beg for presents, and they would even venture to refuse your presents, unless they are large enough to satisfy their greedy and covetous natures. But the missionary is exemplary in his patience. He bears with their infirmities and contradictions, which are both many, and is endeavouring to exhibit before them the practical aspects of Christianity. The seed is being sown, the harvest may speedily follow, as it is with agriculture in these intertropical regions.

The population of Osamare is estimated to be at from five to six thousand. It has been proved that easy communication could be held by land with Bonny, were the country at the back of Osamare safe to travel in. From this consideration it will be seen that we occupy an advantageous position for pushing on to the interior, when the Lord's own good time shall come for evangelizing its teeming populations.

I have thus gone rapidly through the Middle Stations, and endeavoured to show clearly what is the present condition of each. In one at least—Onitsha—there is cause for thankfulness that the Lord has been pleased to stir up the people, and to cause an awakening in the hearts of the heathens. In none is there a lack of features of hopeful interest. More prayer and more sustained efforts alone are wanting to convert the waste moral wilderness into a fruitful garden of the Lord.

Our greatest and most serious want is that of men. By the deaths of some, and the resignations of others, the ranks have been considerably thinned. There are some splendid openings now

interiorwards of Onitsha, which I should be glad to take advantage of; but it is idle to talk of occupying them, when the existing stations are not in a state of efficiency.

School-work is at a very low ebb for want of masters, and the prospect of continuing much longer in this way is certainly cheerless and very discouraging.

Another felt need is church accommodation. In every one of the four stations a church is wanted.

#### UPPER NIGER STATIONS.

The stations included in the Upper Niger are three: viz. Lokoja, Gbebe, and Kipo Hill.

##### 1. LOKOJA.

In point of time, Lokoja was occupied subsequently to Gbebe; but as the latter place, owing to the devastating wars which had long prevailed, had to be abandoned for a time, Lokoja at once took the lead: and both on account of the length of time during which Mission work has been carried on in it, as well as for its important geographical position, it has become the first of the stations in this district. Situated on the right bank of the Kworra, it commands an excellent view of the junction of that river with the Binue. It is comparatively of recent origin, having been founded and settled only in 1860, by the late Dr. Baikie, the first British Consul resident in the River. As a C.M.S. station it is but seventeen years old.

With the large exception of Sierra Leone, perhaps no other place in West and West Central Africa contains such a mixed population as Lokoja. Though there are no more than about 1500 people in it, and a floating population of about 500 more, yet no less than fifteen distinct languages may be heard in the streets. The Nupes, Hausas, Yorubas, Igbiras, Igalas, Kakandas, Bunus, Gbaris, Afòs, Kukurukus, Fulas, Apas, Mithis, Bassa-komis, and Igbira-himusa are here in sufficiently appreciable numbers to bring each of the various tribes prominently into notice. All these represent large populations both distant and near, and one delights to reflect upon the influence which they will exercise, having previously been converted, when they or their children shall have gone back to their own people.

For linguistic as well as evangelistic purposes, the mixed population offers rare advantages. But, as may well be understood, from this very diversity of languages arises one of our chief perplexities in the congregation, and it is one reason, perhaps, why, in spite of the labours of seventeen years, the work appears to be still in a tentative state. It was not possible, nor was it desirable, as at Sierra Leone, to make the English language the common vehicle of thought and instruction. In the early days of the settlement there was but one prevailing language—that is, the Hausa. The first British Consul allowed no other free people to commingle with his pet tribe. Neither the Nupe nor the Yoruba was allowed to spend even a night here. At that time you might go anywhere and hear nothing but the Hausa language. There were indeed persons of different tribes to be found—those, for example, who had been redeemed from slavery; but the daily practice of their respective dialects was carefully suppressed, and all were obliged to use the common Hausa.

Now, had it been possible to sustain that uniform vernacular condition of things, there would have been but little difficulty in the way of the Native missionary, who, having mastered Hausa, needed nothing more than the energy to bring the Gospel home to the heathen and Mohammedan tribes. But any one could see that, in a country like this, with such a Government as exists in and around it, the suppressing of all but one language is at once unreasonable, unnatural, and impossible. It might have been known that the firm hand which maintained the predominance of the Hausa language being removed, matters would revert to their usual and more natural course. And so indeed it has long ago proved. Dr. Baikie's successors not having conceived an exclusive predilection for one particular tribe, welcomed all who would make Lokoja their home; and as, being regarded as belonging to England, it enjoyed an immunity from the exacting oppressions of the Native princes, it soon became a refuge to nations, tribes, and languages: hence it has come to pass that, as stated above, fifteen different tongues are spoken daily in the streets of the town.

Composing the congregation are many immigrants from Sierra Leone, and

some from Lagos, who had already become Christians before they left for the Niger; and to them may always be added the employés of the trading firms. Eliminate these, and also those who came here as converts from Gbebe, and you have a very small residuum of those who may be said to have been converted to Christianity by the preaching of the Gospel at Lokoja. The soil has been hard and unyielding, in spite of the persistent labours of the workmen.

The average attendance from January to December, 1881, was as follows:—75 in the forenoon, and 52 in the afternoon. Besides the two Sunday services, there is one on Thursday afternoons, the attendance at which is never large.

There is a class held on Tuesday mornings for candidates for baptism, of whom there are now eighteen names on the books. The Friday morning class is intended solely for communicants, of whom there are 43, viz. :—10 men, and 33 women. The Sunday morning Bible-class might be mentioned, but it is so miserably attended, that beyond the fact of its giving an opportunity to those who would embrace it for learning to read the Hausa, it is nearly as good as non-existent.

These have been and are the stated religious gatherings during the week.

As to the moral and spiritual state of the congregation, truth obliges me to confess that it is by no means high. Suspensions from full membership have not been unfrequent. A general listlessness is plainly observable, and religious duties, especially amongst the immigrants, are gone through most perfunctorily, and simply as a mere matter of routine. There is no heartiness, no earnestness on the part of those who profess Christianity; hence it is no matter of surprise that as yet but few from the heathens have been brought in by the Church, and from among the Mohammedans absolutely none. On the part of many there is not strength great enough to withstand the strong current of vice which flows without, unchecked; and in consequence of their weak moral stamina, not a few have been drawn in and could not be got out again. It grieves me to state it, but owing a duty to my conscience I cannot shrink from mentioning, that Lokoja is remarkable for its utter profligacy and immorality. The repre-

sentatives of the fifteen tribes that mingle together here were by no means the best that might have come. Each tribe was famed for one particular species of vice to which it had addicted itself: and as all unite together and act upon each other, their mutual combination has produced nothing but a foetid moral atmosphere.

The great stumbling-block in the way of success has been, as usual, the inconsistent lives of those who profess and call themselves Christians. So-called civilized people coming to the River take care, among the first things that they do, to provide for the gratification of their lustful and carnal natures. Some, lost to all sense of modesty and decency, travel about with their mistresses; others live openly with them in the relation of husband and wives, and are not ashamed. *This is the normal state of things, more or less, in the Niger*; and when it is so, any one can easily imagine how the conditions of missionary work, already sufficiently difficult because of the natural hardness and perversity of the human heart, would become ten times more so, by reason of this new and dangerous element being introduced into it. We wrestle, not against heathenism and Mohammedanism only, but also, alas! against the wicked lives of nominal professors of Christianity, which give the lie to our teachings, in the presence of those whom we are endeavouring to lead in the right way.

We have found it necessary to refurbish our weapons, revise our plans, and re-distribute our forces. From July to December, 1881, my stay was not continuous, being obliged to spend much of that time in the Mid-Niger stations: but since January of this year I have been able to look into affairs more closely, and to give what help I could towards a vigorous prosecution of the work. I started with the idea that the plan which acted so well at Onitsha could here be introduced with equal advantage. I refer to the plan of using the Church members as the means of drawing in habitual non-church goers. Accordingly, immediately after the week of prayer, that is, on the 9th January, I called together the communicants, and brought the matter before them, as being the persons most deeply interested, from the very nature of the

case, in the welfare of their Church. I related our proceedings at Onitsha, and the marvellous success which, under God, has attended the efforts put forth. I remarked on the zeal of the members of that Church, and the several means used for effecting the object upon which their hearts were bent, so that on Christmas Day last, no less than 1100 persons came together to hear the Word of God. I then spoke, for a considerable time, about the moral and spiritual condition of the surrounding population, and urged upon each the duty of seeking them out and "compelling them" by loving persuasion and gentle entreaty "to come in," that the house of God might be full. Having ended all I had to say, I invited remarks from those present. The first expression of opinion to which utterance was given came from one who is regarded as the leading man in the congregation. His being an immigrant, and a long resident, assure him the position which all unanimously concede to him. What he said was little better than a fatal wet blanket. He advised that presents should be distributed, and said that without giving "dashes" it would be vain to expect the people to come to church. With this opinion all seemed to have agreed! When I heard it I could not tell whether to be angry or to cry. However, I did neither, but spoke seriously and firmly of my determination never to give a single covey with a view to bribe any one to come to church. I said that whilst I should always be ready to help the poor, according to my ability, whether they be Christians or not, I would never be guilty of giving anything to any one to induce him to come and hear the Word of God. I was so full of the subject, that for Sundays after it furnished me with a theme for my discourse, and I rung the changes on it until I felt sure I was thoroughly comprehended.

By the way, this habit of expecting "dashes," or presents, is a deep-rooted one. It dates its origin from the time that Lokoja was first settled. It was the practice of the Consuls—acting, no doubt, under instructions from England, to give rations to all the settlers. Stores were built by Government, and filled with all kinds of produce; and every morning each household came forward and received the prescribed

allowance. It was this corrupting system of paternal indulgence which rendered the people so shockingly lazy. Instead of compelling them to earn their own livelihood, Government fed them as it were with silver spoons, and hence labour has become distasteful. How much better would it have been had they been liberally supplied with seeds, and encouraged to plant and make large farms! To this day Lokoja depends entirely for its food supply on the Basas on the opposite side of the river, although rich and fertile lands may be had near them for, and even without, the asking.

As is, perhaps, well known to the Committee, an idea prevails among some of the tribes in the Delta, that the Queen gave plenty of money to Bishop Crowther to be distributed; and it has often been insinuated that the Bishop, having appropriated it to his own use, unwarrantably requires the Natives to support their own schools, &c. Some such idea is afloat on the minds of many here too; and from what has been stated above, any one can see whence the idea originated. Members of church would often come to the missionary for medicines in case of illness, as a matter of course, and would be seriously offended in the event of their wishes not being complied with to the extent of their expectations. If any of their relatives are to be sold, they turn for help to the Native missionary; and if he declare his inability to pay the ransom, they would retaliate on him (as they think) by not coming to church or class any more. Knowing all this, I resolved from the very beginning never to inaugurate my entrance among the people by adopting a policy which I heartily disapproved, and which, even if my mind and feeling had not been so opposed to it, I could not carry out when there are no means at my disposal for that object. Hence I found it to be my wisdom to at once seize the bull by the horns. I trust and believe that there is now a healthier state of feeling among some of our members in regard to this matter. At all events, no one now maintains that in order to bring heathens to church it is necessary to feed and clothe and *bribe* them. Many have come to see their duty, and are putting forth efforts, the results of which, so far, are very encouraging.



We now reckon, on the average, 130 in the morning service; the church has thus shown a tendency to increase; and so long as heathens are to be found in the town, the policy which we have adopted and are pursuing will not be given up.

The early morning prayers in Passion Week were very well attended. Between eighty and ninety came together daily to hear the story of the sufferings and death of our Saviour—a story which never loses its solemn interest at every recital of it on each anniversary of the event which it describes. On Good Friday we had the largest congregation that ever assembled together at Trinity Church. Two hundred and eleven were present, and the good effect which took place was apparent in the tears shed by many on that solemn occasion.

I had every reason to know that some good was done to those who attended Divine service in our church on Good Friday last. On Easter Day 200 were present, and a degree of interest was manifested which was most cheering to behold.

The church has been divided into six classes, and one man and five women have been appointed as leaders. To each leader is given an assistant. The names of members are entered in a book, in which the attendance is regularly marked. On the first Monday in every month the leaders come together to a prayer meeting, when the class-lists are looked over to see whether progress had been maintained during the preceding month, or the contrary. The experiment has taken wonderfully, and success has justified its continuance and further development. It is the duty of every leader to see that all his or her members are present at church, and in case of absence to inquire into the cause, and report to the minister. It is also the duty of each to strive to increase the number in his or her class by fresh admissions. The plan has proved reciprocally beneficial. It has not only benefited the heathens, but it has also tended to give, so to speak, a solidarity to our little body of Christians, and has all but destroyed that selfish, that every-man-for-himself-and-God-for-us-all feeling which, like a cancer-worm, had been devouring the hearts of members. One illustration

of its beneficial effect upon the heathen may be mentioned. There is a large and earnest class which is being led by the wife of the schoolmaster. On a certain occasion one of the members was suffering from domestic affliction and could not attend the class. A good thought entered into the mind of the leader, which was at once carried out. Instead of conducting the class within the Mission compound, as usual, she requested the members to accompany her to the house of their bereaved sister, and there the usual exercises were gone through, and special prayers offered for the woman. In the same compound with the latter were living many heathens, who had never been to church in their lives. These were very much affected, both by the token of affection shown by the class to their companion, as well as by the comforting words used in the exhortation and prayer. The result was that about half-a-dozen came forward, and are now regularly attending our services, who before had been rank idolaters.

Another gratifying result of the exertions lately put forth has been the reclamation of an Egba woman, who, though at one time a convert at Abeokuta, yet, through the baneful influence which surrounded her since she came to reside in Lokoja six years ago, grievously relapsed into gross idolatry. She had formerly been a communicant, but till February last she might have been seen bowing before idols, slaying victims, sprinkling blood on the altar of sacrifice, and disfiguring with blood-stains that forehead which had once been signed with the sign of the Cross. The work of reclaiming her was purely the work of the Spirit; for to all outward appearances none was more difficult to win. As soon as one began to speak she would take up and continue the speech, and show that it was no new truth to her; and yet she remained as unimpressed as ever. For a long time she was urged in vain to come to church; her excuses were many. However she ventured on the 26th February, and since then she has been amongst the most regular, and apparently the most devout, of attendants. Not one of us now doubts her earnestness and sincerity. During Passion Week she was ever among those who came the earliest to the prayers. Formerly she

was in the habit of going to buy and sell when market days fell on a Sunday; but now she does nothing of the kind. Local circumstances considered, that indeed is no small self-denial; it shows clearly an earnest and conscientious conviction. This woman is a person of considerable influence in the sphere within which she moves. Through her many are now coming to hear sermons who before had never seen the inside of a church.

For the sake of a large number who speak the Yoruba, I have found it expedient to preach in that language, as well as in English. The schoolmaster interprets in the Nupe. And because, through the recent exertions of Mr. and Mrs. John, some of the Hausas are now coming to church, who know neither English, Yoruba, nor Nupe, the sermon is also interpreted in the Hausa. So, to cut the ground from under the feet of those who would plead inability to understand as an excuse for not coming to church, the English and three of the most generally understood of the languages spoken about, are employed every Sunday in preaching.

I have promised that as soon as a sufficient number of Hausas shall have been got together, I shall do my best to raise money to build a small chapel for their exclusive use. I am all the more anxious to do this, because I would utilize the life-long labours of that staunch friend of Africa, the Rev. J. F. Schön, whose translations into the Hausa language should be more generally known in the Niger. Yoruba excepted, that is the only language in West Africa in which books have been written, and the Bible and Prayer-book translated; and it would be alike ungrateful to him who has laboured so indefatigably towards reduction and translation, and cruel to those for whose benefit the translations have been made, if no efforts are put forth the ultimate result of which would be to bring the Hausa books into wider circulation and extensive use.

Employing four languages Sunday after Sunday in preaching, is certainly an inconvenience. We have never been able to occupy less than an hour and a half, but we do not mind, so long as the people are benefited. "Faith cometh by hearing;" and what is the use of inviting people to church, if they are to be

spoken to in a tongue which is not understood by them? The interest shown by the people themselves is a sufficient justification, if one was being sought, for the adoption of the practice. On a particular Sunday, two of the richest Natives were induced to come to church. Of course their riches consist, according to local ideas, in having very many slaves and dependents; some of these accompanied their masters on the occasion. While the sermon was going on they kept shouting "Gaskia!" "Gaskia!" that is, "true," "true;" for they heard and understood all that was said. There was general excitement, but I took no trouble to quiet those who were answering me, as I was rather pleased than not that attention had been aroused.

It is pleasant to state that sermons are well remembered, and are accurately reproduced by those who heard them. On their return home they would repeat to absentees much of what was said. It is thus that the truth is gradually spreading, and finding its way to otherwise inaccessible hearts. Thus, silently but surely, the Holy Ghost is doing a good and great work. Our eyes see it; we thank God, and take courage.

The prayers are still being read in English; but I hope that that system will not be much longer continued, for, save the few young men connected with the mercantile firms, and two or three others, who speak English, nobody understands what we are saying in our prayers. It is impossible for the heart to be touched when the mind, through the medium of the ear, cannot comprehend the language used. We are doing our best to compile a Liturgy in the Nupe—the language understood by the majority. This is a subject in which the eternal interests of a people are concerned, and therefore those interests ought not to be sacrificed merely to gratify the doubtful taste of a mere handful, who fancy that a peculiar sanctity attaches to prayer, especially when offered in the English tongue.

For purposes of district visiting the language divisions of the town have been followed as nearly as possible. Mrs. John takes the Hausa women in the Hausa quarter, and Mr. John the men; the schoolmaster takes the Igbiras and Nupes; his wife, the Yoruba quarter; whilst an earnest female communicant

looks after the Bunus and others. Every house is visited, and the Word of God is read.

Habits of self-support are being inculcated, but owing to the extreme poverty of the majority of the people, and lest we might frighten away those who are only making the attempt to come to church, our efforts do not at present go beyond the Sunday offertories and weekly class pence.

*The School.*—There are 46 names of children on the rolls, but the average attendance during the year 1881 was 30. I regret to say that there is not much encouragement in this department of the work. The schoolmaster, Mr. Obadiah Thomas, is a very active and willing agent.

*The Bunu Chapel.*—There is not much to report about this chapel. The congregation is dwindling away. Last year death removed a good many, and others were seized and sold into slavery because the taxes had not been duly paid. According to a list furnished me by Mr. Thomas, during the last thirteen years—that is, since the establishment of the Church in 1869—no less than thirty-three persons with their families have either died or removed elsewhere from one cause or another.

*The Mohammedans.*—The Mohammedans are by no means entirely neglected. The Hausas, as a rule, embrace that religion, and among them, as I have stated above, the Rev. T. C. and Mrs. John pay regular and systematic visits. Personally, I have done nothing beyond cultivating a friendly feeling with the local governor, who is a Mohammedan, and a few others of some education amongst them. The man of whom I spoke in my letter of October last has not returned to me, owing, as I have since learnt, to my not having made him presents. But he has always been civil whenever we have met, and but for his cormorant spirit of greediness we should have been great friends long before this time. He reads Arabic fluently. Being of Arab extraction his accents are clear, and one could follow him without any difficulty. I gave him a copy of St. Mark's Gospel (in Arabic), of which he appeared exceedingly fond. When he read he at once understood the meaning of the words. Besides my friend, there are just two or three others who could

read with intelligence, and write fair letters in Arabic; but I cannot call any of them, nor will they feel slighted by not being regarded, as Arabic scholars. The rank and file are no better and no worse, intellectually, than their co-religionists at Egan, Bida, and other large towns I have visited. In fact, if reports may be depended on, very many don the Mohammedan garb who are in reality rank heathens. Because they would avoid paying taxes, they feign to be what they are not; and yet they are just as fanatical as those who were born and bred in the religion. I trust that before long I shall be able to report something more definite in regard to this special class of people in the town.

## 2. GBEBE.

Next to Onitsha this would have been one of our oldest stations on the Niger, had it not been broken up through the long and determined war between the two cousins, Akaia and Abaje.

Begun in 1858, the three Christian visitors, or Scripture readers, who were placed there did a really good work until the arrival of Mr. Paul in 1865. A small chapel was built, and an average congregation of about sixty regularly worshipped in it. A school was also formed, and although but irregularly attended, yet there were to be found, at one time, as many as forty children under instruction.

The first baptisms in the Niger took place here in 1862, when seven received the holy rite. In 1864 the number of the baptized had increased to twenty-five. Confirmations were held, and the Lord's Supper was administered. The work was progressing under the most favourable conditions, when Ama-boko, the king who had invited the Mission over, died, and at once the whole country was plunged into confusion.

In the year 1876, peace having been made, the two schoolmasters, Messrs. Joseph and Thomas, ventured a visit to the town. They were extremely well received. The people followed them about with strange interest. King Akaia gave them a large goat, and told them his desire to have the Mission back at Gbebe. Repeated messages having been sent to the Bishop, it was at last decided to take advantage of the providential opening to re-occupy the station,

and accordingly in July, 1379, Mr. P. J. Williams, then catechist at Lokoja, was sent over. A large and eligible piece of ground was given by King Akaia for the purposes of a church and mission-house. I rejoice to state that the result of the labours of the last three years is one which none can contemplate without feelings of devout thankfulness.

Mr. Williams, the catechist in charge, has given much attention to acquiring the Igbira, the principal language spoken at Gbebe. He has made translations, some of which are being used in the public services. That he is pursuing the right method of going about the work may be inferred from the fact that already the people can follow intelligently in the liturgy, and make their responses audibly and correctly *in their own native tongue*. Any one worshipping with them would hardly credit it, that the progress made has been done within the last three years.

I have paid frequent visits to the station, and on February 19th, I had the pleasure of baptizing five adults, three men and two women, first-fruits of the new commencement. The importance of the baptism may be inferred from the social position of some of the parties concerned, and the consequent stir made by the relatives on their account. Of the two women baptized, one was closely connected with the royal line, being the daughter of a former king. She is a very respectable person, and a keen observer of men and manners. The improvement she has made since she came in contact with the catechist and his wife is truly remarkable. Everybody pays her deference as she passes along, and salutes her, not by her own name, but with a term applicable to members of the royal house alone. No sooner was it known that she was to be baptized, than the aunt who had brought her up, and others related to her, rose up in opposition. They called her to several meetings, and expressed to her their disapproval of the step she was about to take. Falsehoods were freely told for truth, with a view to frighten her from her purpose. They invoked the memory of the dead, and represented to her how unfilial and impious her conduct would be considered if she refused any more to offer sacrificial food to the manes of her deceased ancestors. Failing in the use of mild language, they used threats, then

they employed the argument of tears; but Yimo was unmoved. When I saw the turn which affairs were taking, I advised that she should be put back for a while, as I would not expose her to persecution and ill-treatment. But no, she was determined to receive baptism. The staunchest opposers were then sent for, and I asked them to state their grievances. I listened to them with patience, and when they had done, I commended them for the earnestness with which they stood up for what they supposed to be right. I did all I could to gain their confidence, and then I proceeded to demonstrate the folly of all their so-called arrangements, and ended by saying, as seriously as I could, that they would be answerable to God if their relative was not baptized, since when God would bring her out of darkness to light, they were for ever keeping her in that darkness with themselves. To my agreeable surprise they gave up opposing, and even asked that I should baptize themselves there and then. It was amusing to see the manner in which the request was preferred. They first made sure that the door was well fastened, and that there were no eavesdroppers hanging near. Then they whispered the request, and coupled with it the condition that it should be done *privately*, without the common people knowing anything about it. I replied that that would not do, and that unless a person was ready to confess his faith in Christ *openly*, it was of no use baptizing him. I urged them to continue coming to class regularly for instruction, and promised that when they were fit for it, I should be glad to baptize them. When Yimo was told that all opposition had been silenced, she was glad, but it was evident that she would have braved any amount of violence had need so required it. The other woman was even more decided. Although she was speaking in the hearing of her own mistress, yet she declared that even if she was threatened to be killed for it, she would receive baptism first, and then proceed comfortably to her death.

I have never administered the holy rite to adults with greater satisfaction than I had when I baptized the five candidates presented in February last. Many came to see the sight, and among them was a chief named Atabije, the heir-apparent to the throne, brother

to Yimo. He, too, had got offended at the step taken by his sister; but I had no difficulty in quieting his fears, and restoring him to a better state of feeling. The five baptized are now regarded as the real foundation of the Church at Gbebe. They attend their weekly classes regularly, and are being prepared for Confirmation, which I shall request the Bishop to administer to them during his next visit. After that, and not before, will they be admitted to the Holy Communion, being sufficiently prepared for it. The princess was named Sarah Christiana, and her maid-servant Hagar.

The greatest event of the year is the death of King Akaia, which took place on the 18th April (1882). No king can be appointed until after the expiration of two years, or the third season from the death of the late king. During the interregnum, a chief is appointed to keep the town in order. In the euphemistic language of the country the king is not dead, but "very ill"—not until the successor shall have received sovereign rights from the King of Idda will it be lawful for any one to say openly that King Akaia is dead.

There are now two or three candidates for the crown; but as none can venture to sue for it who is not only of the royal line, but also rich, and able to keep up the dignity, all eyes are now being turned towards him whose name I mentioned above as being angry at his sister being baptized. Should the *vox populi* be ratified, and Atabije become king, we have many good reasons for hoping that our work will progress rapidly, having the support of one who is, so far, an open adherent of Christianity.

The work at Gbebe is in every way encouraging. As the Committee are aware, from previous reports, an extremely beautiful country stretches away at the back, full of people. By land, communication could be held with Yimaha and Loko on the Binue, and with Idda and Onitsha on the Niger. Through the blessing of God evangelistic efforts will have a fair scope, should Gbebe receive the Gospel in deed and in truth. We ask the prayers of all God's people for the future of the country.

### 3. KIPO HILL.

This, at present, is the most advanced

post in our chain of Missions on the Niger. Begun since 1876, it has not shown that elasticity and tendency to expansion that one could wish; but the reason is not far to seek, and we may thank God and take courage for what has already been achieved. It is my opinion that the further we get interiorwards, the less rapid will be the accessions to Christianity, and less and less striking will be the results of our labours in the eyes of superficial observers. It should always be borne in mind that to win over Mohammedans from their faith to ours is by no means easy. We are proceeding cautiously, cultivating the good opinion of the chiefs and people, and inspiring them with confidence in us. We may well be thankful that at present we are honoured with the open friendship of the reigning monarch of Bida, who seems a very fair and candid-minded man. The situation of our Mission at Kipo is also a most fortunate circumstance. It is conveniently placed, so that from it the chief towns in the neighbourhood, not excepting the capital itself, could easily be reached, while it affords a safe retreat to those who may be disposed to come and inquire into our religion.

But not Mohammedans alone we have to care for, but heathens also. In the interior towns and villages there are large heathen populations requiring to be evangelized.

I give the most recent statistics as supplied by Rev. C. Paul:—Average attendance at the Sunday services: Kipo Hill, morning 45, evening 29; Katsha Village, morning 41; Rogumo Village, morning 50; number of school children 9. The above numbers have suffered a sensible diminution during the first quarter of this year, owing in the first place to sickness, and then to the disturbed state of the country.

We are looking forward, in the providence of God, to a year of uninterrupted work in connexion with this station, as the war [between King Umoru and certain rebels] is now at an end. Backed by the English and French merchants, the king's troops gained a complete victory over the rebel Kedes in the course of the present month, and peace has been restored again to this revolution-loving country. During those trying months when the rebels were doing all kinds of mischief, and

rendering the country unsafe, the king, Umoru, showed his interest and friendliness by sending repeated messages to Mr. Paul to strengthen his mind. On a certain occasion he sent two special messengers to tell Mr. Paul that he should not think of leaving the station; that when it came to the point that he found himself obliged to quit it for want of safety, he might conclude that there was no more a king in the country, and that Bida had ceased to be. An assurance of this kind, coming from such a quarter, may be accepted as an indication of a divine providence over us.

Just a few words by way of conclusion. There are, as will have been seen, points of interest connected with the

Archdeacon Johnson refers above to the death of King Akaia of Gbebe. In a letter written about the same time, dated May 2nd, he notices a remarkable instance of the influence of the Mission in preventing human sacrifices on this occasion:—

The latest important event here now is the death of King Akaia of Gbebe, which took place just a fortnight ago to-day. As connected with this event the Lord has given such a signal token of His presence with us that we ourselves are confounded, and can scarcely believe the evidence of our senses. Mr. Pythias Williams was with me going through the Liturgy in the Igbara, when the news of the death was brought. It was arranged he should return home, which he did. Before his arrival human sacrifices had already commenced. A man was killed whose blood was used in washing all the vessels that King Akaia had been in the habit of handling, such as cups, calabashes, &c. All his slaves fled in all directions to hide themselves, knowing full well that they would be requested to accompany their master to the invisible world. There was a young woman, an Ibo, whom King Akaia had bought, and whom he called his goddess. It was well known to all, and to herself, too, that she was to be the chief victim at the king's funeral. She thereupon

work even where it is apparently barren. The whole truth, *pro* and *con*, has been told in regard to each station, so as to induce the prayerful to pray still more.

Oh! that means may be forthcoming and that the Committee would see the need of strengthening largely the existing staff of agents! At the present moment, besides myself, there are *but two* ordained men in the extensive field of Upper Niger. One may well ask, "What are these among so many?"

If the Committee would have us carry on the work vigorously, and if we are to hold our own in the presence of strong counter-influences coming both from within and from without, we trust that sensible additions may be made to our number, and that encouragements may be given to us to "go forward."

made no attempt to escape, but remained by the corpse alone, keeping watch over it. Mr. Williams, with two of the mercantile Native agents on the spot, strove hard to prevent her and others from being killed. To make a long story short they succeeded, after much pleading, in extorting the consent of the chiefs to their request, and as a pledge of good faith they handed over the young woman to the three, and she is now in our premises under the guardianship of Mrs. Williams. In her stead a white goat was killed, and the blood made use of for the usual ceremonies. The surprise of the common people knew no bounds. Who has ever heard of human sacrifices not taking place at the death of a king? They have been shaking their heads rather gravely, as much as to say that things are going fast to the bad when the ancient customs are left unobserved out of deference to the wishes of the Annasaras. I have been over with a little present to thank two of the principal ones, whose friendship it is of the utmost importance that we should conciliate.

*Annasaras*, in the last paragraph = *Nazarenes*, the name by which Christians are designated by the Mohammedans of the Soudan. The Lord hasten the day when Islam on the Niger shall utter forth the exclamation of the Pagan Emperor of old, "O Nazarene, Thou hast conquered!"

## NATIVE BISHOPS IN INDIA.

[THE following remarks are suggested by a communication which has been recently received from a highly esteemed missionary in India, and which seems to indicate a misconception of the wishes and actions of the Church Missionary Society.]



IT is well known that the Church Missionary Society has a very strong feeling on the subject referred to in the title of this brief article. Nor will it be denied by any, that as a general rule the Bishops and pastors of any Church ought to be Natives and not foreigners. But how this general principle shall be applied to those infant and adolescent Churches which it has pleased God to call into existence through missionary effort, is a less simple question.

The first missionary to any heathen nation is of course a foreigner, and equally of course, at least in most cases, he must be their first pastor. In Missions newly begun in our own day, the Native pastorate in its complete form is introduced, speaking generally, at an earlier stage than was the practice in the older Missions. On this point there is now a general unanimity. There is still, however, some divergence of practice in the superintendence of these pastors. So far as we know, there is no Missionary Society that does not regard some kind of superintendence as necessary. And in all cases this superintendence has been devolved in the first instance on the European missionaries, who have, in point of fact, exercised *quasi*-episcopal functions. Such a missionary might be described as a rector with a large number of curates ministering to many congregations; but in whatever terms the arrangement is described, it is clear that wherever it is adopted a state of things is thus brought about widely different from that which generally prevails in our own Church at home. A far more serious objection to it, however, is that it is intensely, and even offensively, "racial," that it destroys Native independence, and that it thus cramps the vigour of the Native Church, and prevents the adoption of a church system suited to the national character and temperament. It is desirable that the Native Church should depend more directly on its Divine Head.

The Committee of the Church Missionary Society early had their attention called to these practical difficulties. In the Indian Missions—to which, for the present, our remarks are mainly directed—the superintending missionaries (like all other missionaries of the Society) were subject both to the Bishop and the Society's Corresponding Committee—to the former as clergymen, to the latter as missionaries employed by the Society. Any awkwardnesses that might have arisen from this twofold authority, have been in effect adequately obviated by the Bishops being Chairmen of those Committees; but the system, as already observed, was defective in that it did not call out Native co-operation, or self-government, or self-support. The Native pastors were mere curates; there were no Native Bishops; and there was no proper room for the exercise of lay action, such as is provided

in England by the supremacy of the Crown, by a freely expressed public opinion, by the institution of churchwardens, and in other ways. Steps were taken accordingly. The introduction of the lay element was secured by the system of Church Councils and Church Committees, which need not here be described; and the Committee have made several attempts to bring about, or at least to pave the way for, the establishment of a Native Episcopate.

It was then that the question emerged—What should be the relation between the Native Bishops and the resident English Bishops, clergy, and laity? And this brought out, or was found to be involved in, the larger question—What shall be the position towards these same English Bishops, clergy, and laity, that shall be occupied by the Native (episcopal) Christians generally? One thing was clear to the Committee, that in India the Native Christians should be allowed and encouraged, under proper advice and guidance, to manage their own church affairs and to develop their own church system. For this purpose it was, and is, necessary that there should be Native Synods (Church Councils), predominantly Native in their constituent elements, and where the European element should only be present to moderate and to advise. It is also necessary that the President of the Synod should be thoroughly acquainted with the Native language, character, and habits of thought and feeling. In fact, the President should be a Native, as soon as a Native can be found competent for its duties.

What will be the result of this? The Native Christians will wish to have a Church—liturgical and episcopal, no doubt—but still modified, as the English Church has been modified, to suit their own national characteristics and circumstances. And in time, they will certainly wish, and ought to wish, to have their own Native Bishops also. They will wish to have, and they will have, a Native Christian Church complete—a Church not subject to the Church of England, or to any foreign Church, though in communion with it.

What then will be the position of the English members of the Church of England in India? This is not a question with which the Church Missionary Society is directly concerned. What we contend for is that the Native Christians in India should have their own Church, independent of foreign rule, English or any other. When such a Church is formed, the English residents must choose their own course. If they wish to join themselves with this Church, it will follow that their clergy must be subject to a Native Bishop and to synods predominantly Native. They will be at least as much separated from the Church of England as if they were resident in the United States. To the writer of these lines it seems probable that they will not consent to this, but that they will prefer following the example of English residents in Stockholm or Christiania, where, though there is a Protestant and orthodox and episcopal Native Church, claiming, in Norway at least, the historical "succession," the English congregations are under the episcopal supervision of an English Bishop. In the two cases last named, the Bishop is the Bishop of London: but in India it will probably be deemed necessary that the English Bishop should be



resident. If so, there will thus arise what some so much dread, different Bishops in the same territory for different nationalities. When the Committee suggested this, or seemed to suggest it, it was not because they wished for it, either for its own sake, or even as necessarily leading to something else; but because it appeared to them the probable *consequence* of something else, namely, of Native Church independence. If the English clergy and laity resident in India are willing to belong to a Native Church, and to have over them a Native Bishop, let it be so. What the Church Missionary Society contends for is that the Indian Church shall not have its independence and its Native Bishops indefinitely postponed, because on the one hand English Christians object to be under a Native Bishop, and because at the same time on the other hand, good and well intentioned men start back in horror from a "racial Episcopate."

Different episcopates for different nationalities in the same territory are far from being without precedent. Not to press the case of English congregations in Scandinavia, the strict applicability of which would be doubtless controverted on many grounds, and which has been referred to as an illustration rather than an argument, such episcopates exist at present, and have existed for some time, in the China and Japan Missions. Little or no practical difficulty has arisen from the arrangement; and it was formally recognized by the Lambeth Conference (see *Letter and Reports, &c.*, p. 26).\* The same system is found in operation among Greeks, Armenians, Syrians, and Copts in Asia; and though it may have originated in doctrinal differences, it has now become a matter of nationality, and it is acquiesced in as such, there being no attempts at mutual proselytizing, and the Bishops of the different Churches being not unfrequently on friendly terms with one

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\* China has been divided into three English *quasi*-dioceses, viz., Victoria, Mid-China, and North China; yet there is an American Bishop of Shanghai. Japan is also at present allotted to the Bishop of Victoria by the Archbishop of Canterbury's Letters Commendatory, issued at the time of Bishop Burdon's consecration; yet there is an American Bishop of Yedo. The words of the Report of the Committee of the Lambeth Conference are as follows:—

"8. Your Committee have considered the case of Missions in countries not under English or American rule, and they recommend as follows:—

"9. In cases where two Bishops of the Anglican communion are ministering in the same country, as in China, Japan, and Western Africa at the present time, your Committee are of opinion that under existing circumstances each Bishop should have control of his own clergy, and their converts and congregations.

"10. The various Bishops in the same country should endeavour, as members of the same Communion, to keep up brotherly intercourse with each other on the subject of their missionary work.

"11. In countries not under English or American rule, the English or American Church would not ordinarily undertake to establish dioceses with strictly defined territorial limits; although either Church might indicate the district in which it was intended that the Missionary Bishop should labour.

"12. Bishops in the same country should take care not to interfere in any manner with the congregations or converts of each other.

"13. It is most undesirable that either Church should for the future send a Bishop or Missionaries to a town or district already occupied by a Bishop of another branch of the Anglican Communion.

"14. When it is intended to send forth any new Missionary Bishop, notification of such an intention should be sent beforehand to the Archbishop of Canterbury, to the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and to the Metropolitan of any province near which the Missionary Bishop is to minister."

another. There is no reason why, if the two Churches are distinct, there should not be thorough communion between them, just as there is between the English and Irish Churches. The fact that both would cover the same area need not prevent this.

Two remarks in conclusion. In the first place let it be said, once again, that the object of the Society is that there should be in India truly *Native Churches*, and that these Churches should be independent of foreign control. If this can be effected without the existence in India of two distinct Churches, let it be so. Secondly, the Committee have always been aware, but yet are willing to be frequently reminded, that, with whatever organization, there can be no real corporate life in any Church that is not the expression of individual life, and there can be no individual life but that which springs from, or indeed we may say, which *is*, the indwelling of the HOLY SPIRIT.

C. C. F.

## INSTRUCTIONS TO MISSIONARIES.

[THE following are the General Instructions delivered at the Valedictory Dismissal of Missionaries on July 18th, 1882. See *Intelligencer* of August, p. 505.]



**DEARLY BELOVED IN THE LORD,**—The Committee meet you to-day to take leave of you as you go forth at the bidding of our Divine Redeemer to various fields of labour in the heathen world. Just two months ago they took leave of a goodly band of eleven missionaries going to East and Central Africa, the Niger, North-West America, and the North Pacific; and now to-day they have the happiness of meeting *you* here—some of you going to West and East Africa—one to Palestine—some to India—some to Ceylon, and China, and North-West America.

There are few topics which concern the principles and methods of missionary work, and the spirit in which it ought to be carried on, which have not at one time or another been set forth by the Committee on such occasions as the present. They would wish to-day—especially in reference to the many young missionaries going forth—to say to you, brethren, some general words of advice on the work to which you have given yourselves.

I. The Committee would first say a few words on that pathway in life for serving Christ—the missionary pathway—which you have deliberately chosen for yourselves under the guidance of the Holy Spirit.

It is the pathway which the Divine Saviour Himself trod when He was on earth. It is that which Paul and Barnabas, sent forth by the Holy Ghost from a praying Church, trod. It is that pathway which has been chosen by some of the noblest names on the long roll of the children of God.

It has its own peculiar hardships. It is a life of comparative poverty, and, usually, of comparative obscurity. None of the honours of this life usually await it. The worldly-minded usually despise it.

But the true missionary is an object of tender concern to the Divine Saviour Himself. And the name of missionary is one cherished with much love and esteem by all the praying people of God in this country. And never has a missionary life of godliness, earnestness, and simplicity failed to gain the approval, and the hearty love, and the unfeigned esteem, of all true followers of Christ amongst his fellow-countrymen in the country

where his lot is cast. And the love of the Natives of the country for the missionary whose sympathies go out to them, and whom they plainly see to be living for their highest interests, is a great and a sure reward. And the true reward is on high. "He that seeth in secret, Himself shall reward thee openly."

The Committee would impress on you, brethren, the importance of maintaining a high ideal of the missionary calling and the missionary character. How constantly it happens that the view which some one of our fellow-countrymen takes of the whole question of missionary effort and of missionaries themselves is acquired from the view he has taken of the life and work of some missionary who has laboured near him! How often it happens that some fellow-countryman of ours, having received benefit to his soul from some missionary with whom he has come in contact, has become and has continued a life-long earnest supporter of the missionary cause!

The Committee humbly thank God that there is not a Mission of the Society which has not, of God's great goodness, enjoyed the labours of men and women who, through the power of the Holy Spirit, and in the dignity of faith and patience and self-denial, have shed a special lustre on the name and character of missionary. Brethren, be followers of such, as they have been followers of Christ. Your work is a peculiarly honourable one. Let us take care that it does not, so far as we are concerned, degenerate into being regarded as a mere calling for the obtaining of a livelihood. You have to do with promoting the glory of the Redeemer in the world; with extending the blessed principles of truth and righteousness amongst men; with taking away the face of the covering which is cast over all nations.

II. The Committee would next earnestly urge the importance of maintaining *spirituality of character*. The missionary who has given himself in simple and whole-hearted faith to the Lord Jesus Christ for a life of enduring hardness, may most surely expect special supplies of grace from Him. But the missionary cannot—no more than any other believer—venture to neglect the keeping of his own vineyard while he keeps those of others. You will probably find in the mission-field special hindrances to that close communion with God which is essential to the keeping up of spirituality of character. At first the study of the language, with all its absorbing interest, is before you. Afterwards, when you have a definite sphere appointed to you, the work will be of many kinds—there may be "many coming and going," and there may be hardly leisure "so much as to eat." Perhaps you may be called to spend a good deal of your time in a tent, and it may be difficult to obtain privacy for secret communion. Tropical climates, to which most of you are going, have the effect of inducing languor and lassitude, and perhaps almost have a predisposing influence towards spiritual indolence. Still further, you will most probably not have all the spiritual helps which we are privileged to enjoy in this favoured land; and we cannot conceive that the great Adversary of souls is inactive in his opposition against those who are with all their might seeking to weaken his hold on the millions of the heathen world. And you may find yourselves so much advanced in the Christian life beyond those around you, that you may be often tempted to forget your watchfulness. The Committee would earnestly impress on you, brethren, the absolute importance—for the work's sake and for your own sake—of seeking to maintain spirituality of life and character, by close communion with God in His Word. You may have the power of organizing, and you may have many plans—and good plans—on

foot; you may have the power of acquiring languages, and you may be skilled in the controversy against the heathen systems of religion. But nothing can make up for the want of spirituality. Without it you cannot apply the Word of God with discriminating power to the hearts and consciences of men. It is spirituality alone which will force from the heathen the confession that "God is in you of a truth."

How is it to be maintained? Look at our Redeemer Himself. "It came to pass as he was *alone praying*." "It came to pass as *He was praying in a certain place*." "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed."

Look at Paul. He is in constant communion with Christ. Every Church he has founded is constantly remembered before God. Every individual he has specially to do with is thought of in prayer. He is the best illustration of his own precept in the spirit, "Pray without ceasing." Read the lives of Brainerd and Schwartz and Martyn and Noble and Ragland, and so many others. What earnestness is there manifested in them all to maintain spirituality of character! What a quickening spiritual influence breathed forth from their lips and their ministry! How true it is that all such missionaries, though dead, are yet truly speaking by the savour of a holy life which they have left behind them in the several fields of their labours!

You will remember the blessed promise, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And you will remember how that Blessed Spirit, given to them that ask, is the One who speaks to us effectually of the power of the precious blood of Jesus; makes the voice of Jesus alone to be listened to within us; cries "Abba, Father" within us; is the earnest to us in our pilgrimage here of the inheritance of the purchased possession.

III. The Committee would also impress on you the importance of *seeking and expecting spiritual results* in your work—whether in the conversion or in the edification of souls. Your work may lie chiefly in laying the foundation of a Mission, whether by distinctly evangelistic work amongst adults or by the education of non-Christian youths. If it is so, never forget that converted souls are the only reliable foundations of an enduring work. In his *Life of Francis Xavier*, the Rev. Henry Venn made use of these weighty words: "It may be permitted one who has had large opportunities and long experience in the supervision of Missions to state his firm conviction that all attempts to lay the foundation of a Protestant Mission, without true conversion and spiritual life in individual souls, will be as unsatisfactory and as transient as those of Xavier and his followers. Christian education may be extended; a visible Church in its completeness may be established; civilization may be promoted by industrial institutions; but there may be no 'living' Church. For a season, especially in the early days of freshness and hope, the Mission may appear to flourish; but if the spiritual '*substance*' be wanting, the end will be disappointment, failure, and too often the apostasy of converts." And again he adds, in the same book, "The faithful missionary, whose aims all culminate in the exaltation of Christ crucified, will receive generally a few souls to his ministry; and if they stand fast in the Lord, he lives. His chief employment should thenceforth be to cherish them as a nurse cherishes her children, to stir up the grace that is in them, to set them to work in gathering into the fold fresh converts, to *make them the pivot upon which his missionary operations turn*." These words of a deeply spiritual student of missionary principles the Committee heartily endorse, and they commend them to your most earnest and prayerful attention. How few and simple, as stated in

his words, are the principles of the foundation of a Mission!—*seek seals to your missionary ministry in converted souls—stir up the grace that is in them—set them to work in gathering into the fold fresh converts—make them the pivot upon which your missionary operations turn*—thus will a Native Church be formed from which the Word of God will be “sounded out.”

And if your work should lie chiefly (for whatever your special department of work may be, you will of course, as opportunities admit, be evangelists to the heathen also) with Native Christians, as in a Theological School, or in a Christian boarding-school, or in some connexion with a Native Church, the Committee would urge the same thing—be not satisfied without seeing souls converted—look earnestly for the fruits of the Holy Spirit to be produced in them with whom you have to do.

Therefore, brethren, the Committee would say, Be not content with good organization of plans of work—this is most important in its place. Be not content with seeing your institution or your school in a state of good working order to the outward eye. Think it not enough to see a congregation regular in attendance on ordinances, and otherwise satisfactory to outward appearance. Be not satisfied without the evidence *that there is spiritual work going on*, and that the Spirit of Christ is evidently working the meanwhile on souls through your instrumentality. And forget not to honour and to rest on the work of the Divine Spirit, who alone can turn the hearts of men to God.

IV. Again the Committee would say, Try earnestly to cultivate a spirit of enlarged interest in the work of the Mission generally, and not merely in your own work. It has been the Society's plan, after the missionary has passed the proper language examination, to appoint him to some definite work, and that work usually allows much independence of action, and the Committee have always been alive to the importance of much scope being given to a proper exercise of individuality. But there is often a temptation to a young missionary to lose sight of *the good of the Mission as a whole*; to fix his eyes too exclusively upon his own work; and, in the fulness of self-confidence, to prefer his own plans of work to those which have been tested by experience. From this there has sometimes resulted a want of continuity of plans. A missionary too has sometimes fallen into the way of carrying on his own work in isolation and exclusiveness. And the painful consequences have been—jealousy of, rather than rejoicing in, the success of other brethren in the same Mission; a want of bright and happy enlargement of spirit; the great loss of the power of united prayer in the Mission; the want of harmony amongst brethren. The Committee have recently been considering plans for avoiding as far as possible isolation of action and want of continuity of plans, by officially connecting all the departments of the work with selected centres. They have always designed, too, that the Missionary Conferences should be powerful means towards this same end. But, whatever plans they may form, they have to remember that this is, above all, a matter of the right spirit of each individual worker, and far from being merely a matter of organization. The great and true remedy is the studious cultivation of a concern for the glory of Christ; the keeping Christ and Christ's honour in the foreground; the careful avoidance of putting self in place of Christ; the effort at every turn, with the help of the Holy Spirit of God, to repress the ever self-asserting self. “For me to live is CHRIST,” was the Apostle Paul's motto. “A man can receive nothing,” said the Baptist, “except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. . . . HE MUST INCREASE, BUT I MUST DECREASE.”

These words of advice, beloved brethren, drawn from the long experience of this Society, the Committee desire affectionately to set before you. They would say, Seek to maintain a high ideal of the missionary calling and character. Seek to maintain spirituality. Look for and respect spiritual results in your work. Cultivate a concern for the glory of Christ.

And who is sufficient for these things? Your sufficiency is of the Lord. "God loveth a cheerful giver," and you are giving to God the very highest gift which it is the privilege of redeemed children of God to give to Him who redeemed them—yourselves and your lives for His service in the mission-field. And you are giving it *cheerfully*. And *He* knows precisely the extent of the sacrifice you individually make. Remember then, "God is ABLE to make *all* *grace* to abound toward you; that ye, ALWAYS having ALL sufficiency in ALL things, may abound to EVERY good work." To His name be all the praise and the glory!

## EXTRACTS FROM THE ANNUAL LETTERS.

### JAPAN.

*From the Rev. C. F. Warren, Osaka.*

*Osaka, Dec. 17th, 1881.*

**I**T is my privilege on the present occasion to write of tokens of the divine presence and blessing more marked, perhaps, than at any time previous to this year.

1. In my letter of June 30th,\* I spoke of marked signs of progress in Christian work generally. The six months that have since elapsed have only tended to deepen the impression that the general diffusion of Gospel truth is going on rapidly, that men's minds are being stirred to deeper inquiry, and that consequently a way is being prepared for the Lord in numberless places. It is hardly possible to travel by railway or steamboat without meeting one after another of those who have heard something of "the way," or who possess portions of the Scriptures and other Christian books. In the same letter I spoke of large public meetings, convened for the express purpose of making known the Gospel as a sign of the times. You will not now think it strange if I add that the adversaries of the Gospel are on the increase. There has been considerable activity amongst the Buddhists, especially those of the Shin sect. This sect is a Japanese offshoot of one of the older schools. Their chief object of worship is the legendary Buddha Amida, and their one desire is to share the joys of his paradise

in the western heavens. They have been especially busy in making efforts to counteract the effects of Christian teaching. Monster meetings in their temples and other buildings have been frequently held to oppose the work of Christian evangelists and to confirm Buddhist believers in their faith. European infidelity is pressed into their service, though often the very weakest arguments are put forth. The other day I had a tract sent me, the object of which was to show how utterly impossible it was that there could have been a universal deluge, the statements contained in it being in substance the same as I had a short time before read in a local newspaper, in two or three articles contributed by a European. A short time ago, when I was in Tokushima, there was a lecturer from Kiyoto dilating upon the same subject, and doing his best to influence the few who heard him against the Gospel. Tracts for gratuitous distribution on such subjects as the creation, the fall of man, &c., have been published. I have also in my possession two sheets, intended for posters, which are made up of misrepresentations of Bible teaching and its believers. These we may take to be signs sure and unmistakable that the Gospel is becoming a felt power, and that those who are interested in the maintenance of the Native religions are conscious that, unless this new way is to prevail and triumph, they must make

\* See *Intelligencer*, Nov. 1881.

efforts to oppose it. These efforts, we know, will not really hinder but in the end tend to further the extension of the Gospel of Christ.

2. The work at Osaka shows signs of encouraging progress. During the eleven months ending Nov. 30th last, including three adults baptized at Tokushima, twenty-six have been admitted to the visible Church—eighteen adults and eight children. My letter of June 30th gives full particulars of those baptized up to that time. Of the eleven since baptized in Osaka, four were adults and seven were children varying from one to fourteen years of age. Among the former was the son of Mrs. Kume, who will be remembered as the first convert baptized at Osaka in connexion with our Mission. He has been engaged for some years as a surgeon in the army. About three years ago he went to Miyazaki, in Hinga Kinsu; he wished to be baptized before going there, and his mother was anxious that he should take the step, but we felt at the time that his knowledge of Christianity was hardly sufficient to warrant our receiving him, especially as he would be removed from the ordinary means of grace. He has continued to study the Scriptures ever since that time, and about a month ago, after further preparatory instruction, he was baptized. He is now settled in Osaka, and is practising as an ordinary physician. I trust that he will prove to be one of our most substantial Church members. A medical student, who has been associated with Mr. Kume for some time, was baptized on the same day. He appears to be thoroughly solid and steady. Another young man baptized at the same time is the brother of a Christian connected with the American Episcopal Mission. He will, I trust, prove helpful to us in our work. I must not omit to mention the case of a woman baptized with the three just named, not because there is anything of peculiar interest in the woman herself, for she is nothing more than an ordinary plain respectable woman in humble life, but on account of the way in which she has been led. The case of Mrs. Kubota, who was baptized on Christmas Day, 1878, and the persecution to which she was subjected soon after, will be remembered. There is no member of our Church who gives us more real joy than this humble

follower of the Master. She has, I believe, really given herself wholly to the Lord, and counts it a privilege to speak to others of His love and grace. No one has brought more to hear the Gospel than she has, and now, after a very serious illness in which we despaired of her life, she was privileged to lead this woman to the font whom she had previously led to Christ as her Saviour. The spiritual mother and her daughter standing together on that occasion is a sight I shall not soon forget.

3. The church services have been carried on much as in former years. The congregations show steady improvement.

4. Classes for catechumens, and for those who wish to become communicants, have been held from time to time as required. In the class for women, we are now studying together the Gospel of St. Matthew. It is no little pleasure on one afternoon in the week to meet these simple-minded Christians, some of whom manifest a sincere love of the truth. At the meeting ten days ago, Mrs. Kubota was present after her serious illness. She referred to the trial through which she had passed, and told us how she felt it was the loving hand of a father's chastisement that had been laid upon her. My eyes were filled with tears as I listened to her simple but touching words, and I think there was scarcely a dry eye in the room. God grant that she may be long spared to join us in our meetings, and to help us by her efforts and prayers. Mrs. Kume was with us on that occasion, and her daughter-in-law joined us last Wednesday, and is now a candidate for baptism.

5. Regular preaching has been carried on at the two places rented in the city. Some of the Native Christians make a point of attending these preaching services in order to encourage others to come, and in this they have much strengthened our hands. The senior Christians, and especially Mr. Kimura, who is now receiving pay as a catechist, have done good service at these meetings.

6. The Native Church has grown in numbers, and I trust also in knowledge and grace. There have at times been cases which have caused us no little pain and anxiety, yet on the whole we have had much to encourage and cheer us, for which we heartily thank our God. One great want now is a com-

petent Native pastor. A Native Church with a Native ministry is what we aim at, and what is absolutely necessary for the healthy growth and development of the Lord's work in this land.

The contributions given at the time of Holy Communion have amounted to yen 88'41, and in addition a special sum of yen 11'84 has been raised in the missionary-box and otherwise for the mission room, and a sum of yen 4'44 for special relief, making a total of yen 104'69, which at par would be nearly 21½ sterling. The Native Pastorate Fund, which is credited with a moiety of the offertories, unless announced for some special purpose, now amounts to upwards of yen 100.

7. Tokushima in Shikoku may now be regarded as our first out-station. The interesting circumstances under which we were led to commence work there are detailed in my letter of June 30th, and need not be repeated here. The Greek Christians mentioned in that letter have disappointed us. After my visit, of which you have the account, they made certain charges against Aratani, which really amounted to nothing, and would not at the most amount to more than any evil-disposed person could trump up against any ordinary Christian. As I would not consent to withdraw Aratani, who was acceptable to the other inquirers, they grew cold, and on the arrival of an American Baptist missionary from Tokiyo, they joined themselves to him and were baptized by him about a month later. Almost immediately after he had rebaptized the Greek Christians in the river, there was a movement to hinder Christian work, and disturbances were created at the preaching-room of the Baptist Mission, and at two preaching-places of the Greek Church. Unfortunately, at that time we had to vacate the room we had hitherto occupied, and the preaching services were stopped, which looked as though the enemy had triumphed. The inquirers, however, met together, and when I visited Tokushima in October,

I had the privilege of baptizing the first three converts. They were Inouye and his wife and the younger Fukui, whose name, as the adopted son of another person, is Kodama. The elder Fukui and his wife were somewhat afraid that further attacks would be made on the Christians, and apparently held back on that account; but I trust that ere long they will be found numbered with the followers of Christ. At present the preaching services are being carried on without opposition, and the audiences are reported to be good.

8. With my hands quite full and hardly my usual mental and physical power, I have been unable to give much time to theological training. I have, however, for some time past met a class twice a week for the study of the Gospels.

9. In addition to my station and other duties, I have taken part with my colleagues of the Prayer-book Committee in revising some of the unpublished portions, and I am now having the MSS. put in proper form for the printer. The portions are the Occasional Prayers and Thanksgivings, the Collects, the Marriage, Burial, Churching, and Confirmation Services.

10. I am thankful to be able to report that our fraternal relations with other societies and denominations continues to be as cordial as ever. A monthly Bible reading with the members of the Society for the Propagation of the Gospel and the American Episcopal Mission, held alternately at Kobe and Osaka; the united Conference of all the missionaries in this neighbourhood, held four times a year; the monthly united prayer-meeting held at Osaka; and the special meetings during the week of prayer and at other times, are evidences of this, and tend to strengthen our union. Our Native Christians, too, both during the week of prayer, at the intercession season, and on other occasions, meet with the members of other Churches for prayer and praise. Thus the oneness of spirit which pervades the body of Christ is manifested, and the God and Prince of peace honoured.

#### SOUTH INDIA.

*From the Rev. J. Stone, Raghavapuram.*

*Raghavapuram, 20th March, 1882.*

I am glad to be able to report that, by God's blessing, both Mrs. Stone and

I have been able to carry on our work in this district, during the past year, without any great hindrance either from



sickness or any other cause. Although there has been much to make us to be cast down and discouraged, yet we have great reason to thank God for the visible tokens He has given us that our work is being approved of by Him. As may be seen by comparing last year's\* numbers with those of the previous year, we have half as many again of adherents. This is the first time, I believe, that the adherents have numbered 1000 in this district. The number baptized, too, this year, has exceeded the number for any previous year since I took charge.

I. *The Congregations.*—In trying to give an account of the work for the year 1881, I will first say a little concerning the work in the congregations. While there has been an increase of 33 in the number of communicants, and in the Native contributions of Rs. 103, as compared with 1880, yet I do not feel that I can report an equal growth spiritually. The attendance at the services throughout the district has been fairly good. Outwardly, I have reason to say that the conduct of the Christians generally is improved; but as long as there are attempts to uphold caste, of which pride is the root, we cannot expect much spiritual growth. Indeed, the favouring of caste is so diametrically opposed to the increase of Christian virtues that wherever it exists it must have a deadening effect. I have had much trouble with caste this past year. For some ten or twelve years there have been a few Madigas in the church, which is for the most part composed of Christians of Mala origin. All my predecessors did their utmost to discourage anything like caste feeling. It was not till 1880, though, that there seemed to be a great spirit of inquiry awakened amongst the Madigas, as I mentioned in my last year's Report. The signal for the actual caste feeling to show itself was my receiving two Madiga boys into the Boys' Boarding-school, about February last year. Immediately several of the old congregations declared their intention of apostatizing if I did not remove the boys at once from the school. At that time, however, there was one thing which gave me great comfort amidst all the trouble, and that was that the real

spiritually-minded in the congregations had not the least sympathy with this movement. Even among the agents there were many whom I felt were no help to me in this matter, and to this day there are some, I fear, who secretly discourage, rather than help the poor Madigas to find the way of salvation through Christ. Still, it is difficult to prove anything of this kind, and one cannot dismiss them on mere suspicion. But to return. For nearly a fortnight, till I felt quite worn out (for the heat was getting very great then) did M. Kāliyāna Rāma Garu (agent on the Walter Jones Fund), several of the elders, and I plead and reason with these poor people in almost every conceivable way. At last some yielded to our persuasion, others stood out till we had to threaten them with excommunication. Ultimately, by God's blessing, the storm subsided without even a single soul apostatizing. Still, I think this trouble has to some extent, for the present, hindered many that I know of from coming out. We learnt, though, that we must ever be on the watch and ready to deal prudently, yet firmly, with this great enemy. It occurred to me, too, that as nearly all our agents were of Mala origin, it would be well to try and get some Christians of Madiga origin trained as schoolmasters, &c. Just at that time, I baptized a very intelligent couple of that class, who had been preparing for baptism for some time. The young man had formerly read in our boarding-school, but had run away because of the persecution he received from the other boys on account of caste. Still he had never forgotten the truths imbibed there, and when I first saw him in his village, four years after, he answered very intelligently questions which I asked him about salvation through Christ. Last year (i.e. 1881), at his baptism, we gave him the name of Matthew at the request of those who undertook to help to further educate him. After much prayer, in order to facilitate his education, I brought him and his wife into Raghavapuram and put them in a house which I had built for them amongst the Christians. It was a bold step, some may think not a wise one, to bring Christians of Madiga origin to live amongst those of Mala and other caste extraction, and it was with fear and

\* Last year, i.e. 1881, total number of adherents, 1215; the previous year, i.e. 1880, total number of adherents, 800.

trembling as to the result that I did it. To my surprise, about twelve of the leading Christians, with the teachers of Raghavapuram, entirely of their own accord, and amongst them old Venkayya, proposed a "house warming," and they all went and took food in Matthew's house. This caused a great stir, and at one time I almost feared a division in the congregation, but up to this time nothing has happened, and all now seem to be treating Matthew more or less in a brotherly manner. Still we must watch and pray and be ready to deal the monster a timely blow as often as ever he lifts his head; and then, by God's help, he will disappear. I do most earnestly desire the prayers of the Church at home that God may be pleased to hasten the time when all caste feeling and distinction shall be no more.

II. *Evangelization.*—We have been trying as far as possible to make known to all castes in the villages within our reach, the way of salvation through Christ. The evangelists visit regularly every village. During the last year (1881) we have taken up thirteen new villages. Some eight or ten more are now ready, waiting for us to send them teachers, but we have neither men nor money. The Madigas are still pressing on to hear the "old, old story." Out of the thirteen new villages taken up during the past year, half are entirely composed of Madiga catechumens. And not only among the Madigas and Malas is this desire manifested, but among the higher castes I can see an increased wish to learn about Christianity, especially to the north of this district, on the borders of and in the Nizam's territory. In one centre there are ten caste people learning about Christianity; one of them—a Brahmin—I trust may have strength publicly to confess Christ this year. When he first showed an interest in our religion, I sent him a copy of the New Testament in Telugu. Some time after, when on one of his monthly rounds, the catechist was passing through his village about 10 o'clock at night. As he drew near this man's house, he was surprised by hearing some one, in rather a subdued tone, reading, "Let your light so shine." He paused, and he heard the same person say, "Your light! I have none. How

can I get it? Oh, for this light!" The catechist asked who was there. In reply, the yard gate was opened, and then, during the dead hours of the night, when all the others of the family were sleeping, all caste feeling being forgotten, these two conversed concerning the "true light which lighteth every man that cometh into the world."

III. *Schools.*—The attendance in the village schools has been better this year than during any year since the famine. The numbers have increased, since 1880, from 220 to 286. The boarding-schools have gone on steadily.

IV. *Colporteur Fund.*—As far as funds have allowed, the agent on this fund has been doing good work. About 4000 religious books of every description have been sold and scattered in all directions. In several instances I have heard of the reading of these books being blessed.

And now, in conclusion, I beg to put before you what I consider to be the urgent needs of this district. First, the work needs developing. This district extends 40 miles westward and between 50 and 60 miles northward. Within this territory we have scarcely a convert among the higher castes. The reason for this is, I think, that the district missionary and his agents have so much work to do amongst the Christians that they have not been and are not able to work among them properly. If the principal congregations could be put under pastors, then the district missionary would be set free to work more among that great body of men especially called Kammias. They answer to our farmers. Then I would strongly urge that a European missionary who should endeavour to learn both Telugu and Hindustani, or a well-qualified Native missionary be stationed at Jaggipectt. He could take over the extreme western portion of this district, and work away towards Hyderabad. Here is a *vast field untouched*. About a year since I had a most urgent letter, first in Telugu and then in English, from the people in a village 90 miles from here, and about 50 from Hyderabad. I sent an evangelist to see them. He found all the Malas ready to receive us, and four could repeat the Lord's Prayer. Still I could not take up their village. I hope in time to be able to take a tour in these parts, and see what openings there are.

## THE MONTH.



THE many friends who contributed to the Henry Wright Memorial Fund will be glad to hear that the steamer is about to be built. There has been much delay, owing to differences of opinion among the best authorities as to what kind of vessel would be most suitable. A decision has at length been come to, and the tender of Messrs. Green, the eminent shipbuilders of Blackwall, has been accepted for 5252*l.*, and within a few months the *Henry Wright* will, we trust, be at her post. A sum of 1600*l.* is still wanted to place her at Zanzibar, including the cost of transport thither; and we hope that many who may have waited to contribute till they saw exactly what would be done, will now join heartily and liberally in so appropriate a memorial to the beloved friend and brother whom it pleased God to take from us just two years ago.

THE Bill creating the new Punjab University appoints the following clergymen Fellows:—the Bishop of Lahore, Archdeacon Matthew, the Rev. E. Bickersteth (Cambridge Delhi Mission), and the Revs. R. Clark, W. Hooper, and T. P. Hughes (C.M.S. missionaries).

BISHOP SARGENT, of Tinnevely, has been on a visit to Australia and New Zealand. He arrived at Melbourne on May 17th, and afterwards proceeded to Sydney, and thence to Auckland. He proposed to be back in India about the time these lines appear.

WE hear with much sorrow of the death of Mrs. Painter, of Travancore. She was a sister of the Rev. C. A. Neve, of that Mission, and of Dr. A. Neve, of Kashmir. She sailed for India in October last year, soon after her marriage to the Rev. A. F. Painter, and died on June 28th, a few days after the birth of a daughter.

ON Trinity Sunday the Bishop of Lahore admitted to deacons' orders the Rev. E. Guilford, C.M.S. missionary, Amritsar, and the Rev. Yakub Ali, Pastor of the C.M.S. Native Church, Lahore.

FROM the Annual Report of the Calcutta Corresponding Committee, which has just reached us, we find that an addition not previously noted was made to the ranks of the Bengal Native Pastorate in connexion with the Society in February last. The Bishop of Calcutta, while on a visit to the Krishnagar district, admitted to deacon's orders Babu Koilash Chunder Biswas. At the same time the Rev. Molam Biswas, of Thakurpukur, received priest's orders. The Rev. A. Clifford, who is now in charge of the Krishnagar Mission, writes, "Koilash Babu is now pastor of Bollobhpur, the largest and most important village in the district. He has for several years acted as catechist of the village, and the piety, good sense, and energy which he showed led Mr. Vaughan to think of asking the Bishop to admit him to holy orders."

A NOTICE of Mr. Price's verbal report to the Committee on his visit to East Africa will be found in the Selections from their Proceedings on another page. In every way his temporary mission has been most successful; and more especially in respect of the difficulties that arose with the Wali of

Mombasa. That functionary made quite a series of charges against the Mission, which were without a shadow of foundation; as for example, that Mr. Price was in league with the rebel Mbaruk against the Sultan's authority—that same Mbaruk from whose clutches Mr. Price had so narrow an escape while on the way to Shimba. Through the good offices of Colonel Miles, the Acting British Representative, Mr. Price obtained an interview with the Sultan, the Wali being also present; and Said Barghash, after patiently hearing out both the charges and the explanations, entirely exculpated the Mission from blame, and ordered the Wali to make an apology. His Highness's farewell to Mr. Price at a second interview was most cordial; and a letter in Arabic was handed to him, of which the following is a translation:—

“From Barghash bin Saeed

To the Committee, Church Missionary Society.

Zanzibar, 6 Shaban, 1299.  
23 June, 1882.

“As our friend Mr. Salter Price is proceeding to England, we take the opportunity to write and offer you our salutations, to inquire respecting your welfare, and to assure you of our increasing friendship and regard for you. Nothing has occurred in these parts worthy of mention except what is good and pleasing, and should you require aught of us, the sign is with you, and salaam.”

LETTERS from the Rev. H. K. Binns and Mr. Lane (the new Lay Superintendent of Frere Town), dated July 7th, mention that they were in some alarm from the near proximity of the rebel Mbaruk, who had pitched his camp near Rabai. He professed no enmity to the Mission, but his friendship would perhaps be still more dangerous, as giving fresh cause for suspicion on the part of the Mombasa people. But “fightings and fears” are no new experience in the East Africa Mission.

Mr. Lane was greatly pleased with all he saw at Frere Town.

THE Nyanza party have been heard of from Simbaweni, five days' journey from the coast, where they were on July 5th. They left Zanzibar on June 28th, and Saadani on the 30th. Mr. Hannington, the leader of the party, writes as follows:—

Zanzibar, June 27th, 1882.

I am thankful to be able to send you a very excellent report of our progress. Thanks to Mr. Stokes, all arrangements have, so far, been successfully carried out. He has a sufficient number of porters, and they seem strong, stout, and well, and in excellent spirits. The men love him; his own boys seem devoted to him.

I preached at the cathedral on Sunday evening, as a slight return for the many kindnesses the Universities' Mission have shown us. They had a special Communion for the party in the morning.

I have Henry Wright Duta, the baptized Waganda boy, attached to me. He seems a splendid fellow, and will make a good teacher. I have commenced this morning prayers in Suaheli. Duta

read them. The study I gave the language on board has been an immense help to me. Let every missionary be urged to stick close to the language he has to learn on his journey out, in spite of obstacles.

I have to-day been introduced to H. H. the Sultan. The palace is in the grand square, looking out on the roadstead, with a tall lighthouse, with a fine electric light close to its side. Here, in the square, a guard of honour was drawn up, which saluted as we came up to it, and then again as the Sultan came down the front steps to receive us. He shook hands with the consul, and then with Captain Hore, of the L.M.S., who was likewise being introduced, and then with me, after which he beckoned us to follow him. We mounted some very steep stairs, and were then led by

the Sultan into an antechamber, and bade be seated on some grand yellow arm-chairs; then attendants brought some coffee, the best I ever tasted, in gold cups, and immediately after some syrup in tumblers; the attendants then retired, and conversation—a brisk one—began through an interpreter. He asked me how long the journey would take, how fast we travelled, and about the shape of the Lake. I, on the other hand, expressed my respect for his Highness, and said I had come to pay homage, and to ask for letters of safe-conduct, and an introduction to King Mtesa; that our object was not to interfere with, but to further the interests of the Sultan. I also expressed my pleasure at the electric light, and at the honour done me by granting an interview. The interview lasted about half an hour, and was by no means dull, nor do I think unimportant to our Mission, for the news soon spread that the Bwana Kubwa (great master) as I am called, paid a visit to the Sultan.

Colonel Miles has shown us every attention.

*Saadani, June 30th, 1882.*

We left Zanzibar at the time we intended, in spite of objections on behalf of the captain of the dhow and others, and had a prosperous run across in about four hours; but on arriving at Saadani we grounded some distance out. Stokes plunged into the water from the shore, and I put the greater part of my clothes in a bag and plunged into the water from the boat, carrying my things. The rest managed in a tumble-down canoe, and so we all got safely to land, and the baggage was brought off without damage. Stokes had the tent and camp in capital order for us, and a nice dinner ready. We passed a most comfortable night, and woke in good spirits. Thursday was spent in overhauling our things.

All are well and happy. Our things

Since the foregoing was in type further letters have come in dated July 13th from Kidudwe, only five days short of Mamboia; all well.

are so nice, and tents and beds so comfortable, that personally I shall want the heat of the sun, and fever, and a little starvation, to prevent too much ease in the flesh, or otherwise I think I should enjoy the life too much.

*Kuleye, July 3rd, 1882.*

We left Saadani on Friday, but not much before 11 a.m., the first start taking a good bit of time. However, it was a cloudy day, and a short march, so that we reached Ndumi without fatigue or harm. The camping-ground was in the middle of the village, and rather hot and dusty, but on high ground, and the only spot obtainable; the water was in that condition that we rather wondered whether we should pour it out or cut it with a knife. However, it boiled up well, and gave our tea plenty of body! On Saturday we left Ndumi at sunrise, and unfortunately were unable to get more than a cup of cocoa and one biscuit, on which we marched sixteen miles in intense heat. On arriving at Mkangi we found the people had taken fright and driven off their things. The camping-ground here was exceedingly lovely, on nice high ground, with beautiful views stretching seawards, and as soon as the Natives regained confidence food poured in abundantly.

Sunday came to us as indeed a divine benefit. All were glad of a rest. We had two English and two Suaheli services, one of the boys being able to manage a short exhortation in the Native tongue.

*July 5th.*

Simbaweni, an exquisite spot, in sight of the beautiful Pongawe mountain, and here a sudden call has come for letters, so I must conclude this hastily. We are all well, all happy, and have suffered at present from nothing.

LETTERS are to hand from Athabasca. Bishop Bompas writes from Fort Norman, Mackenzie River, under date March 6th; Archdeacon McDonald, from Fort McPherson, Peel River, Jan. 27th; the Rev. V. C. Sim, from Rampart House, Porcupine River (near the frontier of Alaska), Dec. 17th; Mr. Spendlove, from Fort Simpson, Mackenzie River; Mr. Garton, from Fort Resolution, Great Slave Lake. These dates are some months later

than the last previous letters (see the Annual Report, p. 219); and we hear with much thankfulness of the Bishop's safety. He had embarked at Fort Simpson on Oct. 13th, to go down the Mackenzie to join Mrs. Bompas, at Fort Norman, on a raft consisting of a few logs lashed together, upon which he was for some days and nights "carried about like a cockle-shell" among the drifting ice. Archdeacon McDonald's health was in a weak state, and he was hoping to come over to England next year, bringing his valuable Tukudh translations to be printed—a most important work, for it is scarcely possible that any one else can get the mastery of that little-known [tongue which he has acquired during so many years of constant travel among the people. Mr. Sim, who is now at our remotest station, will take up the Archdeacon's work, and to this end is toiling assiduously at the language, and making friends with the Indians. He writes very cheerfully from his solitary outpost, and requests the prayers of friends at home.

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THE growing importance of the Native Christian community in South India is shown in the most striking manner by the 26th Annual Report of the Syndicate of the Madras University, the particulars of which have lately reached us. In the last examinations there were 271 Native Christian candidates for matriculation, 50 for First Arts, and 22 for B.A. The percentage of passes was, in the three examinations respectively, 3·39, 52, and 68·6. This percentage in the first and third cases is higher than that gained by any other class of Native students; and in the second case it is exceeded only by the Brahmins. When the small relative numbers of the Christians are considered, and the fact that so many of them are of the poorer classes, this result is surprising, and a matter for unfeigned satisfaction.

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THE Peter Cator examinations in Scripture knowledge, conducted by the C.M.S. Corresponding Committee in Madras, continue to attract a large number of competitors from among the English-speaking Native Christians of all denominations in South India. In the last annual examination there were 57 candidates in the higher grade, of whom 46 gained prizes and certificates, and 242 in the lower grade, of whom 172 were classed. In the higher grade, the first six were students of the Madras Christian College; and then follow candidates from the S.P.G. College at Sawyerpuram, the C.M.S. Colleges at Cottayam and Tinnevely, Doveton College at Madras, the L.M.S. Seminary at Nagercoil, &c.

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MEDICAL attendance for missionaries is not a small item in the Society's expenditure. The Honorary Consulting Physician, Dr. G. Johnson, sees all candidates for missionary employment; and the Honorary Medical Board, consisting of retired medical men with Indian experience, see missionaries on their return home or before they go out. But the ordinary attendance on the Society's agents and families, both in the mission-field (where there are doctors, as in India) and at home, necessarily forms a considerable charge on the funds. The Committee believe that not a few Christian medical men in various parts of England and Ireland would be willing to give this service freely for the Master's sake; and we are requested to invite communications from any such, with a view to arrangements being made which might, while laying but a small burden on individual friends in the medical profession, save the Society a good deal in the aggregate.

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## HOME WORK OF THE SOCIETY.

**Buckland and District.**—On July 28th, a very successful Anniversary was held at Buckland Rectory for the north-eastern part of Hertfordshire. The day's proceedings commenced with a service of song at 3 p.m., followed by an effective and earnest address from the Rev. H. Sutton, the Central Secretary. This was followed by a public tea in a large tent on the Rectory lawn. In the evening a meeting was held in the tent, at which Mr. Abel Smith, M.P., the senior member for the county, presided. Addresses were delivered by the Revs. W. J. Richards and A. H. Arden, both missionaries of the Society lately returned from South India. Owing to the great energy and kindness of the Rev. H. F. Burnaby, the Rector, and Mrs. Burnaby, the day's proceedings were a very great success.

**Combe Hay.**—The Annual Meeting was held at Combe Hay Church on Thursday, July 20th, the weather preventing its being held as usual on the Rectory lawn. The Mayor (Mr. J. S. Bartrum) presided. Several of the clergy of the neighbourhood and very many of the members of the leading county families being present, the total amounting to between 300 and 400. The Rev. C. C. Layard remarked that, although unable to meet under the old yew-tree on the Rectory grounds, yet the meeting was held in God's house, which would now be especially consecrated for the work for which they used to meet under that tree in years gone by. The chairman urged not only "half as much again" in amount of subscriptions, but also active, earnest, self-denying men and women to offer themselves to the Lord for this great work; and above all, that there might be "half as much again" of supplication to the throne on high. Bishop Crowther and Canon Bernard also addressed the meeting. The collection, amounted to 27*l.* 11*s.* 6*d.*

On the following day, Friday, Bishop Crowther preached at the Abbey Church in aid of the work in his diocese. The collection amounted to 27*l.* 13*s.* 6*d.*

**Cullompton.**—The Annual Meeting was held on July 18th. The Rev. L. F. Potter, the Vicar, presided. Mr. F. Sellwood, who had recently visited Palestine, gave interesting particulars of his visit to the schools of the Society at Gaza. The Rev. Dr. Bruce followed, giving a touching account of the circumstances which led to his location in Persia. The collection amounted to 21*l.* 6*s.* 4*d.*

**Hampshire Church Missionary Prayer Union.**—A very interesting and refreshing gathering of this Union took place at Sandown, Isle of Wight, on July 28th. It commenced with a prayer meeting at the Vicarage at 11 a.m. At 12 o'clock there was divine service in the parish church, with the administration of the Holy Communion. The sermon was preached from Acts ix. 17 by the Rev. W. H. Barlow, Vicar of St. James's, Clapham. After lunch at the Pier Hotel, a meeting was held in the schoolroom. It was very largely attended, and several friends, at the close of the meeting, joined the Union. The chair was taken by Major-General Lewis (a vice-president of the Union) in the unavoidable absence of the president, R. C. Hankinson, Esq., J.P. The appointed subjects for short addresses and prayer were: "The Lord's Command" (Matt. xxvii. 19, 20), "The Men: Their Work and their Wants," "Half as much again," "India and its needs," "Africa," "Zenana Work." The following took part in the services and meetings:—Colonel Urmston (a Vice-President of the Union), the Revs. W. H. Barlow, W. T. Storrs, J. Hamilton (Assoc. Sec.), H. G. Thwaites, H. W. Sheppard, W. E. Stewart, and A. B. Burton (Secretary of the Union).

**Leicestershire.**—On July 26th, the Hon. District Secretaries of Leicestershire met at Wercotes, Leicester, by kind permission of Wm. Harris, Esq. There were present the Rev. Joseph Harris, who presided, the Revs. Canon Norman, M. O. Norman, J. E. Dalton, J. E. Fell, A. A. Isaacs, G. Edwards, C. Eacott, and W. T. Hindley, and W. J. Woolley, Esq. Reports were presented giving the following particulars:—I. Non-supporting parishes in each district: 1. Date of last application; 2. Reason assigned for declining support. II. Supporting parishes: 1. What

is done by boxes ; 2. What is done in the way of circulating Society's periodicals, e.g. *Gleaner* ; 3. What prospects of increased support. III. General observations.

**Northamptonshire.**—On July 20th, the Hon. District Secretaries of Northamptonshire met at Dallington Vicarage, by kind permission of the Rev. T. C. Beasley. A report written for the occasion was presented by them respecting their several districts, and the Rev. H. Sutton (Central Secretary), who had kindly come down for the occasion, gave a stimulating and most helpful and suggestive address.

**Woodhall Park.**—The Annual Church Missionary Meeting at Woodhall Park the seat of Abel Smith, Esq., M.P., was held on July 31st. In the morning there was a devotional meeting, at which an earnest address was given by the Dean of Ripon. After this, an interesting paper on "The Supply of Missionaries" was read by the Rev. F. E. Wigram, the Hon. Clerical Secretary of the Society, which was followed by a discussion introduced by the Bishop of Ballaarat. After the guests, who must have numbered at least 100, had partaken of lunch, most bountifully provided by the kind host and hostess, a general move was made to the garden, where a large tent had been erected for the county meeting. This was quickly filled ; the number of the visitors soon rose to about 400. The Dean of Ripon made a few opening remarks. The Rev. F. E. Wigram then gave a most weighty and interesting address, which was followed by one from Dr. Bruce, of Persia, whose earnest and stirring appeal excited considerable interest and sympathy. Admiral Prevost then said a few words about the present state of the Metlakatla Mission, and the blessing was pronounced by the Bishop of Ballaarat. The weather was all that could have been desired ; the meeting was most hearty and enthusiastic, and the collection amounted to over 50*l*. The deep importance of such a meeting can hardly be over-estimated. The tone was thoroughly earnest and healthy throughout, and while the Society, as such, feel truly thankful to the kind host and hostess for their most valuable and hearty support and co-operation, they well know that the truest reward of their efforts will be the happy feeling that they have been enabled to take so prominent a part in trying to extend the kingdom of their loving Master Jesus Christ.

#### MISCELLANEOUS.

**Bedfordshire.**—During the month of May sermons at Bedford, Kempston, and Biddenham, and meetings at Bedford and Clophill. During June and July, sermons at Southill, Yelden, Tempsford, Blunham, Muggershanger, Harrold, Stagsden, Great Barford, Roxton, Flitton, and Pulloxhill ; and meetings at Old Warden, Tempsford, Great Barford, and Pulloxhill.

**Cambridgeshire.**—Sermons at Cambridge (in thirty-four churches), Chesterton, Trumpington, Haslingfield, and Harston. Meetings at the first-named places, Babraham and Trumpington. During June and July, sermons at Little Wilbraham, Fordham, Exning, Newton-in-the-Isle, and Ely. Meetings at Duxford ; also the Cambridge Union.

**Cheshire.**—On June 5th. A meeting at Lower Bebington ; Rev. Canon Feilden presided ; the Revs. Canon McNeile, A. P. Neele, and R. B. Farron the speakers ; collections 5*l*. 18*s*. 10*d*.

**Cumberland.**—Sermons at Aikton and Thursby, and meetings at the latter and Rosley, all taken by Rev. N. Vickers. Sermons at Stanwix. Also during July and August, sermons and meetings at Silloth, Melmerby, Keswick, and Penrith ; preachers and speakers, Revs. J. P. Ellwood, A. H. Lash, Canon Battersby, W. J. Richards, and N. Vickers.

**Derbyshire.**—Sermons during May and June at Chapel-en-le-Frith, Brierley Hill, Curbar, Eyam, and Hathersage, preached by Revs. G. Hall, J. Stone, and R. Palmer (Assoc. Sec.) ; and meetings at Chapel-en-le-Frith, Wormhill, Brierley Hill, and Chelmerston (new parish). The Revs. T. Spratt, R. B. Tonge, and R. Palmer (Assoc. Sec.) the Deputation.

**Durham.**—May 24th to July 9th, sermons at Stanley, Gateshead (St. Mary's, Trinity, Christ Church, St. Cuthbert's, St. James's, Ven. Bede, and Iron Church), Darlington (St. Cuthbert's, Trinity, and St. Paul's), Great Stanley, Middleton-Teesdale, and Seaton Carew. Meetings at Gateshead, Darlington, Monkwearmouth, Sunderland, Great Stanley, and Durham. Deputation, Revs. S. Coles (Ceylon), T. S. Grace (New Zealand), J. Piper (Japan), C. B. Leupolt (N. India), and Canon Tristram. The local clergy took part in the sermons at Gateshead.



**Herefordshire.**—Sermons at Hereford (St. Martin's), Bridstowe (new place), and Ross; and meetings at the latter place. Deputation, Revs. J. Hamilton, J. D. Thomas, Dr. Bruce, and R. Pargiter.

**Hertfordshire.**—Sermons at St. Alban's (Christ Church); also a meeting, and at Bishop Stortford and Watford. During June and July, sermons at Great and Little Munden, Eastwick, Hunsdon, Codicote, Hertford, Stapleford, Boxmoor, Tewin, Waltham Cross, Bengoe, Little Berkhamstead, Northam, Tonwell, Waterford, and Walton. Meetings at Hertford (Committee), Great and Little Munden, Eastwick, St. Alban's, Boxmoor, Cheshunt, Buckland and district, Woodhall, and East Herts.

**Huntingdonshire.**—Sermons at Ramsey Church; also at St. Mary's, and meetings at the former. During June and July, sermons at Diddington, Buckden, Olford Cluny, Alconbury, Stilton, and Yaxby. Meetings at Papworth St. Agnes and Little Stukeley.

**Lancashire.**—Sermons at Barrow-in-Furness (all the churches), West Derby, Ince, and Preston. Meetings at Barrow and Preston, and Quarterly Committee Meeting at Manchester. Deputation, Revs. J. Piper (Japan), R. Irving, J. P. Ellwood (North India), Bishop Crowther, R. T. Dowbiggin (Ceylon), and N. Vickers (Assoc. Sec.). Sermons at Great Marsden, Southport, and Birkdale (all the churches), Southport (St. Andrew's), Crossens, North Meols; and meetings at Great Marsden, Southport (annual), and Blowick, and quarterly sermon and meeting at Ormskirk. Also during July and August, sermons at Rusland, Satterthwaite, Colton, Balderstone, and Astley; and meetings at Manchester of Hon. Dist. Secs., at Barrow (St. George's and St. John's) and Balderstone,—by Rev. N. Vickers (Assoc. Sec.). The sermons at Astley were preached by Rev. Dr. Hewlett.

**Leicestershire.**—Sermons at Higham-on-the-Hill, Stoke Golding, Dallington, and Ashby Folville. Meetings (juvenile and adult), at Holy Trinity, Leicester. Revs. H. Fisher, H. E. Wright, and G. F. Smith (Assoc. Sec.), the preachers, and the latter the deputation at the meetings. Also sermons at Loughborough (Parish Ch. and Trinity), Leicester (Holy Trinity), and Mount Sorrel (Ch. Ch.); and meetings at Leicester, Mount Sorrel, Old Dalby, Ashby-de-la-Zouch, Quorndon, and Hoton. Deputation, Revs. A. H. Lash (Tinnevely), E. Lombe (Swanton Morley), C. B. Leupolt, and S. T. Leupolt (formerly N. India), and G. F. Smith (Assoc. Sec.); and sermons and meeting at Measham by Rev. A. H. Arden (S. India). Also in July, sermons at Church Langton, Nailstone, Newbold Verdon, South Croxton, Beeby, Hoby, Rotherby, Thrusington, Great Bowden, and Dingley. Preachers, Revs. M. Reed, J. English, Canon Hill, C. Eacott (Gaulby), and G. F. Smith (Assoc. Sec.). Meetings at Clawson Railway Station, by Rev. C. A. Hulbert; Hoby, Groby (new parish), and South Croxton (with sale of work): speakers, Revs. J. English, Canon Hill, and G. F. Smith.

**Northamptonshire.**—Sermons at Ecton, Cransley, Rothwell, and Northampton (St. Giles'); preachers, Revs. Canon Brooke (Bath Abbey), W. C. Bishop, and G. F. Smith. Meetings at Ecton and Cransley; Revs. W. C. Bishop and G. F. Smith (Assoc. Sec.), the deputation. Sermons at Northampton on June 4th by Vicar and Curates and Rev. W. Bury (Harleston), and at Stibbington on the 11th by the Vicar. Sermons again at Northampton on 11th, at St. Katharine's, St. Andrew's, St. Paul's, St. Mary's (Far Cotton), Kingthorpe, Darton, Hardingstone, Dallington, and Kettering. Preachers, Revs. E. Lombe, A. A. Longhurst (Abington), C. A. Hulbert (Nether Broughton), and the Vicars of the various places. Meetings at Kettering and Northampton. Also in July, sermon at Sutton by Rev. C. Trollope of Stibbington, and sermons and meeting at Castor by Revs. J. J. Beresford and G. F. Smith (Assoc. Sec.).

**Northumberland.**—May 14th, annual sermons at Newcastle-on-Tyne and neighbourhood in nine churches, by Revs. J. Piper, S. Coles, Canon Tristram, and local clergy. The Archdeacon of Northumberland presided at the meeting on the following day. There have also been sermons since at Newcastle, Christ Church, Newbiggin-Teesdale, and a meeting at Alnwick.

**Shropshire.**—Sermons at Lilleshall and Oswestry (also juvenile address); deputation, Revs. H. Fuller and J. Hamilton. From June 18th to July 10th, sermons and meeting at Oswestry (Trinity Church) with juvenile address in the schoolroom, and a drawing-room meeting at the vicarage. Sermons at Maesbury and Mainstone, and a meeting at the former. Deputation, Rev. R. Pargiter (Assoc. Sec.).

**Somersetshire.**—From May 14th to June 15th, sermons and meetings at Crewkerne (with juvenile), Misterton, Haselbury, Plucknett (new place), Minehead, Luccombe, Selworthy, and meeting at Doverhay, all by Rev. H. H. Streeten (Assoc. Sec.); at Murtock, by Rev. J. Beresford (Wells); and at Ilminster, by Rev. J. M. West. Also sermons and meetings at Taunton and neighbourhood. Also, from June 18th to August 14th,

sermons and meetings at Frome, Midsomer Norton, Langport, Muchelney, West Drayton, Downside, Cutcombe, Luxborough, King's Brompton, Runington, Weston-Super-Mare (Parish Church, Trinity Church, Christ Church, and Emmanuel), Clevedon, and Wiveliscombe. Sermons at Kilmereden, Coleford, Dulverton (also to children), Hillfarrance, Rudington, and Stawley. Meetings at Radstock and Combe-Hay (lawn). Preachers and speakers, Rev. Prebendary Stephenson, Nicholson, and Rowley; A. H. Lash, G. Alford, W. B. Keer, W. King, F. T. Bassett, H. Sutton (Central Sec.); Bishop Crowther at Weston-Super-Mare and Combe-Hay, and H. H. Streeten (Assoc. Sec.), at most of the places named. :

**Warwickshire.**—Sermons at Coleshill, Widdington, Cherington, and Long Compton, by Revs. W. J. Richards (Travancore), H. Fisher (Higham). Meetings at Leamington (St. Mary's), Coleshill, Shustoke, Curdworth, and Long Compton; the Revs. W. J. Richards, and G. F. Smith (Assoc. Sec.), the deputation. The Countess of Camperdown was present at the sermons at Long Compton, and gave a donation to the Niger Fund. Sermons at Dunchurch, Bourton-on-Dunsmore, Birmingham, Brailes, and St. George's, Birmingham; also meetings at Bourton-on-Dunsmore, Leamington, this latter a meeting of the Warwickshire C. M. Union, Birmingham, Baddeley Ensor, and St. George's, Birmingham, at this latter place the Rev. G. Furness Smith (Assoc. Sec., who was the deputation at most of the above places) gave an address early in the morning to 350 working men. Also in July, sermons at Southam (by Rector and Rev. G. F. Smith), Napton, Stockton, Monks Kirby, Pailton, and Copston, by Rev. G. F. Smith (Assoc. Sec.). One of these at Stockton was an open-air service to about 500 by the canal-side.

**Westmoreland.**—Sermons and meeting at Kendal on June 11th and 12th; the Revs. H. Sutton and W. Muzziel the deputation. Also during July and August, sermons at Brough, Musgrave, Souldy, Bampton, Brathay, and Ambleside; preachers, Revs. W. M. Schnibben, W. Lyde, and W. H. Barlow; meetings at Ambleside and Keswick, Revs. W. H. Barlow and A. H. Lash the deputation.

**Wiltshire.**—Sermons were preached in Salisbury and neighbourhood at the following places:—Fisherton, Stratford, Amesbury, Martin, Durrington, Charlton, and Winterbourne Earls, by Revs. Canon Tristram, G. B. James, W. B. Doherty, and H. H. Streeten; and meetings at Salisbury (juvenile and annual), by Revs. Canon Tristram, H. G. Gill, and H. H. Streeten; also at Amesbury, Charlton, and Wilton, by Revs. H. Burnside and E. N. Thwaites; and East Knoyle, by Rev. G. F. Unwin (Ceylon); and sermons at Hindon, by Rev. W. H. Lewis, the Vicar—a moiety gained. The Dean presided at the Annual Meeting at Salisbury, on Monday, May 22nd. At the Juvenile Meeting, held at Fisherton on the same day, 550 gathered on the rectory lawn, and fourteen new boxes taken. Also, sermons and meeting at Fossebury by Rev. H. H. Streeten (Assoc. Sec.).

**Worcestershire.**—Sermons at Wolverley, Norton, Malvern, the Abbey Church, Christ Church (also juvenile), The Wicke, Cookley, and Honeybourne; Revs. J. H. Gray, J. Field, and R. Pargiter, the deputation. Meetings at Kidderminster, Bishop of Victoria the deputation; and Cookley, Rev. R. Pargiter.

**Yorkshire.**—Sermons at Scarborough (Parish Church and Christ Church), Leconfield, Eastwood, Friesland, Darley and Thornthwaite, South Otterington, Snaith, and Drax. Preachers, Revs. A. H. Lash (S. India), F. D. Thompson, W. G. Baker (Masulipatam), W. P. Schaffter, W. J. Richards (Travancore), C. E. Storra, and C. L. Williams (Assoc. Sec.). Meetings at Loughton, Anston, Heaton (Bradford), Darley, South Otterington, Drax, Marton, and Brandy. Deputation, Revs. W. G. Baker, and C. L. Williams. Also the Anniversary Sermons and Meetings at Hull, York, Sheffield, Driffield, and Richmond. Several Anniversaries have taken place in this district between June 16th and July 14th. There have been sermons and meetings at Barnsley (annual), St. George's, and St. John's, Felkirk, Silkstone, Masham, Heeley, Holderness, Winkley, Hartwith, Burmeston, Slaidburn, and Howden; sermons at Worsborough Dale, Northallerton, Giggleswick, Kirkby Malham, Sowerby, Ripponden, Barksland; and meetings at Stainborough, Beverley, Darton, Birkin (annual feast with a meeting, sermon in afternoon by Rev. H. A. Favell, and another meeting at night), Whenby, Dalby, Haddlesey, Tockwith, Sewerby, Grindall, Crambe, Hampthwaite, Kettlesing, Luddenden Foot, Sowerby (also tea), and St. George's, St. John's Cragg, and Harley; and at Ripon (a quarterly ladies' and juvenile). Deputation, Revs. S. Coles (Ceylon), J. McCormick (Hull), J. P. Ellwood (N. India), R. H. Maddox (formerly Travancore), W. J. Richards (Travancore), W. C. Badger, J. T. Hartley, W. G. Baker (Masulipatam), A. H. Lash (S. India), and C. L. Williams (Assoc. Sec.).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 18th, 1882.*—The Secretaries reported the death on the 14th instant, at Liverpool, one hour after landing, of the Rev. J. S. Bradshaw, of Lagos, who had returned home ill after a period of nine months' service. The Secretaries were directed to convey to the relatives of Mr. Bradshaw the Committee's sympathy with them in their great trial, and their sense of the loss which the Society has sustained by the early removal of so promising a young Missionary.

A letter was read from the Rev. W. H. Grove, Secretary to the Society for Promoting Christian Knowledge, stating the conditions on which that Society would grant 250*l.* to the Bishop of the Niger, for the purposes of building mission churches or school chapels, viz., that the buildings should be secured as far as possible as the property of the Church for ever, and should be vested in the Bishop and his successors. The Secretaries were directed to inform the S.P.C.K. that the Committee were willing in this instance to accept these conditions so far as they could be carried out in the Niger territories.

The Rev. Canon O'Meara, Theological Professor at St. John's College, Winnipeg, and a member of the Society's Rupert's Land Finance Committee, had an interview with the Committee, and assured them of the attached and grateful feelings cherished towards them in Manitoba. He expressed also his warm gratification that now at length arrangements had been made for self-support among the Native Christian congregations, and gave testimony to the simple and warm expressions of love for prayer and God's Word among the Indian Christians generally. He spoke also of symptoms of weakness among those congregations which were more especially in close contact with the white settlers, but expressed his belief that even there the country-born pastors were more and more holding their ground. Canon O'Meara spoke very highly of many of these pastors, both pure Indian and those of mixed descent, and also of the intellectual capacity and promising character of the Native and country-born students.

The Rev. J. B. Wood, returned on sick leave from Lagos, was introduced to the Committee, and conversation held with him on the work of the Yoruba Mission. He was thankful as he looked back over twenty years, for the evident tokens of grace God had granted to the Mission, for the growth in organization, in the spirit of self-government, and self-support. At the same time he lamented a want of union and a spiritual weakness in the Native Church, which rendered it difficult for it to free itself from complications arising from the low moral condition of the country. At the conclusion of the interview prayer was offered by the Rev. Canon Money in special reference to the difficulties of the Mission referred to by Mr. Wood.

On the recommendation of the Sub-Committee in charge of the China Mission, it was resolved to fix the head-quarters of the new Mission in Western Quang-tung, at Hoi-how, in the island of Hainan, instead of at Paikoi on the mainland, the Bishop of Victoria having pointed out that the former place was more accessible from Hong Kong, and that the island of Hainan was part of the Quang-tung province, and was believed to contain a population of more than two millions.

On the recommendation of the Madras Corresponding Committee, and of the Sub-Committee in charge of the India Missions, a grant of 50*l.* was made to the fund being raised by the Rev. E. N. Hodges for building the Noble Memorial Hall at Masulipatam.

On the recommendation of the Sub-Committee in charge of the India and Mauritius Missions, the Rev. G. H. Weber, of the North India Mission, now at home on leave, was appointed to the Mauritius Mission, to succeed the Rev. F. Schurr, who was about to retire.

A Report was submitted by the Sub-Committee in charge of the Japan Mission, upon the Minutes of the Japan Missionary Conference held at Nagasaki in April last, making various recommendations, which were agreed to. The Committee observed with thankfulness the forwardness of the Japan Missionaries in promoting Native Church self-support, and viewed with special satisfaction the organization of Church Committees at different stations. They directed that steps be taken for the establishment of District Church Councils and Native Church Funds, each Council administering its own fund. They concurred in the desire of the Japan Conference to establish a Central Theological Institution for the Mission, and sanctioned a modified proposal for its commencement; but they were unable to contemplate the early reinforcement of the Mission.

A Report was submitted from the Sub-Committee in charge of the North Pacific Mission, upon the Minutes of a Missionary Conference held at Metlakatla in June last, and accompanying letters from the Bishop of Caledonia. The Committee received with gratification the assurance, on the part of the Society's Missionaries assembled in Conference, of their adherence to the Society's principles, and of their confidence in the Committee. They expressed their sympathy with the Rev. W. H. and Mrs. Collison, in all their varied trials of the last few months, and their appreciation of the firm Christian spirit they had shown.

*Committee of Correspondence, July 25th.*—A letter was read from the Bishop of Victoria, forwarding a cheque for 1500*l.* for the Extension Fund, with a list of subscribers; enclosing also an appeal issued by him since the adoption of Hoi-how by the Committee as a new station, and stating that he had collected sufficient funds to provide a Native Medical Mission for Pakhoi, and hoped in time to get an English Medical Missionary for that place.

A letter was read from his Highness the Sultan of Zanzibar, dated Zanzibar, June 23rd, forwarded on the occasion of the return of the Rev. W. S. Price to England, expressing his friendship and goodwill toward the Society, and offering his help should anything be required of him.

Mr. Bernhard Maimon, whose offer of himself for the proposed Bagdad Mission had been provisionally accepted on February 27th last, having now satisfactorily completed his course at St. John's Hall, Highbury, was formally accepted by the Society as a Missionary, and appointed to Bagdad.

The Medical Board having expressed an adverse opinion on the designation of the Rev. C. Shaw to Lagos, it was resolved to transfer him to Fuh-chow, to occupy the post assigned in April last to Mr. E. W. Elliott, who had received permission to defer his departure for the mission-field for twelve months.

The Rev. W. S. Price, the Society's Special Commissioner to Frere Town, just returned from the Mission, was introduced to the Committee, and conversation held with him on the East and Central Africa Missions. Mr. Price testified to the outward, and also to the spiritual progress made in the Mission at Frere Town and its neighbourhood, during the past five years. The station was a protest against and check to the slave-trade, and consequently a cause of jealousy and opposition on the part of the Arabs. He described the intrigues and hostility of the Wali of Mombasa, which had necessitated an appeal to the Sultan of Zanzibar. He had appeared with

the Wali before the Sultan, when he had been able to answer the false charges brought against him by the Wali, to the expressed satisfaction of the Sultan, who ordered the Wali to apologize. He described the interesting and flourishing settlement of fugitive slaves at Fulladoyo, under the Christian leadership and instruction of Abe Sidi, which he explained as nevertheless a source of some danger to the Mission, the Mission being, though erroneously, regarded by the Arabs as responsible for its existence. The Society's policy should be to stand carefully aloof from this movement on the part of the slaves. Its first care should be to the settled people of the country. The Chairman having expressed the grateful thanks of the Committee to Mr. Price for the valuable services he had rendered the Society as their Commissioner, prayer and thanksgiving were offered by the Rev. Canon Money.

The Rev. J. D. Valentine of the Shaou-hing Mission, who had returned after twelve years of continuous work there, was introduced to the Committee, and conversation held with him on the work at his station. Mr. Valentine remarked that there had not been as yet any large accession of inquirers or converts, and that among the few gathered in there had been some disappointing cases; yet some genuine fruit had been yielded, and the Shaou-hing Church Committee, consisting, of course, exclusively of Chinese Christians, had shown remarkable energy and liberality. Mr. Valentine spoke also of the brotherly spirit that prevailed between the different Protestant Missions at work in Shaou-hing, and of the (on the whole) just and friendly conduct of the Chinese magistrates with whom he had come in official contact.

The Committee had the pleasure of welcoming Major-General Haig, R.E., who had most kindly volunteered, something more than a year ago, to go out at his own charges, to work amongst the Kois of Central India during the temporary absence of the European Missionary, and had now returned. General Haig had been enabled, during his stay, to get translated into the Koi vernacular some portions of the New Testament. He gave an encouraging account of the operation of the plans which he had endeavoured to set on foot for specially reaching the Kois, and urged the importance of sustaining the Mission vigorously, and advised the sending out of a Medical Missionary. The Chairman, in the name of the Committee, expressed to General Haig the Committee's deep thankfulness to Almighty God that he had been enabled to go out, and that he had been brought back in safety; after which prayer was offered up by the Rev. Canon Hoare.

A letter was read from the Rev. J. Piper, of the Japan Mission, announcing his acceptance of the living of St. Paul's, Upper Holloway, and the consequent close of his connexion with the Society. The Committee expressed their regret at the Society's loss of his services, their appreciation of the value of his labours in the mission-field, and their hope that they may still have his co-operation in furthering the interests of the Society at home.

On the recommendation of the Sub-Committee in charge of the India Missions, it was decided that Dera Ghazi Khan be the head-quarters of the Beluch Medical Mission, it having been found impossible to find a suitable place for permanent occupation nearer the frontier.

*General Committee, August 14th.*—A Report was presented from the Henry Wright Memorial Sub-Committee, stating the steps they had taken to obtain specifications and tenders for the proposed *Henry Wright* steamer for the East Coast of Africa, and recommending the acceptance of the tender of Messrs. Green, of Blackwall, for the sum of 5252*l.* on the specification of

Messrs. Thompson and Son, Consulting Engineers; stating also that the contributions received for the fund amounted to 3850*l.* 9*s.* 7*d.*, which after adding the Society's grant of 1000*l.* would leave a deficiency of over 400*l.*, in addition to the cost of conveying the vessel to Zanzibar, estimated at 1200*l.* The Report was adopted, and Messrs. Green's tender accepted; and the Secretaries were instructed to invite further contributions to complete the sum necessary.

The Secretaries reported the death, on July 13th, of the Hon. Sidney Roper Curzon, a Vice-President of the Society, and formerly an active member of the Committee. The Committee expressed their sense of the valuable services rendered to the Society by their late friend, and directed that the assurance of their sympathy be conveyed to his bereaved family.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good work going on in Calcutta. Prayer for all missionary labourers there; for the Native Church; for those who yet see but "men as trees walking;" for the heathen of all castes and classes. (P. 527.)

Thanksgiving for encouraging accounts from the Upper Niger. Prayer for the Native clergy and teachers and converts; and for the Mohammedan and heathen tribes. (P. 540.)

Thanksgiving and prayer for the new Nyanza missionary party. (P. 572.)

Prayer for Athabasca and its remote stations: Bishop, clergy, and converts. (P. 573.)

Prayer for Osaka and the new work in Shikoku (p. 566); for Raghavapuram and the great untouched field beyond (p. 568); for the preservation of Frere Town and Kisulini (p. 572).

### NOTES OF THE MONTH.

#### ORDINATION OF MISSIONARIES.

*North India*.—Mr. Koilash Chunder Biswas, Native, was admitted to Deacon's Orders at Bolbhoipur by the Bishop of Calcutta in February last.

#### DEPARTURE OF MISSIONARIES.

*Yoruba*.—The Rev. J. A. and Mrs. Maser left London for Lagos on July 22.

*East Africa*.—Mr. J. A. Wray left London on Aug. 9 for Zanzibar.

*Erratum*.—Mrs. Horden did not accompany the Bishop of Moosonee to his diocese, as stated in our last.

### REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From June 16th to August 21st, 1882.*

*Yoruba*.—Printed Report of Lagos Auxiliary C.M. Association for 1881.

*Niger*.—Continued Report of Stations of the Upper Niger, by Ven. Archdeacon Johnson.

*East Africa*.—Notes of a Journey in the Shimba Country by Rev. W. S. Price.

*Palestine*.—Report of Soleiman Nasar, catechist at El Hassa.

*North India*.—Rev. B. Davis, Journal for second quarter, 1882; printed Reports of Secundra Orphanage for 1881, Calcutta C.M. Association for 1881, and Calcutta Corresponding Committee for 1881.

*Punjab*.—Printed Reports of Punjab Medical Mission for 1881, and Lahore Divinity School, Oct., 1880, to March, 1882.

*Western India*.—Printed Minutes of Missionary Conference held at Bombay April 11th to 14th, 1882.

*South India*.—*Madras C.M. Record* for June, July, and August; printed Report of Sarah Tucker Female Institution, 1881-82.

*N.-W. America*.—Annual Letter of Rev. V. C. Sim; Journal of Bishop of Saskatchewan's visit to Stanley.

## Contribution List.

*In the following list of receipts from July 11th to Aug. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire:	
Sandy, Great Barford, and Roxton.....	16 18 10
Shillington.....	6 5 6
Berkshire: Cookham.....	3 18 9
Buckinghamshire: Chesham.....	7 13 4
Drayton-Beauchamp.....	4 1 4
Gerrard's Cross.....	11 17 3
Marsworth.....	1 13 3
Northmarston.....	4 13 10
Olney.....	18 0 0
Penn.....	4 2 0
Cheshire: Harthill.....	11 0 4
Cornwall: Liskeard.....	7 10 11
Isles of Scilly.....	17 3 3
Cumberland: Bolton.....	1 10 0
Martindale.....	10 0 0
Derbyshire:	
Ashbourne and Dove Valley.....	4 16 0
Derby and South Derbyshire.....	100 0 0
North-West Derbyshire.....	30 0 0
Devonshire: Aveton Gifford.....	7 3 9
Devon and Exeter.....	100 0 0
Plymouth and South-West Devon.....	75 0 0
Silverton.....	1 9 3
Durham: Gateshead: Low Fell.....	62 6 4
Essex: Buckhurst Hill: St. Stephen's...	1 7 4
Chigwell.....	24 0 6
Gloucestershire:	
Tewkesbury: Holy Trinity.....	16 4 10
Twyning.....	2 5 2
Hampshire: Liss.....	11 11
Winchester, &c.....	200 0 0
Isle of Wight:	
Sandown: Christ Church.....	50 0 0
Herefordshire.....	50 0 0
Hertfordshire: East Herts.....	200 0 0
West Herts.....	14 1 0
Boxmoor.....	38 17 9
Kent:	
Beckenham: St. Mary's, Shortlands...	27 5 7
Blackheath.....	98 2 6
Erith: St. John the Baptist's.....	19 9 0
Farnborough.....	5 16 1
Kidbrook.....	66 18 10
Tunbridge Wells.....	750 0 0
Lancashire: Accrington, Altham, &c.....	33 2 5
Colton.....	5 4 8
Habergham Eaves.....	20 7 11
Leicestershire: Horninghold.....	1 6 8
Pickwell.....	3 17 0
Lincolnshire: Barton-on-Humber.....	15 4 0
Boston.....	80 0 0
Cabourne.....	10 0 0
Covenham: St. Bartholomew's.....	1 4 0
Habrough.....	3 0 0
Killingholme.....	1 12 0
Middlesex: City of London:	
All Hallows the Great and Less.....	10 0 0
Camden Town: St. Matthew's.....	5 10 4
Ealing: St. John's.....	27 14 0
Hampstead.....	250 0 0
Hornsey: Christ Church.....	5 10 0
Islington.....	250 0 0
Kensington: St. Barnabas'.....	37 7 0
Notting Hill: St. John's (including 10s. 6d. for Central Africa).....	4 10 0
Regent's Park: St. Mark's.....	11 3 0
Shepherd's Bush: St. Simon's.....	10 6 8
South Kensington: St. Paul's.....	83 7 9
Trent Park: Christ Church Juvenile Assoc.....	4 0 0
Upper Holloway: St. John's.....	26 3 3
Westminster: St. Stephen's.....	5 15 8
Monmouthshire:	
Newport: Juvenile Assoc.....	63 9 8

Pilgwenlly.....	1 8 6
Northamptonshire: Cransley.....	5 0 0
Stanwick.....	5 0 0
Norfolk: Stockton.....	2 1 7
Oxfordshire:	
Banbury and North Oxfordshire.....	22 0 0
Warborough.....	3 0 9
Shropshire: Chetton.....	5 8 0
Whitton.....	2 18 6
Somersetshire: Backwell.....	4 19 8
Churchill.....	6 3 6
Clevedon.....	75 0 0
Kingsbrompton.....	9 6 6
Taunton, &c.....	130 0 0
Staffordshire: Coven.....	5 0 0
Darlaston: All Saints'.....	4 9 0
Hanbury.....	11 19 0
Harlaston.....	3 0 0
Leek Ladies.....	50 0 0
Maer.....	5 15 0
Suffolk: Aldeburgh.....	5 10 8
Surrey: Balham and Upper Tooting.....	11 3 6
Brookham.....	46 0 0
Dorking, &c.....	101 4 0
Kew.....	4 18 6
Peckham: All Saints'.....	7 0 0
Penge: Holy Trinity.....	5 0 0
Redhill.....	50 0 0
Surbiton.....	95 2 10
Wimbledon.....	5 2 6
Sussex: East Sussex Auxiliary.....	300 0 0
Broadwater and Worthing.....	60 0 0
Burgess Hill.....	10 15 0
Frant.....	20 0 0
Iping and Chithurst.....	23 9 7
Warwickshire: Birmingham.....	350 0 0
Brilles.....	8 0 0
Monks Kirby.....	5 14 2
Wiltshire: Aldbourne.....	7 4 11
Fosbury.....	10 0 2
Worcestershire: Bewdley.....	19 0 0
Lower Sapay.....	2 2 0
Yorkshire: Arthington.....	2 10 8
Brandsby.....	1 7 2
Hampethwaite.....	7 0 0
North Cave, &c.....	45 10 0
Roundhay.....	14 12 11
Scarborough.....	33 14 2

### ASSOCIATIONS IN WALES.

Brecknockshire: Llangattock.....	13 12 0
Flintshire: St. Asaph.....	16 9 9

### BENEFACTIONS.

A. L. W.....	50 0 0
Anonymous, Langport.....	21 13 0
A Reader of the <i>Gleaner</i> .....	15 0 0
Babington, Mrs. E., Brighton, 'Half as much again'.....	10 0 0
Bousfield, Chas. H., Esq.....	50 0 0
Brown, Mr. Henry, Whitechapel.....	10 0 0
Cartwright, Col., Byfield.....	10 0 0
Davies, Rev. Edward, Himley.....	5 0 0
Deverill, Mrs., Purbrook Park.....	5 0 0
From a Friend, 'G'.....	5 0 0
From A. J., Part of a Thankoffering for the mercies of seventy years.....	50 0 0
Green, Miss E. A., Leicester.....	10 0 0
Hankey, Mrs. Allen, Brighton.....	6 0 0
Leach, Miss E. H., Clapham Park (for Africa).....	100 0 0
Lloyd, G. W., Esq., Ware.....	50 0 0
Phillimore, Rear-Admiral H. B., Bath.....	5 0 0
Thankoffering from Two Sisters for mercies received.....	24 6 0
Western, G. A., Esq., Shortlands.....	60 0 0

## COLLECTIONS.

Boys of All Saints' Sunday-schools.....	11	6
Brampton Miss. Boxes, by Mr. J. W. Ellington.....	1	5 0
Chapman, Miss Ethel, Low Fell ( <i>Miss. Box</i> ).....	18	0
Clifton Parish Church Men's Sunday Afternoon Bible-class, by H. S. H. Shaw, Esq.....	1	0 0
Edwards, Stanley, Esq., Oxford ( <i>Miss. Box</i> ).....	10	0
Engström, Miss, York Terrace.....	1	15 9
Ford, Mrs., Sunday-school Class, Pontardawe.....	1	16 0
Hampton Wick: St. John's Sunday-school, by Miss Lack.....	1	15 6
Hornsey Rise: St. Saviour's Mission Church, by Mr. Crocker.....	6	13 4
Market Drayton: Emmanuel Church Sunday-school, by Mr. Dean.....	2	4 6
Tipton Parish Church Sunday-schools, by J. W. Waring, Esq.....	1	17 3
Tucker, Miss, Carlton Hill.....	2	18 0
Walthamstow Twig Bible and Missionary Society, by Miss L. Howard.....	7	5 1
Webster, Miss E., Abbotsfield ( <i>Miss. Box</i> ).....	1	2 0
Whittington, Mrs. B., Guildford Street, Children's Miss. Box.....	2	5 0
Williams, Master W. L. Wynn, Corwen ( <i>Miss. Box</i> ), by Mrs. Richards.....	12	2
Wood Green: St. Michael's Sunday-school Miss. Boxes, by C. F. Parker, Esq.....	18	0

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Ashton, late Mrs. Eliza, of Wakefield: Exors., Messrs. R. W. Bailey and G. Kent.....	180	0 0
Bown, late Miss Susan, of Weston-super-Mare: Exors., J. W. King, Esq., and R. Cox, Esq.....	450	0 0
Dougal, late Mrs. Charlotte, of Edinburgh	45	0 0
Egdeil, late Miss Ann, of Alnwick: Exors., Messrs. J. P. Turnbull and A. Robertson.....	450	0 0
Mayo, late Miss Mary Ann.....	5	0 0
Pegus, late Mrs.....	989	6 5
Straith, late Mrs. Eliza, of Tunbridge Wells: Extri., Miss E. Logan.....	1056	6 8
Verdon, late Miss Ann, of Greenford (fourth share of residue): Exors., Rev. A. Beard and S. A. Lane, Esq.....	548	15 11

## FOREIGN CONTRIBUTIONS.

New Zealand: Nelson: All Saints'.....	3	17 6
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## JERUSALEM DIOCESAN SCHOOL FUND.

Mayo, Misses, and Mrs. Williams, Weston-super-Mare.....	5	0 0
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## NYANZA MISSION FUND.

"God's Tenth".....	562	10 0
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## DISABLED MISSIONARIES' FUND.

A. B. and E. J.....	15	14 9
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## HENRY WRIGHT MEMORIAL FUND.

Two Friends, South Devon.....	5	0 0
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## FRANCES RIDLEY HAVERGAL FUND.

Butchart, Miss Ella.....	25	0 0
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## EXTENSION FUND.

For Ordained Missionary for Western Kwang-tung, by Right Rev. Bishop Burdon.....	1500	0 0
Linton, Rev. Canon, Sturdee.....	100	0 0

## EXTENSION FUND (FOR BAGHDAD).

Rice, Hon. Cecil Mina, Bath.....	18	0 0
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## \*Birmingham:

Bourne, Mr. F. C.....	5	0 0
C. H. B.....	6	0 0
Collected at Missionary Breakfast.....	5	0 0
Edwards, Miss H.....	5	0 0
G.....	5	0 0
Lee, Rev. G.....	5	0 0
Williams, Mr. C. J.....	5	5 0
Sums under 5l.....	5	3 0

## \*By the Rev. R. Bruce, D.D.:

Bosanquet, Mr., Osidge.....	10	0 0
Ellis, R. H., Esq.....	5	0 0
Litchfield, Mrs.....	5	0 0
Macrae, Misses.....	50	0 0
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Sums under 5l.....	15	18 6

## \*Nottingham:

Allen, Mr. R. J.....	20	0 0
Anon.....	5	0 0
Cheetham, Mr.....	5	0 0
Curzon, Miss.....	10	0 0
Dixon, Mr. W.....	10	0 0
Karwaster, Mr.....	5	0 0
Edwards, Miss.....	5	0 0
Friend.....	10	0 0
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Mallett, Mr. H.....	5	0 0
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Simpson, Mrs.....	5	0 0
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Smith, Mr. Wilkinson.....	5	0 0
Smith, Rev. Canon.....	10	0 0
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A Lady, Holy Trinity, Paddington.....	25	0 0
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Bath.....	27	13 6
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Birkbeck, H., Esq.....	20	0 0
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Chalmers, Rev. F.....	10	0 0
Gurney, J. H., Esq.....	5	0 0
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THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

OCTOBER, 1882.

SOME ACCOUNT OF THE BHEELS.

**I**N his *Annals of Rural Bengal*, Dr. Hunter quotes the statement of Mr. B. H. Hodgson, that "in every extensive jungle or hilly tract throughout the vast continent of India there exist hundreds of thousands of human beings in a state not materially different from that of the Germans in Tacitus."

He goes on to remark, that "a section of the human family, numbering not less than thirty millions of souls, should have lived for a century under British rule, and that their origin, language, and manners of life should be still unknown to the civilized world, affords abundant matter for reflection. While the fair-skinned race which usurped the plains has become the favourite child of modern scholarship, the dark-faced primitive heritors of the soil have continued as we found them, uncared for, despised, hiding away among their immemorial mountains and forests." What is true of Government and of learned men, may also to a considerable extent be asserted of Christian effort, although there have not been wanting attempts, as among the Santâls, to bring home to these long-neglected tribes the glad tidings of salvation. The task is on many accounts an arduous one, but is full of interest. Among these neglected races the Bheels are conspicuous, having left some mark of themselves both in legend and in history. Sir John Malcolm observed long ago that the Bheel tribes, who are as singular in their origin as in their habits, deserved more than the mere cursory notice which had been bestowed upon them. In his judgment they were quite distinct from other Indian tribes, while few among them had higher pretensions to antiquity. The result of his investigations went to prove that there was substantial truth in the tradition of their origin, which, according to Hindu legend, was as follows: The original ancestor of the Bheels was said to have been one of the sons of Mahadeo, and a human bride. He was ugly and vicious, and killed his father's bull, for which he was banished to the hills. The name Bheel is apparently of Dravidian origin, from "billa," a bow. In the *Mahabharata* they seem to be included under the name Pulindas, which is a general name for wild tribes; but Sir John Malcolm thinks they are minutely described under the name Nishadas. In the *Pancha Tantra*, Phillis, or villages of Bheels, are mentioned. Ptolemy's Phillitæ may have been Bheels. By some the Bheels are held to be of Scythian or Mongolian origin; and this is to a certain extent probable: many Scythian words can be detected in their language. The statement

however must be accepted with limitations, as there is strong reason for concluding that in some parts, especially of Rajputana, they are descendants of Rajputs. This is the opinion of Mr. Sherring. In connexion with this opinion a curious custom prevails in many states of Rajputana, Malwa, and Gujarat. When a Rajput chief succeeds his brow is marked by blood taken from the thumb or toe of a Bheel. The Bheels are careful to keep the practice alive. The prerogative of this custom is vested in particular Bheel families. Various explanations have been offered of the meaning of this practice. The Rajputs dislike it, and would wish it to die out if this were practicable. They try to make out that it is a mark of subjection of the Bheels; but it is generally held that it points in quite the contrary direction.

There is every reason to believe that the Bheels once held most of the country now Meywar, Malwa, Khandesh, and Gujarat. According to Sir John Malcolm, their first exploits and residence were to be found in Marwar, whence they were driven south, and settled in the mountains formerly the western boundary of Malwa and Khandesh. The truth of this is supported by the local history of the Rajput princes, which state the lands conquered from the Bheels, and besides by the fact that almost all the revered Bháts (priests) reside in Rajputana, whence they make visits annually, biennially, or triennially to the southern tribes, for the purpose of registering all remarkable events in families. On these occasions they sing to the Bheels tales of their origin and of the fame of their forefathers.

In considering the Bheels, we must not lose sight of the fact that however wild in their habits and inferior in estimation to the mass of the Hindu population, they were once a powerful race, and are still far more numerous and widely scattered than is commonly supposed. Mr. Sherring tells us that even now in Banswara there are sixty Bheel tribes, and that they are still the most numerous tribes in that state: once they had entire possession of it. They have great power, and are very jealous of the interference of the reigning prince, which they forbid in their villages. In those parts the Bheel landholders exercise civil and criminal jurisdiction over their lands. Bheels are to be found not only in Central India, Rajputana, Gujarat, and Khandesh; but are to be discovered in Ajmir, Jesalmir; in Bareilly and Banda. To the south in considerable numbers at Ahmednuggur, and a few in the district of Poona; they are to be met with also in Kattiwar, in Cutch; in strength at Thar and Pákar, and in small numbers almost over all Sindh. At one time they were specially strong south of Malwa. About the close of the eleventh century Asaval, the site of the modern Ahmedabad, was in Bheel hands.

There is therefore sufficient evidence that there have been periods when the Bheels held an honourable and fairly influential position among the races which surrounded them; but in all cases when formidable irruptions took place into India they seem ever to have gone to the wall. Those of them who were of non-Aryan race had to yield to the superior power of the Aryans. Those who might claim a more mixed origin, but were held to be Bheels, had to give way before the

Rajputs, when they, between A.D. 1000 and 1400, were forced south by the Mussulman invasion. Still, however calamitous to the Bheels these gradual changes and dispossessions may have been, they do not, so far as we can gather, appear to have been accompanied by total degradation such as has for some considerable time past been their condition. In 1600 the Moghuls, when their power came to be exercised over them, found them hard-working and loyal subjects. When, however, the Mahrattas became a power, the Bheels suffered terribly; they were treated with the utmost cruelty, and only here and there, as in Banswara, have been enabled to make good any independent position beyond what could be secured to them by the hills and fastnesses in which they had hidden themselves. During the last two or three centuries they have lost many petty principalities, even in the hills, which at one time had been formed and served as rallying points for their tribes not yet wholly driven into the jungles.

Sir John Malcolm divided them into village Bheels, cultivating Bheels, and wild or mountain Bheels. It is with the last class that we are most familiar. Most of these inhabit mountainous country without roads, beyond a few cart-tracks. Owing to excessive rains, these mountains are generally unhealthy, and not to be inhabited by Europeans or Natives unaccustomed to them, except for some few months in the year. From the malarious condition of the country forces sent against the Bheels have often suffered severely; the climate has been more dangerous and deadly than the enemy. As a rule the Bheels have no special site for any of their villages, nor is there any group of houses: each man lives in his own field, with neighbours at some distance occupying similar positions. The cultivation belonging to each family surrounds the homestead. Each *pál*, or congregation, covers a large extent of ground; the jungle near the *pál* is allowed to grow. In case of attack, the Bheels take refuge in it with their families and their cattle. Each homestead is complete in itself, usually consisting of several houses for grain, cattle, &c., farm-buildings, as we should term them, within a single enclosure. The houses are generally bamboo wattled, and are sometimes tiled, but usually thatched. The furniture is of the simplest description, consisting of a few sleeping-mats, a sandstone, a roll of blankets, some bamboo baskets, and a few cups. In the farmyard there will be, according to the means of the proprietor, a cow, goats, fowl, a cart, a plough, and a crowbar, &c. The Bheel is usually undersized; his ordinary clothing consists of a cloth round his loins, but in the rains they wrap themselves in coarse grey blankets. Many of the women tattoo themselves; and as an additional ornament wear broad brass anklets, sometimes weighing about 10 lbs. In such cases even sitting down is hardly to be accomplished. Those who are most easy in their circumstances eat rice with butter-milk, but the usual food of the Bheel is Indian corn with buttermilk. They eat all animals except the ass, the horse, the camel, the rat, and the snake; the game to be found in the forests which they inhabit forming a good item in their sustenance.

It is not easy to give an accurate account of their religious ideas and

practices. Except certain female deities, the Bheels do not worship any of the Brahmin gods. They reverence the moon, and entertain strong belief in witchos and the fascination of the evil eye—a superstition extending far beyond the Bheels, and which is retained in full vigour by Italians at the present time, as it was by their ancestors. As far as can be made out, they chiefly worship spirits and ghosts. In forests near some old tree or other chance spot will be found clay horses, jars, and bee-shaped vessels connected with their worship. In what are called spirit yards they raise beams of timber, sometimes twelve feet long, poised on two uprights forming a kind of rough seat; here they offer a goat and a cock. Their priests—the Rávals—belong to the Bhát class. There is generally one Rával's family in every Bheel settlement. They are looked upon as devotees and exorcists, and are held in great reverence. The animal which they chiefly venerate is the horse. Some further investigation into this point beyond the mere fact, which is all that we can give, might be worth while. Their chief observances are in honour of the dead, whom they burn. In Banswara, the Bheels erect stone tablets to the male dead, with a figure of the deceased on horseback, with a sword and a shield or a lance carved on it. Mr. Thompson, the Society's missionary, mentions the practice that wherever a murder has been committed, a Bheel passing by casts a stone on to it, sometimes thus raising a cairn of considerable size. This can hardly be said to be a Bheel peculiarity, as a similar practice is constantly to be met with in many parts of the world. In the estimation of Hindus they rank among the lowest castes, but still their touch is not pollution, as is the case with many other outcast races. As for Brahmins, they have hitherto not been in the habit of showing any respect to them, or to their rites: it has even been asserted that killing a Brahmin is accounted an act of merit. Nor have they any more respect for Mohammedans. Still, after a rude fashion, they observe the Holi and Dussera festivals. Mr. Thompson mentions, however, that "the Bheels around Khairwara are being drawn into the baneful meshes of caste, and consequently into Hinduism." This is quite in keeping with what is so frequently found among other outcast tribes in many parts of India. Of course with them the notion of caste can only be, what caste is so often erroneously asserted to be, a sort of social distinction, by professing which they may imagine that they are elevating themselves in rank: it has often been noticed that when these outsiders take up with caste they are more punctilious, if possible, than those who really have pretensions to maintain it. In itself the absurdity is conspicuous, but we can quite imagine that this may in some degree prove an obstacle to the reception of Christianity. We trust, however, that the blessing of God may rest upon Mr. Thompson's exertions, and that the Bheels under his charge, instead of entering further into the prison-house of Satan, may be brought forth into the light, the life, and the liberty of the Gospel, the Lord Jesus Christ making them free.

The four chief ceremonies among the Bheels are naming, shaving, marrying, and those attendant upon death. The heads of children are

shaved between the ages of two and five years. As regards marriage they contrast favourably with the Hindus. Sometimes youths marry between 15 and 17, and girls before 12, but the usual age for marriage is 20 for males, and for females 15. Wives are bought virtually, the marriage expenses according to the means of the parties varying from 8*l.* to 14*l.* Sometimes cases of abduction occur, which is really tantamount to paying the dowry by instalments. Polygamy is permissible and is practised.

About sixty years ago the Bheels had the worst possible name for cruelty. They were then a wild and daring race, living remote in their hills and jungles from the rest of mankind, and never approaching towns save for the purpose of attacking them or when engaged in cattle raids, but of late years a great change has come over them since measures for their proper subjugation and civilization have been effectually prosecuted. They can no longer be considered merely as a race of outcast robbers. For instance, it is stated that in the town of Dohad nine-tenths of the produce is brought in by the Bheels. This at once would testify to the considerable improvement which has been effected among them. Drunkenness, however, is still a conspicuous vice. Mr. Thompson mentions that the Bheels are opium-eaters. Nothing is more probable. Little is said about the domestic consumption of opium in India, except among the Rajputs; but we have too often seen the poppy-field in painful proximity with the dwellings of inferior races to be startled at Mr. Thompson's intimation. In many parts the Bheels suffer severely from the consequences of debt. In Khandesh, for instance, the landholders are Gujarat capitalists. Through their ignorance the Bheels constantly find themselves in the clutches of these usurers,\* who are like the Irish gombeen men. When they cannot meet their bonds, as is too frequently the case, they are sold up. By a strange refinement of what may fairly be termed cruelty, when matters are proceeding to an extremity, the usurer insists on having the mother's name of the creditor inserted in the bond, with the well-founded conviction that the most despairing efforts will be made by the Bheel to fulfil an obligation in which the name of his mother is introduced. The troubles resulting from civilization have thus unintentionally pressed hard upon the Bheel. Too often he finds himself entangled in complications which he has not sufficiently realized the risk of, and he cannot, as in former times, resort to the rough methods he would have employed to rid himself of the trammels in which he finds himself involved.

As yet, education has made but little progress; in 1877 only twenty-six boys were at school. Mr. Thompson deploras the want of a school for the Bheels at Khairwara. He thinks that any number of boys would be ready to come; by way of beginning he proposes to choose one promising youth from each pâl, dilating upon the prospective advantages, which must be obvious. Evidently the Bheel population has scarcely, if at all, been reached by Government

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\* Cf. the account of similar troubles to the Santâls in Dr. Hunter's *Annals of Rural Bengal*.

education of the most elementary kind, and the people are suffering in consequence.

So far as English rulers are concerned, with the defect we have mentioned of elementary education, only too common still throughout India, there have been most honourable attempts made to promote the well-being of the Bheels. Force was originally tried in part, the almost necessary result of the disorderly conduct of the people; but this was early abandoned. Men like Sir John Malcolm, Mr. Elphinstone, and Sir James Outram exerted themselves in various ways to enlist the sympathies of the Bheels. Agencies were established in which the services of experienced and special officers were employed. More than fifty years ago Bheel corps were started, and other practical measures were taken. The attempts made have been distinctly successful, and were it not for the oppression of money-lenders, which under our systems of legal procedure has weighed heavily upon the population, the Bheels ought to be as prosperous under our rule as it is possible for a people sunk in barbarism to be. More expansion of intellect, and a higher tone of feeling and morality, can hardly be the result of legislative enactments, without the help of education and more sublime and spiritual teaching than can be supplied by the most debasing forms of demon-worship. Without such adjuncts it is hardly to be wondered at that they should be stigmatized as lazy, thriftless, and fond of drink, with only too much truth in the accusation.

The foregoing remarks make no pretension to originality. The information has been culled from various sources which seemed to be most trustworthy. They should be read in connexion with an interesting article, published in our volume for 1880, by the Rev. E. H. Bickersteth, who has taken so much active concern in the evangelization of the Bheels. To this these will be found to be a supplement embodying some further information. The subject is one which has never yet been sufficiently dealt with, and would not be easily managed in consequence of the extreme antiquity of the people, and the way in which they are scattered over the surface of India. We have supplied them chiefly as an introduction to Mr. Thompson's communication. He has, of course, as yet had very limited opportunities for making acquaintance with the races committed to his charge. It is not in the course of one year that people so peculiar and strange, even to the ordinary population met with, can be successfully handled. Those portions of his letter which describe his station and the nature and character of his work are presented almost entire. The Mission among the Bheels is confessedly an experiment of which as yet we have only seen the beginning; the missionary himself stands much in the character of a pioneer and an explorer. The difficulties of the work, owing to the nature of the climate during great part of the year, must be considerable. It will be seen that there is still much unsettlement among the people, from causes which Mr. Thompson assigns. The consideration is a solemn one, that throughout India there are myriads who are in the same predicament with the Bheels, over and above the masses of the Hindu and Mohammedan population: all difficult of

access from natural causes, all sunk in ignorance and barbarism, all needing salvation, and all wholly unconscious of the means of attaining it. K.

*From the Rev. C. S. Thompson, Khairwara (Bheel Mission).*

Khairwara is situated on the south-west border of Meywar, a state of Rajputana. Oodeypore is the capital of Meywar. The derivation of Khairwara is "khair," the tree *Mimosa catechu*, and "wára," a place: hence, a place of the khair-tree. I can best help you to fix its topography by saying that the city of Ahmedabad is nearly due south of Oodeypore, that the distance between the two cities is 156 miles, and that Khairwara lies fifty miles from Oodeypore, a little to the east of an imaginary straight line drawn between the two cities. High hills hedge us in on three sides—the south-west is fairly open. The village is built in a basin. It stands 1000 feet above sea-level, and contains about 600 inhabitants. It has but one street—the bazaar. The inhabitants are by no means all Bheels. We have both Mussulmans and Hindus. The Mussulmans have a mosque about one hundred yards from my bungalow, to which the "faithful" are regularly called. The Hindus, too, have their temples. There are four inhabitable bungalows; one is lying in ashes. A few years ago an officer refused to enlist some Bheels from a certain pál, and, in revenge, they burnt down his bungalow. The greatest ornament to the station is the little church. About half a mile to the north-east we have a little cemetery, surrounded with trees. Ten Europeans lie within its walls. Although the majority who have lived in Khairwara speak against this place as being unhealthy, yet I for one think otherwise. It is not always the Indian climate that sends a man home sick. Khairwara is the head station of the Meywar Bheel Corps. The corps was founded forty years ago, and is 600 strong. The commandant, adjutant, and subaltern, live here; the major at Kotra, forty miles away. We have also a doctor. In connexion with the corps there are a dispensary, hospital, and school. We have also a post-office with two deliveries daily—the Bombay and the Oodeypore.

The Bheels of Meywar have their home in that portion of the state denominated the "Hilly Tracts." The Bheels

are represented in other districts, but they are here most distinct. The tracts extend from Oodeypore to the south of Gujarát. Westward they run up to the plain beneath Mount Abu. Eastward they border Banswára, Nimach, and Partágarh. The whole country, comprising the southern portion of the Arávalí Mountains, is a wonderfully interlaced series of hills alternating with defiles, with barely a valley, much less a plain, anywhere. Streams, in the rainy season, pour down every ridge to feed the rivers—branches of the Maihi, Sábarmatí, &c. None of the rivers are navigable in the tracts, being either too shallow, or having their rocky beds broken up by boulders and rapids. Their courses are very tortuous. Some of the mountains rise to the height of 2300 feet. The surface of the country is rocky and barren. Now and again you come across patches under cultivation.

*Population.*—The census return of 1881 for Bheels, male and female, in Meywar is 46,931. I hope, by-and-by, to get the returns for the other states.

*Government.*—To each pál there is at least one gammatí, or chief. If the pál be a large one there are two or more of these chiefs. They exercise a great influence over the people. The office is hereditary. If there be no son then the next nearest relative succeeds. The Hilly Tracts are nominally under a Native official, the "Magra Hakino," or hill-governor; practically, however, they are for the preservation of order under the Political Superintendent at Khairwara.

#### OUR WORK AND POSITION.

(a) *Difficulties.*—The Indian census was taken last year: and as with the Santals, so with the Bheels, they could not understand the why or the wherefore. All kinds of absurd notions troubled their dark minds. Some said that our Queen was taking an account of their number, and the number of their cattle, in order to kill them all. Others thought that it was to impose fresh taxes. But others, getting still wider of the mark, said that a scheme

was being prepared for giving the fat women to the fat men, and the lean women to the lean men. Well, what with the census and the Maharana of Oodeypore farming the spirit licences in that country, the poor ignorant people were stirred up to attack and kill three men and a woman complicated in the liquor question. Troops were at once marched through forty miles of their country, burning their páls, and shooting the people. A European was second in command. This same officer, I am told, is soon to lead a mule battery to a place about twenty miles from here, to inflict punishment on a pál which refuses to give up some murderers. How will this officer's presence and action affect us and our work? The Lord, however, can make "all things work together for good." I cannot think that the Bheel was the sole originator of these troubles. For, in my own case, and in reference to our Lord's work, there are, even now, vile, unprincipled men trying to persuade the people to have nothing to do with us. They report us as "liars," and that we mean the people harm. It is no cause for discouragement, but rather a sure sign that on Satan's strongholds we are aggressors. You may imagine how anxious one's heart often became, lest, beginning, as we were, a new work, any false impressions should work the people up into a fresh tumult. Things being so, when I visited the chiefs I hardly dared to speak upon any topic whatever. If I inquired about the family, then how very naturally might they have looked upon me as another enumerator. If I spoke about their cattle, fields, or crops, then the tax question might have disturbed their minds. To talk about God, I knew that with them, as with others, nothing could so readily or so strongly call forth their highest fears. There was, moreover, another obstacle to be overcome. I had hoped to have relieved sufferers, and to have gained a hearing by treating their sick. I found, however, that they were full of fear on this head also. A doctor, who had but just left Khairwara before my arrival, had succeeded, by paying premiums, in getting several Bheels into hospital to be operated upon. They have now a wholesome dread of the knife. The consequence is that, although there are hundreds of sufferers lying in the páls,

it is a very rare thing indeed to see a Bheel man, woman, or child, near the dispensary. Of course they looked with suspicion upon me.

Another cause of alarm. Some of the wildest páls have lately murdered one or two of the Native Government servants. Reports were and are current of punishment to be inflicted. When his Excellency the Viceroy came to Chitor to invest the Maharana of Oodeypore with the G. C. S. I., it was reported that there was a *darbar* (court of council) being held, and that the *Sahib log* (Europeans) were about to join the Maharana's forces, and, thus united, were going to devastate their country. When, therefore, I made my appearance in their midst, they, in great fear, I am now told, asked one another, "Who is he? What does he want? What will he do? Has he come to kill us?" From quite another quarter an effort was made to render void our endeavours: the Hindus and Mussulmans in Khairwara tried to keep the Bheels away from us. If a gammaiti came into the bazaar, somehow or other a certain influential man connected with the corps always got tidings of it, and had him summoned into his presence. The burden of our friend's business was, "Don't go near the Padré Sahib. Have nothing to say to him. Don't listen to him." God, however, uses His very enemies to help forward the spread of His Word. In a sense this man has been our "friend." That which we wanted fixed firmly in the minds of the Bheels was, that we had nothing whatever to do with the Government. No man, I am fully persuaded, could have been found better able to accomplish this end than he who, unknown to himself indeed, undertook it. The Mission and the Government must be kept entirely clear of each other. The gammaitis sometimes introduce Government questions into our conversations. I at once decline to have anything whatever to say about them. There is no knowing how a simple expressed opinion might be twisted and turned. Perhaps you may ask, "Why do you wish to be known as having nothing to do with the Government?" For the reason that, if ever the European officers should have to lead the corps into and burn the páls of the Bheels, I might then, whilst others were feared and hated, be looked



upon as having neither part nor lot in the matter.

(b) *How we began Work.*—It was on the 7th of November that a Bheel first came near my bungalow. He complained of deafness. In the course of a few day's treatment he became quite well. I watched his case with much anxiety. On the 8th I paid my first visit to one of the páls. When, after a few visits, I had made the acquaintance of four or five of the gammaities, one of them, and a brother of another, came to live with me, in order to introduce me to the several páls. We used to leave home about 7 o'clock in the morning. When we began our visits it was almost next to impossible to get near the people, fear filled their minds. If we met any one, or passed a hut, I endeavoured to be as free, and look as unconcerned as possible about things in general. Long before we got anywhere near them the children ran off to their homes as fast as their legs could carry them. Men and women, peeping round corners, or over the enclosures surrounding their houses, might be seen watching us in all directions. As we drew near to the gammaiti's house, one of the Bheels with me would go on before us to prepare our way. Only on two occasions have I met with a cold reception. The two who thus treated me are men in connexion with the corps. The other chiefs, as soon as I entered their little enclosures, came forward and made their salaams. After this they would bring out a khatlo, or bedstead, for me to sit on. I never remained very long. My tongue was, in a measure, doubly tied. I knew but little of the wild boli, or language, and, moreover, their fears confronted me. We brought some kammals, or blankets, with us, from Oodeypore, one of which we sometimes gave to the sick and starving. In this way, day by day, we worked on until we had done four miles, at least, around Khairwara. By this time my catechist, Masih Charan (Feet of Jesus), arrived. For a few days I took him out simply to let the people have a look at him. The people soon began to bring out their sick, they were losing their fears, and were drawing nearer to us.

(c) *How we are now Working.*—A week or two ago we decided upon spending a week or so in one pál instead of going from place to place. Accordingly,

on the Tuesday morning, we left home early and made our way to "Obri," three miles distant. We sought out a shady tree as near the centre of the straggling pál as possible, and there remained all day. The ever-at-hand khatlo soon made its appearance, from where I can't say. We took medicines with us. The first business in hand was to set a broken leg. It soon became evident that our new plan was going to work admirably. In the evening we returned home. On the Tuesday we had 15 visits for medicine or treatment; on the Wednesday, 30; on Thursday, 45; on Friday, 59; and on Saturday 58: total, 207. Some had fever—some colds—others, enlarged spleens—some the itch—some ophthalmia—others, nearly deaf—some headaches—others, sores—one poor little emaciated sufferer was simply a walking skeleton—some of the old folks complained of rheumatics—one old woman, blind and deaf through old age, came to be, I suppose, made young again. Among the number was the gammaiti of the pál. On the Wednesday, Thursday, and Friday we held little meetings to make known the Saviour. We did not think it advisable to say too much in this way on our first prolonged visit. The great magnet for drawing the sinner is love. We wished, one day, to tell the poor souls around us how much God loved them. To our surprise we found that they had no word for love. The nearest is "háv"—a word used by the people when they meet one another, as "háv ho"—how are (you).

The way in which God, at times, works is marvellous. Let me tell you what I mean. At the Obri pál, a day or two after our week's work had ended, a woman, a relative of the chief's family, died. A great dinner was given. Twenty gammaities assembled; among the number the two who accompany me in my visits. The Sahib's work and medicines were talked about. The consequence was that the two gammaities were commissioned by the others to give me their "bahut, bahut salaams" (very best wishes), and, also, were to say that they all wished me to go and live among them. After the chequered experience of our much tried, and, in many cases, true and noble missionaries of the Cross in Central Africa, I will leave the future to write the issue of the present. I may, however, say that we pray

and hope for great things. Still, we are ready to bend to the will of Him who knoweth the end from the beginning.

(d) *Work in the Station.*—We hold two little meetings in the vernacular on the Lord's Day—one at 9 a.m., the other at 3 p.m. The two gammadities and my Bheel servant attend them. At 11.30 I hold an English service for the officers in one of their bungalows. At present there are only two officers in the station. Morning and evening we have family prayers—in the morning at seven, and in the evening at eight o'clock.

Of the two men who are with us one seems selfish, greedy, grasping, cunning, and Hinduized; the other seems humble, frank, and generous. In reference to the latter my catechist said to me the other day, "If he wished baptism would you give it to him?" My answer was, "No; not for some time, at all events." This man has given us cause for hope. On Sunday night, about nine o'clock,

when all was quiet, he made his way to the catechist and asked to be taught more about Christ, "for," said he, "I want to teach my people."

And now we draw our Report to a close by asking for *Prayer*—prayer, that we may be filled with the Holy Ghost and with all wisdom—prayer, that our tongues may be quickly loosened to proclaim a full and simple Gospel—prayer, that the dead souls of the Bheels may be quickened by the life-giving Spirit—prayer, that our enemies may be utterly confounded—and, prayer, that the Lord Jesus may come quickly.

We cannot, yea, would not, close without erecting our Ebenezer. On it we would inscribe, A year's work without a day's illness—Much fear removed from the hearts of the Bheels—Medicines blest—Gammadities, on the whole, friendly—A Bheel seeks further teaching—A growing love for our Great Redeemer and for His work among the heathen.

## CASTE IN MISSION CHURCHES.

BY THE LATE REV. JAMES VAUGHAN, KRISHNAGAR.\*



**T**HIS is a topic which has but rarely been discussed in missionary periodicals, and probably less is known of this matter by the friends of Missions than of other subjects of minor importance. And yet a full and intelligent acquaintance with the history and operation, past and present, of caste in our Mission Churches, cannot fail to impart broader views and awaken deeper interest in our Indian Missions—for, of course, this one feature of difficulty and trial is peculiar to India. As we glance over other vast regions of missionary enterprise we may devoutly thank God that, great and manifold as may be the obstacles to the progress of the truth, this one tremendous barrier—this master-piece of the Enemy of all good—is wanting.

India has been in a sense the birthplace and cradle of Eastern faiths; above all, she has given in Buddhism a religion to 400,000,000 of men in other lands. Yes, 3500 years ago did Apollyon fix on India as the centre of his strength, the base of his operations; and that this fortress might for ever hold out against the forces of Emmanuel, he planted here the terrible engine of caste—a system in its whole nature and essence at mortal enmity with the teachings of the Gospel, and at the same time, so deeply imbedded in the corruptions of man's nature that it would live on through all the mutations of ages, the crash of empires, and the rise and fall of dynasties.

And his calculation has been verified; it has lived on to our day; and

\* This article was sent to us from India by Mr. Vaughan shortly before he died; but its insertion has been unavoidably delayed. No one had a better right to be heard on the subject, and even those friends who may think that he writes strongly will be grateful for what we may regard as his farewell message. On another page will be found a striking testimony, by the Bishop of Calcutta, to the successful results of Mr. Vaughan's own battle with caste prejudices in Krishnagar.—ED.

throughout the length and breadth of this glorious land it rears in defiance its dragon head wherever the truth of Jesus is proclaimed. Thousands upon thousands of anxious souls are deterred by this and this alone from embracing the hope set before them in the Gospel. The strange fact is, that though those thoughtful thousands have lost all faith in caste itself, they are as truly the victims of its tyranny as those who pay to it the homage of faith. Caste, like some dread wiry creeper, spreads itself throughout all the ramifications of society, nothing escapes its grasp; you may fancy you have found a spot free from its influence, but experience soon shows that even there the rigid tendrils have penetrated; yes, look where you will, examine any phase of Indian society you please, you will find *caste, caste, everywhere*.

Caste, not content with its original limits, has been ever extending its domain; it is doing this in the present day. Without doubt the one grand feature of Buddhism to which it mainly owed its astounding conquests in India was its repudiation of caste distinctions. Five centuries before the birth of Christ Brahmanical arrogance and tyranny had reached that point which could hardly be surpassed, and the degradation and oppression of the inferior castes had well-nigh passed the bounds of endurance. Then it was that Gautama issued from his solitary retreat and went everywhere proclaiming the absolute oneness of man, and pouring contempt on the whole system of caste. The glad tidings fell on the ears of crushed millions, and they rallied around his standard. Brahmanism was hurled into the dust; for long centuries it seemed as though caste was vanquished and banished. It was far otherwise; it was but biding its time; that time came, and Buddhism in its turn was swept from the land of its birth. But one of the most striking illustrations of the potency and perpetuity of caste is the fact that even Buddhism caught the infection; in India the only remnant of early Buddhism is a body of Jains, some 100,000 strong, and these have succumbed to the influence of caste; and in other lands, notably in Ceylon, the iron bands of caste to a greater or less degree enslave the followers of Buddha. Equally remarkable and noteworthy is the fact that caste distinctions are spreading far and wide among the aboriginal races of India. Those simple peoples whose ancestors knew naught of the hateful thing are every year coming more under its influence.

And what of the Christian Church in India? Is it a bright and glorious oasis free from the surrounding miasma? Would that it were so! It is impossible to contemplate the triumph of the Gospel in this land without abounding joy. The Protestant Missions of India can boast of some 350,000 Native Christians. Of these, multitudes are Christians of a high order; and, tried by any tests which we would apply to ordinary Christianity at home, the Church in India would hold its own with credit; but it must be confessed with humiliation and sorrow that the deadly evil of caste nestles within its bosom. We know the old story of how a mighty city was captured by the entrance of a band of warriors concealed within a wooden horse; similar has been the device of Satan, the father and founder of caste; he perceived that the truth of Christ was too strong for him; he could not prevent the establishment of Christ's kingdom in India, that was inevitable; so he resolved, as the next best, stealthily to introduce the foul principle of caste: let it but gain a footing within the Church, and he well knew his own interests would be subverted and the cause of Christ prejudiced.

The evil first came into prominence in the Missions of Southern India, but it has since appeared in Ceylon. Northern and Western India too, have,

though in a less degree, to lament its prevalence. The evil is not confined to the Missions of this or that society; it pervades the congregations of all societies.

The first Protestant Mission in India was commenced in 1705 at Tranquebar under the auspices of the Danish Government. The earliest missionaries seem from the first to have taken a firm stand on the question of caste; they grasped its essential character, and determined to give it no place within their Zion. In one of their Reports, dated 1712, Messrs Ziegenbalg and Gründler state, "When a heathen embraces Christianity he must renounce all superstitions connected with caste. . . . We admit of no such distinctions, but teach them that in Christ they are all one, none having a preference before the other. . . . The heathen are very much surprised to see that those who have embraced Christianity sit together in one church, marry without regard to caste,—live, eat, and drink together, and renounce all former distinctions. To rank derived from official station we do not object, but take care that good order be observed among our people."

One cannot but regard with wondering admiration the sound and healthy start which those good men made; they appear instinctively to have seen the right thing to do; the question which has puzzled so many as to a social element in caste does not seem to have once occurred to them; to their minds caste and social distinctions were two totally different things; to caste no mercy must be shown; but they were no levellers: social distinctions they approved and upheld.

Before we advance further, it may be well here, once for all, to show the justice of their conclusion. It is not at all a matter of surprise that persons who have not thoroughly studied the subject should have a sort of misty notion that caste is only another name for social distinctions: hence such persons are ever pleading for gentleness and forbearance in dealing with the evil, if evil it be.

Now, in truth, the difference between the two things is as wide as the poles; though the two may have superficial features of resemblance, they are in their nature and essence totally diverse. You have only to look at the origin of caste to understand this; its very root and basis is in open antagonism to Christianity, which teaches us that "God has made of one blood all the nations of men." Caste declares that Brahma, the Creator, formed from different parts of his own person four distinct races, one from his mouth, another from his shoulders, another from his thighs, and another from his feet; these being generically as distinct from each other as are the different races of animals on the earth.

From this fundamental conception necessarily ensues the *immutability of caste*. As truly as a bullock can never become a horse, so truly can no Sudra by any possibility (in the present state) become a Brahman; he and his children to all generations must remain Sudras and be nothing else; and the same principle applies to all other castes. Now, this one feature removes caste out of all comparison with social distinctions. These are marked by constant mutation: in every civilized community social rank and position fluctuate; you see some rising, others descending in the social scale; a beggar's son may become a lord, a lord's son may become a beggar. In this respect personal merit or demerit play their part in elevating or lowering men in that scale. All this is foreign to caste: no amount of energy, merit, or ability can raise a man in the caste scale by even a hair's breadth; yea, a low caste man may rise socially, he may become a leader of society, he may by his learning or skill or wealth command the admiration of his fellows, but

the stigma of his degraded caste cleaves to him like leprosy even until death, and so must it be with his children and his children's children for ever and ever; matchless as his worth may be, the poorest, meanest, and most worthless in the caste above him would regard himself as polluted and disgraced if he sat at the same table and partook with him of the same meal.

And this brings to view another feature of distinction. When good people hear of the objection of so-called high caste Christians to eating with their lower caste brethren, they are apt to say, "Well, and what of that? would you expect gentlefolk at home to dine with field-labourers?" Here is the same error—it is not at all a question of the commingling of ranks; it is a *religious* question. The high caste man refuses to eat with his low caste brethren because the act would bring with it pollution and degradation. Nay, the low caste man may be the social superior of those he invites, these may be his actual dependents and servants, but if the master's caste be lower than theirs they would inevitably spurn his invitation.

Now, our readers have only to imagine all this gaining a footing in the Christian Church, to see what a fearful perversion of the spirit of the Gospel and what a terrible caricature of the holy faith must ensue. We will not anticipate by saying how far this *has* come to pass; but we think that enough has been said to justify the action of the two Danish missionaries who laid the foundations of the Church in India. They knew what they were about when they resolved to give caste no quarter.

Ziegenbalg died in 1719, and Gründler a year later. Other good and able men succeeded them; but, alas! their successors relaxed their vigilance in regard to caste: less care was taken to insure the renunciation of caste distinctions by new converts; the effect was speedy and deplorable. In 1726 separate schoolrooms were set up for Sudra and Pariah children; these had hitherto been taught together, but a few years of caste indulgence had led the Christian Sudras to object to their children meeting in the same room with Pariah children. In such a matter, of course, concession means defeat and declension. A year later the missionaries had to concede another point; the sittings in the churches had to be mapped out according to caste varieties. Three years later at a funeral, a Pariah catechist of piety and respectability, attended to read the Burial Service, the high caste relatives of the deceased declared that pollution would result from his ministrations, and to avoid that peril they burnt the body! This brought another concession: henceforth it was ruled that Sudra catechists should minister to Sudras, Pariah catechists to Pariahs. Not even the grace of orders could affect the stigma of caste; the Sudra Christians refused to receive the Holy Supper from any priest of a lower caste than their own.

In 1750, Schwartz appeared on the scene. By that time the deadly *virus* had penetrated the life-blood of the Church. That apostolic missionary lamented the evil, but hardly realized its intense gravity. He hoped that forbearance and moral suasion would set things right. Alas! all experience shows that caste will not die a natural death. Writing to the Christian Knowledge Society in 1787, he says, "I have carefully avoided all coercive measures." Under such gentle treatment caste still lived on, though the repressive influences kept up by Schwartz appear to have prevented any great extension of the evil.

That holy man died in 1798. His successors seem to have withdrawn even the semblance of opposition to caste—they had grown familiar with the thing, and, oblivious to its repulsive characteristics, they were prepared to accept it as a recognized institution—

" *Caste* is a monster of such hideous mien,  
That to be hated needs but to be seen ;  
Yet, seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

In these lines of Pope's we have substituted *caste* for "vice," and surely the instance before us is a painful illustration of the truth of the principle involved !

The missionaries in 1809 wrote in accordance with these views to the Society. The Society (S.P.C.K.), though still in doubt, was influenced by their representations. They accepted the position that caste was only another form of the "distinctions of rank and degrees in society which are recognized by the Gospel." So that, after a struggle of some ninety years, caste gained a complete victory. But, alas ! very bitter were the fruits of its triumph. The very excesses to which the sanction of caste led were the best evidence of the unsoundness of the policy pursued. Many Sudra Christians refused to enter a church in which their Pariah brethren sat ; others made a compromise—they would sit on opposite sides of the church, provided the matting on which the respective castes sat was completely severed up the middle ! Then in taking the Lord's Supper the Sudra Christians must receive first, and the other castes after them ; nay, even worse than this—in some churches two cups were used, the Sudras using the one, and the missionaries and Pariahs the other ! A Sudra priest or catechist would on no account reside amongst the low caste Christians to whom he ministered, and Sudra laymen refused to attend the services conducted by a Pariah priest, and would not allow their children to be baptized by him. Even the missionaries came to be regarded as unclean, and a Native Christian priest even refused food and shelter to two missionaries lest his food and vessels should be defiled ! It will excite little wonder that with heathen caste thus triumphant, heathen practices and symbols appeared on every hand amongst those who had been baptized in the name of Christ. A Native Christian in Tanjore assured Mr. Rhenius that he would rather give up Christianity than part with his caste.

Such was the state of things when the holy and amiable Bishop Heber appeared on the scene. During a visitation of South India, cut short by his lamented and sudden death, the missionaries, many of whom had come to see the error of the policy described, brought the whole question of caste to the Bishop's notice. His lordship inquired of different persons, and evidently the representations of those who persisted in mixing up caste with social distinctions prevailed. A letter written by the Bishop only a few days before his death testified to the gentleness of his spirit, but clearly showed his inability to grasp or grapple with a difficulty of this nature.

Seven more years rolled over,\* and then another prelate visited the scene of the strange anomaly. This was a man as holy as Heber, but with an eagle eye to discern things that differ, and a lion's courage to battle with the evil he discerned. This was Daniel Wilson. We first saw the grand old man in 1855, twenty-two years after he had engaged in mortal conflict with the hydra-headed monster. The frost of fourscore winters then rested upon him ; but as we gazed on his striking face, with strength of will and force of character written on every feature—as we noted his muscular form and his firm and massive tread—we could readily comprehend that, mentally and physically, he had been fitted to be the hero of such a struggle.

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\* In the interval, the S.P.C.K. Missions were taken over by the S.P.G.

But though Bishop Wilson was prompt, he was not precipitate; he fully realized the gravity and solemnity of the subject on which he had to pronounce his decision. He gathered information from every available source. One circumstance greatly impressed him; it was the fact that, during the year just past, no fewer than 168 Christians had apostatized to heathenism. This was not to be attributed to any strong measures against caste usages, for at that time the thing was recognized and tolerated; the only possible inference was that caste not only corrupted Native Christianity, but supplied a bridge for the retreat of apostates.

The Bishop deferred his decision until his return to Calcutta. On July 5th, 1883, that decision went forth in the form of a letter to the missionaries and their people. The tone of the despatch was tender and affectionate, but at the same time firm and unwavering; he pitied the victims of the dire delusion, but true kindness to them and faithfulness to Christ demanded that no mercy should be shown to the accursed thing. "The distinctions of caste," said he, "must be abandoned, decidedly, immediately, finally. . . . The Gospel recognizes no distinctions such as those of caste, imposed by heathen usage, bearing in some respects a religious obligation, and condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognize. . . . The civil distinctions of rank among Christians form no hindrance to the intercourse and offices of charity; there is no impassable barrier; the first noble in the land will enter the abode, and minister to the wants of the poorest cottager. There is nothing to hinder any one from rising, by industry and good conduct, to the loftiest elevations of society; the shades and gradations of rank are shifting perpetually; birth condemns no class of men, from generation to generation, to inevitable contempt, debasement, and servitude. The grace of Christ, charity, the Church, the public worship of God, the Holy Communion . . . unite all as in one common Fold, under one common Shepherd."

Henceforth, the Bishop ruled that all overt manifestations of caste must be banished from the churches. The people must sit together without distinction as Christian brethren; all separate approach to the holy table must be given up; the people must accept the services of, and admit to their houses, the Native priest or catechist, whatever his caste might be; the priest or catechist must dwell amongst the people amongst whom he laboured; in all Church meetings the Christians of every class must have free access; in the burial-grounds no separate portion should be allotted to the so-called high caste Christians. As regards new converts care should be taken to insure their renunciation of caste before baptism.

The Bishop's letter was to be translated and read to the people in the different congregations. As regards Mission agents, in the case of their refusing to act on these instructions, a period should be given them for reflection. Should they still refuse compliance, their names must be struck off the list of agents; but if, after that, they repented and sought restoration, they should, if possible, be restored.

Few advocates of caste were at that time to be found among the missionaries. The way in which, during the previous twenty-five years, caste had run riot when released from restraint had opened the eyes of most men to its pernicious character. But it was one thing to wish it dead, and another thing to close with it in deadly conflict. The missionaries hesitated;

they communicated with the Bishop, and sought further instruction on other features of the case. In January, 1834, the Bishop replied at length. Nothing could be more beautiful and becoming than his opening sentences: "I continue in the same mind as when I first wrote, that caste must be renounced, decidedly, promptly, finally. But I need scarcely say that in the manner of doing this your ministers will strive to unite, with firmness and decision, all that love and forbearance, and consideration of circumstances, and extreme tenderness, which the nursing mother exercises towards her infant babe."

At last the Bishop's decision was communicated to the people. Several of the smaller congregations, after a slight demur, gave in their adhesion. But in the larger stations of Trichinopoly, Vepery, and Tanjore the anticipated opposition was fully realized. At the former place the reading of the Bishop's letter was followed by the withdrawal of almost the whole body of the Sudra Christians; they refused to attend divine worship and would hold no intercourse with their missionary. At Vepery an immense congregation assembled to hear the reading of the letter. No wonder the poor missionary should, with fear and trembling, read the momentous despatch. He had only advanced two or three pages when the main body of Sudras, men, women, and children, rose in silence and left the church. Several connected with the Mission still kept their seats. At length a message from without came to them, and they, with one exception, left the church. The missionary was thus left alone with one catechist; alas! he too refused to conform. Weeks passed on, the seceders did not return, and thus the services were carried on with none but the Pariah Christians.

Tanjore was the most important of all the stations. That Mission comprehended four Native priests, 107 catechists, teachers, and servants, and 7000 Native Christians. The aged missionary, Kohlhoff, at the close of his sermon read the Bishop's letter. The moment he finished, all the Sudra men arose, and one attempted to speak. Another missionary begged him not to disturb the service, and observed that on the morrow they might all state their case. A scene of painful confusion ensued; the venerable missionary descended the pulpit, and together with his wife and colleague left the church followed by the groans and hisses of the turbulent Sudras. Two months were given to the recalcitrant Mission agents to reconsider their decision. Of the four priests only one conformed; of the five superintending catechists three gave in their adhesion, but of the general body of agents and servants all, with ten exceptions, refused to submit.

Not the least trying feature of that trying time was the fact that several Europeans high in station encouraged the poor factious Christians in their un-Christian obstinacy. Nay, the matter was even brought to the notice of Government, and was commented on in anything but a favourable light by the Governor-General of that day. Reference was actually made to the Court of Directors, and happily, for itself as well as the Church, that august body decided that the question was one of a purely ecclesiastical character and outside their sphere of observation.

After a lapse of some months the Bishop landed at Madras. In the meantime the seceders had held their ground; they refused to enter the churches, but in some cases they conducted separate services among themselves. A few separate schools were also set up. The Bishop preached twice in the Mission church at Vepery. On these occasions the Sudras were present, but they sat or stood apart as in former days, and all retired before the administration of Holy Communion.



The Bishop deferred any further action until he should visit Tanjore and Trichinopoly. On arriving at the former place he found things about as discouraging as could be conceived. Bitterness and wrath marked the dissentients, and their moral standard was deplorable; the missionaries were reviled and hated. After a conversation of two hours on the mournful aspect of affairs, he and the missionaries fell on their knees, and one by one sought help and guidance from above.

Then followed interviews with the nonconformists. The suspended clergy, catechists, and the people with one voice implored the Bishop to relax the terms of his decision; several admitted that there was no doubt the Bible and Christianity were on the Bishop's side, but the rule was too strict for India. For the high castes to sit with the low castes, and in common with them partake of the elements in the Lord's Supper, would involve the former in serious difficulties, they would be called "Pariahs," their heathen neighbours would despise them, and their daughters could never be married. One man said, "The heathen in that case will not give us even water;" to which the Bishop replied with an adroit query, "Well, and would you give a Pariah water?" The answer was prompt, "No, of course, I would not." "Then," said the Bishop, "tell me what better are you than the heathen?" A schoolmaster contended that the doctrine of the Trinity showed that there was somewhat of caste distinction in heaven, then why not on earth! One man used an expression too indecent to admit of translation, whereupon the Bishop required the offender to leave the room. This was the signal for the whole body to depart, exclaiming that they would not attend church.

With a saddened heart, but unshaken purpose, the Bishop went on to Trichinopoly. For nine months past the Sudras had absented themselves from church, but the appearance of the Bishop either softened their prejudice or awakened their curiosity. The recalcitrants flocked to their old sanctuary. When the Bishop in his robes advanced up the crowded aisle, he saw Sudras and Pariahs standing in separate parties; a thought flashed upon him, which he at once acted upon—he caught hold of a Sudra by one hand and a Pariah by the other and brought them up before the communion rails, and there seated them side by side; his chaplain and other clergy copied the Bishop's example; the whole thing was such a surprise that no one found time to object. At the administration of the Lord's Supper, the Bishop gave a few directions, the effect of which was seen when the clergy and several European residents brought up and placed promiscuously at the holy table those who had been sitting together. One hundred and forty-seven communicated, and amongst these were nine Sudra families of influence.

The ice was thus broken, and as the Bishop expressed it, a nucleus was formed which he hoped would steadily grow. Thankful and hopeful the Bishop returned to Tanjore. He was still more cheered on reaching that spot to receive a letter from the Vepery Christians in which they confessed their past error and promised for the future implicit obedience to the Bishop's directions. The service at Tanjore completed his joy. The church was crowded by all castes, and though some sat apart, others were commingled. The experiment at Trichinopoly was not repeated; everybody approached the holy table as he liked; 348 communicated, and of these 43 were Sudras. The proportion was small, but certainly larger than the previous visit could have led the Bishop to expect.

We are indebted to the *Memoir of Bishop Wilson* for the preceding narrative. The historian winds up his story in these weighty words, "Caste

may still, perhaps, remain, but it never should be tolerated, or, like a parasite, it will sap the very life of the goodly tree to which it clings."

This witness is true, and no one that comprehends the true nature of caste will doubt its truth. The goodly tree may live on, its foliage may be abundant, it may even put forth fresh branches, and enlarge its circumference; but it is suffering all the while, and assuredly both the quality and quantity of its fruit are prejudiced by the deadly grip of the parasite. May not a stronger figure still be applied to this evil? The parasite may arrest the flow of the living juice, but it cannot affect its character; whereas caste, hostile in its very essence to the spirit of the Gospel, is as a fretting leprosy in the body; it corrupts its very life-blood, and must produce in the long-run wounds and bruises and putrifying sores.

More than forty years have elapsed since the signal discomfiture of caste by that doughty champion, Daniel Wilson. What has been its history since?—for it must be admitted that its history in the Church reaches up to the present day. We will make our answer as brief and direct as possible. We have before us two books bearing on the subject. One is a volume of 156 pages printed in 1868. It owes its existence to a series of inquiries addressed to the missionaries of the S.P.G. and C.M.S. by the present Bishop of Madras. The questions relate to the actual extent of caste prejudices and practices in the Missions of those two societies. This book contains the replies of sixty-six missionaries. It is impossible to overrate the importance of such a work to our present purpose. But we are precluded from using it; for it bears the superscription, "*For private circulation only.*" We have no right to make public its contents, interesting and valuable though they be.

The other work is the *Report of the Missionary Conference, South India and Ceylon*, 1879.\* This book has been for more than a year before the public. One hundred and ten missionaries, representing twenty-five missionary societies, took part in the proceedings of the Conference. These two volumes constitute a rich repertory of information on missionary topics of every description, and the information is all the more valuable from the fact that it is only two years old. The caste question, as might be expected, occupied a prominent part in the discussions.

That caste still lives on, exercising a baneful influence (though in varying degrees) in every Mission Church, is admitted by all who refer to the subject. Not a single congregation is said to be free from its influence. The Rev. P. Rajagopaul, a Native minister of the Free Church of Scotland Mission says, "Some have an idea that if Christianity be faithfully taught, the Church will become free from caste; but experience has shown that opinion to be utterly false. Christianity has been working in the Native community for upwards of a century, and those who were caste Christians in the beginning are caste Christians now and are troubling the Church." The Rev. E. H. Baierlein, of the Leipsic Evangelical Mission, says, "I don't think that by a resolution of this Conference caste will die out one hour the sooner. There was a resolution passed some thirty years ago (forty-five?) by a higher authority, even by the Primate of Calcutta, that caste should be done away with at once, entirely and for ever; but what was the result? Caste has only raised its head up the higher, and is well alive up to this day." The Rev. R. H. Maddox, of the Church Missionary Society, remarks, "My own impression is that caste is dying out of the Native Church;" which remark

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\* An article on this Report appeared in the *Intelligencer* of Nov. 1880.

called forth the following response from the Rev. M. Phillips, of the London Missionary Society: "Caste is increasing; of this there is no doubt. It may not be in Tinnevely, but it is in the Coimbatore and Salem districts."

That different missionaries should hold different opinions as to the degree in which caste prevails, is what we should expect; for the circumstances of different Missions vary in this respect. Taking, so to speak, a bird's-eye view of the whole case, as the drift of the various observations represent it, we should be inclined to say that, on the whole, there are no decided tokens of either the increase or decay of the caste spirit in the Missions represented. We designedly use the term, *caste spirit*; for, as one or two speakers most forcibly show, caste may be suppressed in the *letter*, whilst it lives on untouched in *spirit*. We venture to think that this precisely depicts the present aspect of the case. Several of the repulsive features of caste, as manifested forty-five years ago, now rarely strike the eye: no longer are the churches mapped out to suit caste distinctions; no longer is the abomination of two cups seen in the administration of the Holy Supper; no more do the Christians approach the holy table in caste parties. All this has gone, and bless God for this voidance of crying scandals. At social feasts now, as a rule, you may see all castes sit and eat in company. This, too, is matter for gratulation.

All this is the more gratifying because the victory in these respects is, in some instances, comparatively recent. A missionary of the American Lutheran Mission rejoices that now the two castes of his Mission take the Lord's Supper together; he says, "It was but a few years ago when this was sternly objected to, and a number of Mala converts refused to communicate at the same table with the Madiga converts." A missionary of the London Missionary Society mentions that at Veeranakavoo in the Trevandrum district, a congregation of Shanars existed. About the year 1870, a number of Pariahs were converted; upon which the Shanars, to avoid the pollution of worshipping with these in the same church, actually erected at their own cost a separate chapel in the same compound in which the Pariahs might assemble! When the missionary disallowed this arrangement, and required both classes to worship in one church, the whole body of Shanars seceded, though a few have since returned.

In the course of discussion two passages were cited from the volume before referred to, which we, on conscientious grounds, have passed over. As these passages are now public property we transgress no confidence in repeating them. In one of these the late Rev. H. Baker, C.M.S., states, "At Thallawaddie there is a Syrian congregation with two or three Chogans in it; but a Slave chapel exists a few hundred yards across the river. On a few Slave converts entering the door of the church at the instance of the missionary, the old Syrians *left it by the window!*" The other passage is by Dr. (now Bishop) Caldwell. He writes, "I may mention, as a proof that caste is not dead, the circumstance that I have a small number of people of the Shepherd caste, living by themselves in an isolated hamlet on the western division of my district, all of whom are baptized, and most of whom might be expected, from their knowledge and profession of piety, to be communicants, who have never yet come to the Communion; who say that they would willingly come to the Communion if it were administered in their own hamlet; but who refuse to receive it in a large neighbouring village, because it would then be necessary for them to *receive it in company with Pariahs!*"

But we come back to the question above mooted—Is the *caste spirit*

decreasing in our Missions? Do we find the Christians themselves, *con amore*, battling with caste? Several speakers lament the fact that every aggressive effort against the terrible evil has been made at the instance of the missionaries; the Native brethren have followed suit, doing what the missionary urged and suggested, but beyond that they have done nothing. They will *speak* against the thing; on occasion they will denounce it strongly; but in action they fail. No Jerubbaal, regardless of consequences, raises his hatchet to smite the dragon to the ground. Could our brethren in any of the Missions indicated point to half-a-dozen men in any congregation who really loathe the thing for its own sake and yearn for its utter overthrow? If this be a fair picture of things, then may we not ask, notwithstanding certain external changes, whether the *caste spirit* does not actually rule in our Missions still?

We would even venture to ask, notwithstanding appearances, whether in all cases the commingling in church and the common reception of the blessed sacrament is *quite a reality*? do not caste knots or companies somehow or other appear in church? and however it may be accounted for, could not a practised eye still perceive traces of separate communication? It may be that the lower castes instinctively concede the first place to their betters—for, not the least of the offensive consequences of caste is the annihilation of self-respect in those who by it have been doomed for ages to degradation. We have sometimes admired the meekness with which they accept the ignominy which is allotted to them; but the real meaning of it is, that ages of oppression have done their work, they have eaten out of these people all becoming pride and self-respect.

Next we would inquire, what is the actual value of those social feasts which seem to characterize most of the Missions under consideration? These are given at the cost of the Mission or the missionary; and, with hardly an exception, the Christians of every caste meet on those occasions and sit and eat in company. Of course the main object with which those feasts are given is to accustom the Christians to associate as one family, and gradually to banish their prejudices in the matter of eating and drinking together. One would naturally infer that such would be the result; but, however it may be explained, such a result does not follow. The great majority of the missionaries agree that, notwithstanding those annual feasts, the social separation of the respective castes remains *in statu quo*; the Shanar and Pariah will sit side by side at the common feast; but if the latter, no matter how respectable and intelligent he might be, were the next day to invite his Shanar brother to a feast in his house, the Shanar would, without doubt, refuse the proposal.

The same rigid line of severance appears in connexion with their marriages. So few are the instances in which intermarriage takes place that, as a usage, it may be said to be non-existent. We were talking with a missionary brother in Ceylon quite lately; a most intelligent Native pastor was also present. In speaking on this topic we asked if the social advancement of a low caste Christian would remove the objection of a high caste Christian to give him his daughter—suppose the low caste man to be well informed, able and well-to-do, in advance socially of the high caste man—would that reconcile the latter to such a union? The answer of both missionary and pastor was a decided negative. Thus the merging of castes and so the gradual fading away of these pernicious distinctions seems to be no further advanced than it was a century ago. Every caste name which was used so long ago is heard in as full and clear

a ring in our own day; we have Shanars, Pariahs, Pallars, Maravas, Malas, Madigas, Vellalars, Kadeigars, &c., &c.

In the conversation spoken of allusion was made to the standing of low caste pastors. Our friend assured us that, however good and able they might be, a strong prejudice was felt against them. Is not this the case throughout the Churches of South India? Are there not thousands of so-called high caste Christians who would not eat with such a pastor? The enormity grows the more you look at it;—the able and godly Pariah pastor may be followed by a son as good and able as himself, and he again by a son of the same high type; but to the second, third, ah! and to the hundredth generation, if the world last so long, his successors must bear the same indelible stigma—they must be Pariahs and nothing else. And is this the liberty which Christ came to bestow? And is the Church which has brought freedom to captives of every kind in other lands, to perpetuate the caste bondage of Indian sons? has she no power to set *them* free?

Our friend so strongly felt the evil spoken of, that he said he doubted the wisdom of ordaining persons of inferior castes; he would allay the prejudices of the objectors by giving them pastors of superior castes. We could not sympathize with this suggestion; its only effect would be to strengthen the evil which ought to be weakened. Much rather would we endorse the recommendations of one or two speakers in the Conference who urged the advancement of the so-called lower castes to the higher offices of the Church.

One of the most pernicious consequences of caste in our Churches is the indifference which it generates to the spread of the Gospel; there can be no doubt that a stronger word than indifference may be used; are there not numbers of congregations in which the accession of a considerable body of low caste, or non-caste converts would be regarded more as a calamity than a blessing? This would seem to be the state of feeling as regards Slave converts in Travancore. There seems no doubt whatever, that the admission of a number of these converts, however earnest and sincere, to an ordinary congregation would give rise to serious discontent, and perhaps to active resentment. We ourselves know a congregation of this type (not in Southern India). Some three years ago there seemed every prospect of a whole village of low caste people in the neighbourhood embracing the Gospel. We are perfectly satisfied that, with one or two exceptions, the whole body of Christians would have felt aggrieved at this ingathering. Surely the root from which such bitterly anomalous fruit springs must be earthly, sensual, devilish.

Looking at all this, are we not driven to the conclusion that, notwithstanding the modification or surrender of certain external marks of caste, caste in its essence and spirit not only survives in, but *permeates* our Missions? It is pleasant to see the Shanar, Mala, and Madiga sitting side by side in church, and kneeling together at the holy table; there the *letter* of caste has gone; but if all the while the Shanar is thanking God that he is not a Pariah, and the Mala that he is not a Madiga,—if the moment the several parties quit the church the old hard lines of caste isolation reappear—if the Shanar would feel defiled and degraded by sitting at a common daily meal with the brother by whose side he knelt at the Holy Feast—if he would even be disturbed and troubled by that Pariah brother entering his house and touching his utensils—if all these things be facts—and are they not facts as regards thousands upon thousands of our Christians, of our communicants?—if all this be true, then is there not

room to suspect that the *caste spirit*, with all its un-Christian and deleterious influences, still flourishes in our Missions? and, despite external concessions and modifications, does it not still stand good, as the Native clergyman above cited puts it, "That those who were caste Christians a century ago are caste Christians still, and are troubling the Church"? We gain little by lopping off a few branches of the deadly upas-tree, if its roots still remain firmly embedded in the soil.

Surely when one contemplates the little real advance that has been made, when we reflect upon the deadly tenacity of life which this monster evil reveals, a deep-drawn cry must go up from every earnest soul. "How long, O Lord, how long?" If at the end of ten decades of faithful missionary labour the evil remains thus strong and prevalent, how many more decades must elapse before its hideous features vanish from the fair face of the Church? And the souls that breathe this cry can hardly escape a wondering inquiry—"How is it that the evil has triumphed so long? is the Church in India in this respect to constitute an exception to the glorious promise—"The gates of hell shall not prevail against it"? is the Gospel, the balm of Gilead, powerless in arresting this one form of disease?" The response of faith must be, "No; the divine promise can never fail, and the blessed Gospel can never be foiled in its conflict with any form of evil."

Let no reader for a moment imagine that we take upon ourselves to account for this phenomenon—much less that we presume to judge and censure brethren the latchet of whose shoes we are not worthy to loose. No; it is brotherly sympathy—a sympathy prompted and quickened by painful experience of the evil deplored, which has led us to call attention to this matter. This is really our primary aim; it seems to us that too little is generally known of this terrible difficulty which oppresses and hinders us; let more prominence be given to it, let the godly supporters of our Missions know what a formidable obstacle stands in our way and prejudices our work, and then, from ten thousand devout souls will the sweet incense of believing intercession rise to the skies, and assuredly from those skies an answer of good will be given. Perchance one form of that answer may be the enlightenment and guidance of our minds as to the right mode of treating the evil; and above and beyond that, may not a sweet stream of divine influence flow into the minds of our people, causing the scales of prejudice and pride to fall from their eyes, and revealing to their astonished gaze the loathsomeness of the evil they have hugged in their bosom? Intercession has wrought wonders for Missions; why should not this mighty engine of good be enlisted in the struggle against this gigantic evil?

We have spoken of our own painful experience in this matter. There can be no harm and may be some good in telling what that experience has been. A comparison of notes between caste in North and South India may be suggestive and helpful. Our brethren in the South seem hardly to conceive that the evil which so troubles them afflicts us too in measure. Two or three times does Bishop Wilson in his letters and addresses to the Southern Missions point somewhat triumphantly to North India Missions as entirely free from the plague-spot of caste. Had the Bishop lived to this day he would have shrank from such a statement. When the Bishop was plunged into the controversy his personal acquaintance with Missions in the North had been limited to Calcutta and its neighbourhood. Now it is not to be doubted that Christianity in Calcutta is wonderfully free from positive traces of caste. For nineteen years did we labour in that city, and we cannot recall a solitary instance in which caste manifestations troubled us.

In our own congregation a variety of castes were represented; there were Brahmans, Kaisthos, Sudras, and a considerable proportion of lower castes and even of non-castes; but caste distinctions as such never came before us. The Brahman never called himself such, nor did any member of the congregation speak of himself or others by their former caste definitions; they had but one name, and that the most honoured that man can bear—they were “*Christians*” and nothing else. So truly had those distinctions evanished that we, as their pastor, would have been utterly puzzled to say from what castes three-fourths of our people had sprung. But though caste lines had vanished, social distinctions were fully recognized and maintained; and these were truly *social*; we had no conceited Brahman or Kaistho, looking down from his caste pinnacle with contempt on one of a lower caste origin whose worth had raised him in the social scale. As a rule the two castes just named took the lead, but it was only because of the superior intellect and refinement which marked them; then, treading close upon their heels, or even outstripping them in the social ascent, you would see individuals who had sprung from the lower castes; no one shouldered them aside or reminded them by a caste epithet of what they or their fathers had once been. This description applies to every other congregation in Calcutta. In the matter of marriage we would not say that former caste standing was never thought of, but assuredly it was not the controlling consideration; a Brahman father would estimate the eligibility of a suitor for his daughter’s hand, not by his caste, but by his moral or material worth. In this way, by intermarriages, a general merging of castes is ever going on, and this naturally and necessarily leads to the obliteration of all caste distinctions.

Such, happily, is the condition of the Church in Calcutta; we believe it is much the same in the other large cities of North India. But the evil unmistakably exists elsewhere.

And this brings us to our story. Four and a half years ago the superintendence of a rural Mission (Krishnagar) seventy miles distant from Calcutta came to our hands. This Mission was in its birth-throes at the very time when Bishop Wilson entered on his conflict with caste in South India. A dire famine raged in the province, Christian benevolence exerted itself to relieve the sufferers; from various and mixed motives multitudes sought admission to the Christian Fold. In a short time some 3000 persons, with meagre knowledge of the faith they professed, were baptized.

This, in a few words, was the origin of the Mission. That these persons should bring over caste and other evils with them was to be expected. One of the first things which awakened our suspicion was the prevalence of three distinct terms by which the Christians defined themselves. These were, “*Mussulman Christians*,” “*Hindu Christians*,” and “*Moochie Christians*.” It was clear these definitions perpetuated the memory of their previous standing as regards caste,\* but did they denote the actual continuance of their caste distinctions? Two events speedily occurred which supported this idea. At an ordinary Church meeting for business affairs at one of the stations an incidental mention of “*Moochie Christians*” called forth an expression of bitter feeling against those brethren, and the Native pastor

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\* Some of our readers, not familiar with the position of Mussulmans in Lower Bengal, may wonder that they should have caste distinctions, these being foreign to the Moslem theory. The truth is, the ancestors of the 21,000,000 of Mussulmans in Lower Bengal were Hindus of the lowest type; they allied themselves to their Moslem rulers for political and social advantages; they imported all their caste distinctions into their adopted faith, and their descendants uphold them to this day.

was forthwith warned, that if he ministered to those people the rest of his flock would disown him. It must be observed that there were two villages of the despised brethren connected with that congregation. As we afterwards discovered, the pastor, partly from his own prejudices, and partly from fear of the rest of his flock, had withdrawn pastoral care from those people, and left their children unbaptized. A few weeks later, at a neighbouring church, a similar scene of commotion occurred. A few of the despised brethren had ventured to enter the church—it was really the church to which they belonged. No sooner was the service over than the other members of the congregation went to the pastor and assured him that if he ever permitted “Moochie Christians” to enter their church again they would leave it in a body.

Such events were painful and ominous; but we clung to the hope that these prejudices were limited to those two congregations. This hope was ere long rudely dissipated. At the suggestion of a junior missionary brother we resolved to convene a representative council of the whole district. This was to consist of delegates from all the congregations, more than forty in number, and it was to be held every six months. The object of this periodical gathering was to train the Christians to united action, and generally to prepare the way for the establishment of a Church Council for the C.M.S. congregations in Lower Bengal.

It was no part of our object on that occasion to meddle with the caste question. We of course invited the six congregations of the “Moochie Christians” to send delegates along with the rest. And so little did we then anticipate the approaching storm that the idea of any difficulty never crossed our mind.

The day of convocation arrived, and then the dread truth burst upon us. On reaching the place of rendezvous we found the delegates in a state of intense excitement. The presence of the “Moochie” delegates called forth the strongest feelings of discontent and resentment. “Banish them, or we take no part in the council!” was the demand of all the other delegates. Our junior brother witnessed the ferment long before our arrival; it was not surprising that he and others should shrink from the impending conflict; the position was altogether new and, in Bengal, without a precedent. The excitement was growing every moment; at last unmistakable threats of a disruption of the Mission reached our ears. A word would have restored peace and harmony; should that word be spoken? should the unoffending brethren, whose only sin was their low caste, be banished? Catechists pleaded for concession, not a single agent counselled firmness; the majority sympathized with the movement. What was to be done?

We called a number of influential men of the caste party; long and earnestly did we plead with them; all was in vain. We reminded them that our proceedings were to commence with the administration of the Holy Supper of love; the answer was, they would never take sacrament with the “Moochies,” nor would they sit with them in the council or have anything to do with them. “We have never done so, and we never will; for forty years we have had what you call this prejudice and we will never give it up, and you will find you can never banish it.”

So opened that day of trouble and reproach—a day much to be remembered in the annals of that Mission. As the hours advanced the commotion increased; now the malcontents would break up into excited little parties, now they would assemble in a mass meeting. Again and again we visited them, and plied them with every argument we could think of; we pointed to



the precepts of our holy faith, we illustrated these by the lovely example of Christ : more than once exhausted, wearied, and distressed we entreated even with tears ; all was futile. " Banish them ! put them away ! " was still the demand. " God forbid that we should banish your brethren for whom Christ died ! " was our reply. To which came the retort, " Do as you please, but if you keep them you lose us ; send them away or we have no more to do with you or the Mission ! "

This was no idle threat ; that night witnessed the disruption of the Mission. The churches were deserted, the children removed from the schools, and as we passed from village to village, scowls and revilings were our portion. In the meantime the vultures of Rome had scented the prey ; a body of Romish priests appeared on the spot, and, true to their tactics, offered caste immunities to all who would join their communion. Many hundreds accepted the indulgent offer and allied themselves to Rome.

We did the only thing we could do ; we pursued the misguided wanderers, and night and day put the truth before them in love. As the months passed on signs of good began to appear. Those who had never thought before on the subject, when the first excitement abated, began to think and ponder. All who had any spiritual life soon came to see that they had been on the wrong side in the struggle. Here and there the kindling of repentance appeared. In one instance a party of eight good men could not rest till they had once and for ever broken with caste ; they set out on a journey of twenty-five miles to a village of the despised brethren, and having eaten, slept, and worshipped with them for two days, they returned with a light heart and an approving conscience.

In no case had the blandishments of the Romish priests produced much effect ; the people were shrewd enough to read their motives ; of the hundreds who, in feverish haste, had joined their communion, the vast majority speedily returned. Gradually the churches and schools were re-filled. We had thus abundant reason to thank God and take courage. Six months had now elapsed ; should the experiment of the council gathering be repeated ? We resolved to repeat it. Delegates from all congregations, including the so-called " Moochies," were again summoned. The summons was responded to as before ; not a whisper of discontent was heard. As we gazed upon the scene of quiet devotion in the crowded church, especially as we witnessed 150 persons approach the holy table, and beheld, kneeling side by side, the once " despised " and their despisers, we felt our heart throb with grateful joy ; it was the Lord's doing, and it was marvellous in our eyes.

Another six months rolled over ; all the while were we battling, in season and out of season, with the root of bitterness. Not a little were we helped and encouraged by the accession of a young missionary brother, who instinctively grasped the gravity of the case, and the fervour of whose convictions materially aided his then limited powers of utterance ; so that he rendered efficient help in the struggle. The *third* council gathering was a still more signal success than the second.

But the tide of victory was not altogether unchecked. The baffled foe had been driven from one stronghold to another ; we resolved, a few months later, to make a last stand at a station marked for disquiet and restlessness. The leading men of that congregation repudiated the concessions of their more enlightened brethren. " We won't object," said they, " to the Moochies attending our church ; but you must allot them different seats to those we occupy ; also, we won't object to their taking the Lord's Supper in our

church, but either you must give it to them and us at separate services, or if at the same service, then we must receive first and they after us." But one answer could be given to this demand. That answer aroused the fiercest animosity. It so happened that the Bishop of Calcutta was about to visit the district. One hundred and twenty candidates at that station had been prepared for confirmation, of whom about forty belonged to the despised class. The caste upholders resolved to prevent the presentation of the forty. The Bishop arrived, and for two hours or more did his lordship reason and plead with the objectors; during the discussion he requested a few of the "despised" to be brought before him. Their intelligence, cleanliness, and respectable aspect naturally drew from him an expression of surprise at the treatment of which they were the victims. But the result was a *drawn battle*; the malcontents declared that, if the Moochie candidates were presented, they would not enter the church, nor would they suffer the other candidates to appear. The Bishop on his part was firm and unyielding; he declared his intention to receive the despised brethren, and solemnly admonished the objectors for the un-Christian spirit which they displayed. The threat was carried out, not one of the leading men entered the church, and seventy candidates were kept back from the sacred rite.

Remembering how, like wildfire, the first sad outbreak had spread over the whole district, we watched somewhat anxiously for the effect of this revolt on other stations. The result was better than our fears, and proved that elsewhere solid progress had been made; not a single congregation sympathized with the peace-breakers; on the contrary a decided voice of censure was heard from those who, little more than a year before, had acted in the same way.

Seventeen months passed over, and then the station in question was the scene of a deeply interesting transaction; delegates had been invited from all the C.M.S. congregations in Lower Bengal, and the Native Church Council for that province was then ushered into existence. In that large and important gathering the despised brethren were welcomed with brotherly kindness. The men of the congregation, with true Oriental politeness, insisted on washing the feet of the guests as they arrived; amongst the first arrivals were some of the "despised." It was a sight worth seeing to behold those who had so lately loathed and abhorred them stoop down to wash their feet. So that upon the whole we may fairly set up our Ebenezer and say, "Hitherto hath God helped us!"

But let no one suppose, because of the cheering tokens we have described, that caste in that Mission is dead and buried. Assuredly it is *not*. Caste is a thing which of all foul and noxious evils dies hardly. It is burnt into the very nature of the people. We believe that the foul thing has received a deadly blow, and that, if that blow be followed up by a ceaseless and vigilant warfare, it will in the long run utterly perish.

Some one may wish to know how caste affects the so-called "Hindu" and "Mussulman" Christians, in their mutual relations. Socially they occupy the same level, and they will eat and communicate together. But caste prohibits intermarriage. The "Mussulman Christian" regards himself as higher in the caste scale than the "Hindu Christian," consequently he will not let a son or daughter be allied to a child of the latter. Now and then an infraction of the rule takes place, but the "Hindu Christian" father has to pay the other a money compensation for the caste prejudice which he incurs!

On a comparison of this caste struggle in Bengal with that which took

place forty-five years ago in Southern India, one impression must strike every reader, and that is, the oneness of the thing in its essence and manifestations. We have here races locally separated by more than a thousand miles; ethnologically they have no common affinity; their languages are almost as diverse from each other as is English or French from either; but in their caste they are *one*; the caste names are different, but their caste features and spirit are one and the same.

Another impression must also present itself, it is, that, while to temporize with caste and to yield to its demands insure humiliation and defeat, boldly to seize the monster by the throat and close with it in mortal conflict is sure to bring victory and peace. It would be otherwise in a conflict with heathens; but (and surely this is a thing worth thankfully noting) in a strife against caste amongst its *Christian* upholders we have a friend within the enemy's camp; the Gospel truth which has found its way into the minds of our people is all on our side; conscience, influenced by that truth, testifies on our behalf. Repeatedly have we heard from the lips of fierce caste disputants, the admission, "Yes! yes! you are right in principle, no doubt of that; but—but we can't give it up!" Now, what is this, but a sort of cry to us to help them—help them by loving firmness to burst those charmed bonds, which unaided they cannot sever? Surely it is not kindness—shall we not call it *cruelty*?—through fear of a short-lived tumult to let them bear to death those galling fetters. At any cost let us free them, and then, not the blessing of God alone will rest upon us, but sooner or later the voice of blessing will be heard from the lips of those whom our loving energy has emancipated.

At this point the question will probably be asked—"Then what course of treatment of the evil would you prescribe?" Our answer is, we have no right to prescribe anything, neither would we presume to dictate to any one on the subject; the utmost we venture to do is, in all deference to those who are better able to judge than ourselves, to repeat and endorse a few suggestions which were made by certain speakers in the South Indian Conference, the Report of whose proceedings is now before us.

1. The first thing is, the need of earnestness and unanimity among the missionaries in dealing with the evil. It is all-important that we ourselves should ever carry about with us a lively and vivid sense of the enormity of this evil. But, surrounded as many of us are with the evil we deplore, meeting it at every turn,—yea, breathing, as we may say, continually a caste atmosphere, there is the utmost peril of our losing the keen, sharp sense of the evil which we received at our first impact with it. We all remember Bishop Butler's teaching as to passive impressions; these inevitably become weaker unless reduced to action. If we can let a year, or five or ten years, pass over without actually battling with the evil in one way or other, it is quite certain that, at the end of that time, we feel it less an evil than we did at the beginning. It is self-evident that upon our own deep, forcible, energizing conviction of the intense gravity of the case, depends, more than on anything else, the final expulsion of the deadly evil. The question is, shall we hand on to our successors the dread inheritance of caste as we received it, or shall we, when the reins fall from our hands, leave our people and charge at least somewhat relieved of the prodigious incubance?

As regards the need of unanimity in the struggle it is superfluous to write. There may be, there are, a few missionaries who for some reason or other, do not feel strongly on the subject. To such we would venture to say, Dear

brethren ! if you cannot heartily join your brethren in the crusade against caste, at least be very careful neither by word nor act to encourage it ! It is wonderful with what eagerness our poor caste-bound Christians will pounce upon the word of a missionary, which to their minds implies that he thinks it a light matter ; and thus an impression is produced which he would be the first to lament and deprecate.

2. On one point all the speakers were agreed—it was, the importance of suffusing the minds of our people with Gospel teaching so as to weaken and undermine caste influence. There cannot be two opinions on this point. The only remark we would offer is, the need of specific and direct application of our teaching to the evil indicated. The Gospel is a storehouse of precious remedies ; it contains medicine for every moral disease under which man groans ; but vigilance and skill are needed in applying the medicine to the sore. If the teacher in school lets no opportunity pass him to show the pupils how this and that lesson of the Gospel bears on caste ; if the missionary in his sermons and addresses and in his conversations with the people be ever on the alert to give a seasonable home-thrust to the evil, good will be done ; but apart from such specific and constant application, the shafts of truth may fly innocuous over the enemy's head.

But it seemed to be the settled conviction of certain speakers that something more than good instruction is necessary, if the evil is ever to be uprooted. We fully believe this ; and this at least is clear, that not a single instance is adducible in which teaching alone has banished the evil, if indeed it has materially reduced its force. There are some diseases for which a generous diet is a sufficient remedy ; caste is not one of these. At some point or other you must apply the knife. It is a huge carbuncle with its roots deeply imbedded in the system ; by all means give the patient a liberal diet—good teaching ; but, if after wearisome days and nights it is evident the carbuncle will neither burst nor suppurate, what then ?—there is nothing for it but the knife.

3. We entirely go along with those who think the knife should be applied at the *beginning* ; we should certainly, so far as we can, make sure that every new convert has, before his baptism, utterly broken with caste. Whether the obliging him to eat with persons of lower caste than himself is satisfactory and efficient seems to be open to doubt ; but surely, viewing caste to be one of the worst features of Hinduism, he ought to be called upon publicly and solemnly to repudiate and renounce it. And, it would seem self-evident that he should put away all external signs and emblems of his former caste standing. We can hardly conceive of the holy water of baptism being poured upon one who bears on his forehead idolatrous marks, or wears the *kudumi* on his head. Is not the *kudumi* as undoubted a sign of caste as the Brahminical thread ? and who would baptize a Brahman with the sacred thread on his shoulders ?

4. But there is other and more extensive work for the knife. Why not make a vigorous dash at *caste terminology* ? To an outsider, it naturally seems strange that more than a century after the Gospel has been preached and Churches established in the land, the whole body of caste names should survive. We have often in reading South Indian Missionary Reports wondered at this phenomenon ; that in such documents missionaries should repeat and reiterate all those caste terms in speaking of their people as though it were the correct thing, has struck us as passing strange.

One difficulty in the way of banishing the names was alluded to by a speaker at the Conference ; he says, the people themselves wish to retain them ;

they consider them a mark of respectability, and they get respect from their heathen neighbours in consequence. But, surely, this is hardly a feeling we would wish to encourage. There is no doubt that one of the strongest incentives to our Christians to retain their caste distinctions is that they may stand well with their heathen neighbours. This is admitted by one or two speakers at the Conference; and well do we remember in our own caste struggle, how often the sound fell on our ear, "If we yield these points what will our Hindu and Mussulman neighbours think of us?" Now, this very feature shows, if anything can show, the importance of a "root and branch" treatment of the whole thing—caste and caste names. What is it but an admission that in the full Gospel sense of the word our people have not come out and wholly severed themselves from the unclean thing? By the thread of caste they still hang on more or less to the old system.

Perhaps we may be pardoned if we mention our own experience with reference to the three caste terms we found in universal use in our Mission. The moment we had satisfied ourselves that these really indicated so many distinctive castes existing within the Church, we determined to give those terms no quarter. From that day forward we have battled against them; now we have assailed them by good-humoured banter and ridicule, now by more grave and serious appeals to the conscience and good sense of the people. On no occasion have we allowed the mention of any of those terms to pass unchallenged. We have urged our agents to treat them in the same way. The result has been that, though those terms were in universal use from the beginning of the Mission, they are now gradually and surely fading away. For quite two years back we have not once heard one of those terms used. Of this we have no doubt whatever, that the disuse of the names is certainly helping on the obliteration of the foul thing they signify.

5. We will preface our fifth suggestion by quoting a vigorous extract from a speech of the Rev. P. Rajagopaul, Free Church of Scotland Mission. We have already referred to the remarks of this Native missionary. One cannot help noting the very forcible terms in which the Native brethren expressed themselves on the subject of caste; they spoke of the things which they knew; caste to them was a dread reality with which they had been familiar from infancy. This speaker observes, "I would make it a principle that those who retain caste should not be allowed to the communion table; and I would not baptize a single individual who retains caste and thus profanes that holy ordinance. Most of our people were of caste families, and when a man became a true believer and wished to enter the Christian Church, at once the *kudumi* went, and there was no more trouble about caste. All these castes have become mixed up in marriage, and the second and third generation is the result of this mixture. Baptism is the time to settle with a man whether he is a true Christian or not, and it should be laid down as a principle that he cannot come into the Church with the dirty rag of caste upon him."

The one point to which we specially refer is the reference to *intermarriage*. This has been carried out successfully in the Mission indicated, and with the result, as it would seem, of helping to obliterate, or nearly so, caste distinctions in that Mission. This, as we have shown, has been the case in Calcutta and other places. May we not say of intermarriage, as we said of the abolition of caste names, that to whatever extent it can be promoted to the same extent, as a matter of course, will caste distinctions fade away? We were not surprised to see that certain members of Conference felt a difficulty on this point; they doubted whether they should actively interfere; one or

two doubted whether, on principle, it was right to urge intermarriage between high and low caste Christians. It is quite clear that the difficulty with these brethren consisted in their confounding caste with social distinctions. It is extremely difficult for some persons to learn that the two things are essentially distinct; home associations and social ranks rise up to view and they transfer the features of these to those; and yet the two things are really distinct. No one would urge an indiscriminate commingling of the people in marriage; but were, as regards intelligence, worth of character and general respectability, individuals of so-called low castes, are much on a par with the so-called higher castes, in such cases, it can be no loss, but a positive gain to promote their union. And in order to facilitate this state of things is it not desirable—nay, is it not *incumbent* upon us in every possible way to seek the intellectual and social elevation of the lower orders!

This merging of castes will not only tend to the annihilation of caste itself, but, assuredly, out of this happy amalgamation will sound, true, and salutary social distinctions take their origin; and, in the new order of things, not arbitrary, false and un-Christian standards of merit will prevail, but every man will sink or rise in the social scale on the ground of essential worth, whilst emancipated Christian principle will teach the beautiful spirit of personal humility and universal love and benevolence. And thus will our heaven-born faith display its matchless glories to wondering heathen beholders; and unproved and unabashed and undefiled the Church will shine forth, "clear as the sun, fair as the moon, and terrible as an army with banners."

Doubtless other suggestions of importance might be added to those already advanced. We have only instanced those which struck us as the most important. What we need is *action*—earnest, faithful, prayerful, persevering action. Let us engage in the struggle against this crying evil with all our heart, soul, and strength. So far as we see the right let us resolutely pursue it, leaving God to take care of the consequences. The cause is His; His glory, the good of His Church, and the extension of His kingdom in this land will reward our faithfulness in this matter. May the God of all grace be our Helper and Guide!

## THE KOI MISSION.



HE return of General Haig from Dummagudem gives occasion for a brief notice of his noble enterprise. He went out, not only to "hold the fort" during the Rev. J. Cain's absence, but also to "spy out the land," and form plans for the extension of the work among the Koi tribes of the Godâvery. In July last year the Committee received from him a full report on the position and prospects of the Mission. He found that although Dummagudem was originally occupied with the express purpose of evangelizing the Kois, and although this purpose had been steadily kept in view during the nineteen years of the Mission's existence, yet the great majority of the converts were not Kois but Telugus, especially of the same Mâla caste which has furnished so large a proportion of all the Native Christians in the Telugu country. His figures gave 303 as the whole number on the roll, of whom 251 were Telugus and 52 Kois. (More recent statistics from the Society's

Secretary at Madras give a total of 386, and the General now counts 70 Kois.) Three causes are assigned by General Haig for the slow progress among the Kois:—1. That missionary after missionary has had to leave the station, either through ill-health or to take charge of other stations, so that for seven and a half out of eighteen and a half years there was no one there. 2. The lack of well-qualified Native agents. 3. The more numerous accessions from the Mâlas, upon whom the Kois, though a wild forest tribe, look down as inferior to themselves, and are repelled from joining a community largely composed of them. The motto of the Mission, as General Haig says, has been, "To the Koi first, and also to the Mâla;" but the Mâla, like the Gentile of old, has proved more ready to receive the Gospel, and the Koi, like the Jew, has been offended thereby. This unhappy caste spirit has even shown itself within the Church, and it is only in response to earnest appeals that the Koi Christians have lately laid aside their hereditary prejudices and begun the practice of sitting side by side with the Mâlas in the public services, and kneeling with them at the Lord's Table. That they have yielded, however, is a cause for great thankfulness, and a token of the working of divine grace in their hearts.

The larger part of the Mission work from the beginning has been done by "Râzu Gârû" (the Rev. I. Vencatarama Râzu), but his increasing age and weak health prevent his taking long forest journeys, and the care of the little congregations close around Dummagudem has demanded all his time and strength. The Kois, however, still "look to him as their great friend and protector about questions of all sorts, and he never lets a man go without preaching Christ to him." The few Koi Christians General Haig reports as leading quiet and consistent lives, but as lacking—like so many Christians both at home and abroad—in earnestness in making known the truth to others. "The Kingdom of God," he says, "has yet to come to the little Church in power, and for this we must pray, and work, and wait." Some of the Mâla converts are much more aggressive; witness the following remarkable and very encouraging case:—

There is evidently here not only the same readiness on the part of this caste generally to receive the Gospel that we find throughout the Telugu country, but their Christianity develops in some instances a remarkable self-propagating power, so that the converts themselves become missionaries, and spend and are spent for Christ.

The work at Ingeram, a village some thirty miles down river, is entirely due to the labours of one humble but truly earnest Mâla Christian, Mutiálu by name, who was baptized here in 1872. His own village, Dantenam, is only about six miles from here; but driven from it by persecution, he went about from place to place, up and down the river, testifying to all his own people of the Saviour he had found. The Lord wrought with him, and as a result of his preaching in Ingeram, seventeen persons, mostly adults, were baptized by Râzu Gârû some years ago. Four of these were converts of Mutiálu's own stamp. Two of them were women. They, i.e. the women, also could not keep the glad tidings to themselves, but for about two years went up and down the river—of course entirely at their own expense—telling all who would listen to them about Jesus. One of these two devoted women is now with Christ. She died (on one of these tours, I think) at Konâram a year or two ago. The other I saw on my way up, a nice modest comely-looking woman. Her husband and another man are the remaining two of

the four above mentioned. They also, for the past two years, have spent most of their time itinerating at their own cost, preaching the Word. They, as well as Mutiálu, are well received by their caste people, and sometimes even by others; they, in fact, depend largely on the hospitality of those to whom they preach. One of them said to me, "I take nothing with me when I set out, and I never come home hungry." All these that I have mentioned belong to the priestly subdivision of the Málá caste.

General Haig further made proposals to the Committee for extending the work widely into the more purely Koi districts; and although all has not been done that either he or they would have desired, yet by the blessing of God a beginning has been made by opening five new schools in the Rakapilly *taluk* (district), fifty miles south of Dummagudem, and also a new out-station, Mokpal, 75 miles N.N.E., in the Native State of Bustar. The agents for the latter purpose were provided in a very interesting way. The General wrote to Bishop Sargent, and asked if the Native Church of Tinnevely would send him evangelists. The matter was brought before the Provincial Church Council, and excited such deep interest that they at once resolved not only to send two Tamil catechists, but to bear the cost of their support; and Rs. 600 a year were voted for that purpose. At the same time the General obtained from the L.M.S. Mission in South Travancore a Tamil with some medical training. In the last week of 1881 the three were at Dummagudem, and were engaged, with the General and Rázu, and the Telugu agents, in a week of prayer and study of God's Word, preparatory to commencing the work. Subsequently, one of the Tamil evangelists had to leave on account of sickness; and the Tinnevely Provincial Council, apparently somewhat discouraged by this, resolved to offer money only, and not men. We trust, however, that grace may be vouchsafed to them to persevere in so excellent a course as the sending of their own brethren into what is to them a foreign country in the service of Christ.

In response to General Haig's earnest representations, the Committee had designated to the Koi Mission one of the new missionaries of this year; but circumstances have prevented his going out. The Rev. J. Cain, however, has by this time, we trust, returned to his old post. He has been doing good service by a visit to Australia, where he has been pleading the Society's cause. Mrs. Cain, it will be remembered, was a lady sent to the Telugu Mission from Australia for work among the women.

The foregoing account is substantially the same as was prepared for the Society's Annual Report, but with one or two slight corrections suggested by General Haig since his return home. We have now the pleasure of appending a highly interesting account of the work which was written by himself for the *Madras Church Missionary Record*:—

#### THE NEW NATIVE CHRISTIAN MISSION AMONG THE KOIS.

*By Major-General F. Haig, R.E.*

**MOKPAL**, you will remember, is one of three new stations which it is proposed to occupy. All three are about the same distance from Dummagudem, that is about eighty miles, Mokpal being in the middle,



Malkanagerry fifty miles to the east of it, and Vijapur seventy miles to the west. The whole country is one vast forest, through which the Kois are scattered in little hamlets, often many miles apart, the average population being perhaps not more than fifteen or twenty to the square mile. In the hill country, however, in which Mokpal is situated, the average is probably double that mentioned above. With regard to the agents to be employed, the proposal was that, in the case of two of the new stations, these should be furnished by the Tamil Church, none being as yet available from the Telugu Church, which is still in its infancy, and fully occupied with its own home work.

The Koi language contains numerous Tamil words, and there seemed to be no reason why Tamil evangelists should not acquire it just as well as Telugus. There was no prospect of the Society being able to send European missionaries, and as I found that the Tamil Churches in connexion with this Society comprise no less than 15,000 communicants, I argued that they could not fail to furnish half a dozen devoted men, willing to endure a little hardship and suffering for Christ's sake in making known the Gospel to the Kois. If a church with 15,000 communicants cannot do *that* of what use is it, and of what value is its Christianity?

The idea was heartily taken up by Bishop Sargent, and within a very short time not only were two men found willing to come, but the Provincial Church Council determined to send them, and to maintain them at the expense of the Tinnevely Church. The two men arrived at Dummagudem on the 28th of November, and along with them came a Christian dresser, who had been trained under Dr. Thomson, a medical missionary in Travancore, and who most kindly and heartily placed him at our disposal.

Two catechists and a dresser formed the staff proposed for each of the new stations, the unhealthiness of the climate rendering special medical provision absolutely necessary. One of the three parties was thus complete, but one of the two Tinnevely men and his wife fell sick immediately on their arrival at Dummagudem, and within two months they had to be sent home again. The other man, however, was staunch, and declared that he would go alone to the work to which he had come, if necessary without even the dresser. Accordingly the little party, reinforced by the addition of a Telugu schoolmaster who knows something of Koi to act as interpreter, set off for the hills, and arrived here in the beginning of February. I followed a month later, since when we have been engaged in putting up houses and other work incidental to the opening of a new station in a wild and hitherto almost unknown country.

We are here in the midst of the Kois in their original semi-savage condition, almost wholly uninfluenced by the superior civilization which has as yet not penetrated thus far into the forests surrounding their mountain home. The dress of the men consists solely of a narrow strip of cloth round the loins, with numerous bead necklaces, large polished brass rings in their ears, no cloth on the head, but the hair combed backwards, and tied in a knot at the back, in which is always stuck, ready for use, the bamboo comb. When on their hunting expeditions an iron skewer is thrust through the knot, and on this their arrows are hung by the barb. The women have not a bit more clothes than the men, a profusion of necklaces coming low down over the bosom being the only covering for that part of their person. The men are superior in physique to the Kois of the plains, carrying much heavier loads, and enduring much more fatigue.

They are indeed a hardy, well-developed and often athletic looking race. Their power of enduring cold is astonishing.

In the month of October, when last I passed through their country, the nights were so cold that I barely kept myself warm enough with a double blanket, a rug, and most of my day clothing. Yet I have seen the Kois who had carried my things stretch themselves at night almost stark-naked round a fire under the open sky, sleep soundly, and wake me long before morning with their loud and merry talking and laughter. In the coldest months they sleep in their houses between two fires, and hence they are often scarred on the chest and back by rolling into one of the fires in their sleep. They seem to be a simple, light-hearted, good-natured race. During the rains they raise, without much difficulty, as much rice and grain as they need for food, and most of the dry months are spent in hunting, feasting, marriages, social gatherings, and in an occasional trip to Dum-magudem for salt. They are completely walled in on the south, east, and west by hills only accessible to foot-passengers or pack-bullocks; while to the north, and beyond the Indravetty, stretches a vast extent of wild, inaccessible country before the more civilized tracts of Raipore are reached. The result of this is that they retain their aboriginal religion and customs almost wholly unchanged.

There are a few villages of Hindu, or partially Hindu, castes scattered over the hills, perhaps one for every ten Koi villages, but they appear to have exercised no appreciable influence upon the latter. The Kois around here have no idols either in their houses or elsewhere, and the only deity they appear to know of is the small-pox goddess (a Hindu importation), to whom they appear at times to make certain offerings. Riding through the forest you will sometimes come to a spot where a string is tied from tree to tree across the path. To this string are slung one or two trays containing rice, a number of pieces of rope, and some bunches of grass. The ropes are the head-ropes of cattle which have died of small-pox, and the bunches of grass are made up of a few blades taken out of the thatch of each of the houses in the village (of which this spot marks the boundary), signifying that these memorials of the power of the goddess are placed there as a propitiatory offering on behalf of the whole village community.

They seem to have no other idea of worshipping the unseen and unknown God than by setting up these simple and touching tokens of their dread of, and submission to, His power. They burn their dead, bury the ashes, and cover them with a slab of stone, at the head of which they erect another stone, often of immense size, as a memorial of the departed. As you ride along the jungle-paths you occasionally come upon long rows of stones, from 5 to 10, 15, and even 20 feet in height, often weighing several tons, set up in this way. This is a place of burial. In front of the larger stones there is sometimes a row of smaller, marking the graves of children. The Hindu burns his dead on the bank of some river, leaves the ashes to be scattered to the winds, or swept away by the floods, and never marks the spot; but the Koi erects an enduring monument of the lost one; he feels that even his dust is sacred, and in this instance, at least, is truer to the best instincts of human nature than his Ayrian conquerors. In parts of the country, however, where stone is difficult to get, the custom, though of immemorial antiquity, appears to be gradually disappearing. The Kois of the plains have abandoned it altogether.

To this simple primitive people it is that we have, as I most earnestly trust, been permitted to bring the Gospel of the grace of God; to tell

them of Him who brought life and immortality to light, the only true God and Jesus Christ whom He has sent. They have received us with a degree of friendliness that I did not expect. When first I visited this village last October, although they can scarcely ever have seen a European before, they agreed to build us a house. This, however, I am quite sure was in answer to prayer. The evening before, I had walked alone all round the village, examining the ground with a view to the selection of a suitable site for the new station, and I had found an admirable one on a long, gently sloping, but well-rounded spur, at a distance of some 300 yards from the village. This I fixed on in my own mind as the spot to build on. The next day, when the villagers came to intimate their willingness to build, I said to the head-man, "Now, *you* shall select the place, and we will build wherever you choose; show me now the spot." He took me and led me straight to the very place I had myself chosen. Here, on the arrival of the mission party, they found the little house built Koi fashion, and here we have since been putting up three new houses and a hospital. It has been very slow work, as we could only get the people to come occasionally. Heavy showers appear to set in here much earlier than in the low country. We have had them for the last three weeks. The country is quite green, and the people all more or less engaged in ploughing, so that, what between this and their numerous festivities, we have been able to get little work out of them. However, I hope all our people will be comfortably housed by the commencement of the rainy season. Meantime, Samuel, the catechist, has been working away at the language, and is already able to talk a little with the people on divine things.

I fully expected to have put the Koi Primer and Catechism into his hands weeks ago, but you know how the printers have disappointed me about that. I hoped, too, I might have been able to test, by actual trial, the suitability of the Roman character which I have adopted in these cases, and in the Gospel of St. Luke, but this cannot now be. It seems pretty plain, however, that another translation will have to be made into the hill-dialect, which differs in some respects from that of the plains. But the chief interest hitherto has centred in the medical part of the work. I had no conception before of the immense value and importance of Medical Missions, not only in recommending the Gospel, but in attracting hearers who would otherwise not come within the sound of it. We have had patients from all quarters, and from all distances, up to twenty and thirty miles, some even coming up from the low-country districts of Jiggeragonda and Sunkam. All sorts of ailments, diseases, and wounds have been treated, and generally, I must say, I think successfully, though the supply of medicines and appliances is as yet very deficient. About 230 cases in all have been treated up to the present. Some have been of special interest. One is that of a man who was brought in a week ago from Katakalian, twenty miles distant. His hand had been terribly shattered by the bursting of a gun. The accident had happened three days before, and the hand was in a shocking state, mortification having commenced. Tetanic spasms had also set in. With God's blessing, however, on the anti-septic treatment the wound is rapidly healing, to the no small astonishment of the friends of the patient. It was touching to notice how eagerly they listened, in their first state of anxiety and alarm, when I told them of the one Great Father who hears and answers prayer. I am sure that cases like this must have an incalculable effect in recommending the message of the evangelist to the people, and I am most thankful that we have a Christian dresser attached to the Mission.

There is not another medical man that I am aware of within 100 miles, except one at Bustar. Even at Dummagudem we are 120 miles from a doctor.

We have not yet been able to begin a school, nor indeed stated preaching. There must be a better command of the language before this will be possible, but the catechist converses, as far as he is able, with the patients coming for treatment, and takes every opportunity of making known the Gospel.

Thus, you will observe, the work has been begun amid some great encouragements, and if, in now taking a final farewell of it, I do so with some serious fears and misgivings, this is only with regard to the spiritual part of the work, lest there should be any unsoundness there, lest Satan get an advantage over us. May I not beg the earnest prayers of your readers for this attempt to found a Mission composed only of Native Christian workers? They have all suffered, and will suffer occasionally from fever. Eighty miles of wild forest country lie between them and Dummagudem, the nearest mission station. A post reaches them only once a fortnight. These, it must be admitted, are trying circumstances, such as divine grace alone can support the agents under, and calling for much prayerful sympathy from the Lord's people everywhere.

## FUH-KIEN MISSION : ANNUAL REPORTS FOR 1881.

*From the Rev. R. W. Stewart.*



**M**R. NGOI, who in our last Report we expressed a hope might be admitted to deacon's orders, was accepted by Bishop Burdon in February, and appointed to the important post of Ku-Cheng. The Rev. Mr. Sia at the same date received priest's orders.

### THE ANNUAL CONFERENCE.

Our Annual Conference was postponed until the unusually late date of Dec. 31st, in order to have Mr. Wolfe with us, but he unfortunately met with an accident to his leg on the journey out, and was unable to be present for more than one or two of the evening meetings.

Instead of, as heretofore, using our City Chapel we rented a large tea warehouse in the "foreign settlement," and, among other advantages, this enabled our four schools, as well as the ladies of the Mission, to attend all the meetings. Everything went off as well, if not better, than was expected, and there must, I think, have been few present who did not feel that the Holy Spirit was with us. Some of our friends in the foreign community oc-

asionally dropped in, and were not a little struck by finding there so large an assembly, nearly 300 in all, the representatives of the little congregations scattered over the province. We never had so many independent Christians with us before, and seeing that each of them lost by coming the earnings of two weeks, and incurred as well considerable expense, the presence of so large a number was a good indication of the interest taken by the laymen in their Church.

Our first Saturday evening meeting was intended, like the other evening meetings, to be chiefly devotional, but mention was made in the course of the address of the "Widow and Orphan Fund," set on foot at our last Conference, and its present condition explained. As there were some present who had not had an opportunity for subscribing, the hat was passed round again, and over \$60 was announced as the result.

Monday and Tuesday were given up to examinations, and, as before, two of the Native clergy, with Mr. Lloyd and myself, examined; and so decided was the improvement that we determined to increase the number of prizes from five

to ten, the missionaries subscribing the requisite amount.

The next three days were occupied in discussing the various subjects chosen at our Half-yearly Conference, such as "schools," "work among women," "the duty of the unpaid exhorters," "the best methods for catechists to adopt for spreading the Gospel and strengthening the Native Church," and one afternoon was allowed for relating anything of special interest which had occurred during the year at the several stations.

The "exhorters" spoke with greater freedom than last year, especially on the occasion when their "duty" was the subject of the meeting. One after another came forward to state what he had been accustomed to do on Sundays and other days in assisting the catechist, taking an independent service himself or hunting up those who had not been present in church. One said he thought the Church was like a ship, in which the catechists and "exhorters" were the different ranks of boatmen; if all pulled together the ship would be sure to move on fast.

On Saturday morning our subject was the "Sustentation Fund;" the money column of the sheet which I am enclosing was read from the platform by one brother, while another read last year's sheet, thus enabling all to know what stations had improved, and where there had been a falling off. On the whole there was a good improvement, just \$70 over last year and \$170 over the year before. The total under this head being \$628.

The Native clergyman and two of the catechists are therefore now wholly supported by the Native Church.

It will be seen that in addition to this sum, \$625.80 was subscribed for building or improving their own church, \$108.75 for building other churches, and \$82.50 for the relief of the poor. If we add to this the subscription to the "Widow and Orphan Fund" we find that for all purposes about \$1500 was subscribed by the Native Church.

#### STATISTICS.

The number of baptisms during the year was—adults, 264; children, 91: total, 355. Had I been able, as I intended, to go through the Hok-Chiang district at the end of the year, judging from the number I left on my last visit

for further instruction, we would I believe have reached 400 at least.

The number of catechumens at present on the roll is 1855, showing an increase of 306; this with the baptisms make 651, and subtracting the loss to the Church through death or otherwise, we have a total increase of 549. Thanks be to God who alone giveth the increase! How can we praise Him enough? To Him only belongs the glory. The greatest blessing has not been at stations occupied by the cleverest catechists; oftener, I fear, it has been the reverse, and yet there is encouragement in the fact, for it leads one to hope that it has not been mere human power to which these poor idol-worshippers have yielded.

#### LO-NGWONG DISTRICT.

To begin with *Lo-Nguong* and *Lieng-Kong*, the number of baptisms was 102, leaving 489 on the list of catechumens.

Lo-Ngwong City has been the centre of the chief portion of Dr. Taylor's work, and not a few of those who have recently joined us were led to do so through either themselves or their friends receiving benefit from the medical treatment. The problem is how to teach the large number who profess Christianity in the neighbourhood, but are scattered through some twelve or more villages distant from the city from two to five miles. With this object in view we have appointed one of the students, who recently left the college, to the special work of itinerating through these villages. He is to stay a night or two at each place in turn, and when the men return in the evening to endeavour to collect them, and give them some instruction. I trust the plan will prove successful. The church, which holds about 150, is now regularly well filled, and sometimes inconveniently crowded, and when we remember that only three or four years ago the services were but thinly attended, and very slight interest shown in them, we have good cause for thankfulness. The pastor, Mr. Sia, has certainly been greatly used by God to bring back backsliders and to draw in others. The beauty of the church has lately been increased by the addition of some handsome scrolls, bearing appropriate texts on a polished black ground, the cost, which was over \$80, being made up by private subscription, the Natives giving the greater part.

The interest at *Heng-Long* fast increases. I baptized fifteen, and there are a large number of catechumens, the congregation sometimes overflowing into the catechist's private rooms at the side. We have just, fortunately, been able to secure the house next door, on a seven years' mortgage, at a low price. It is a considerably larger place, and the Christians are subscribing to put it into proper repair, and fit it up for worship.

*A-Ling* has not fallen off from the promise it gave last year. Fourteen more were baptized, and a larger house has to be found. The old man, who in my last Report I mentioned had after seven years' confinement within doors been so far healed by prayer as to be able to walk to church, died this year in great peace. His death so soon after baptism led to some scoffing among the heathen, but I was glad to see that his only son was not frightened away, but came forward with the candidates for baptism, and was admitted.

The village of *Achia* does not seem yet to improve, but there has been progress in its neighbourhood, especially at a place called *Ching-Ching*. There one earnest Christian has stood alone for seven or eight years, and now at length his prayers have been answered, and his mother and wife, four brothers, with their families—fifteen in all—came forward for baptism. I put them back on first examining them, and sent Mrs. Tang to instruct the women further, and at my last visit they answered well, and were admitted. A friend in *Foo-Chow*, who visited *Achia* with me, took pity on its bare walls, and presented two handsome tablets, containing the Creed and the Ten Commandments, and also a scroll to be placed over the communion table.

At *O-Yong* there was one baptism, and the old Christian, *Chung-Te*, the father of the church in that district, is still as earnest and hardworking as ever. He talks to every one he meets on the road; and as we trudged along together I heard him familiarly styled by the passers-by as "Praise the Lord." This man has indeed suffered for the Name he loves. According to the local custom, when any one dies, it is necessary to fasten the body in a sitting position, in a chair, in the best room; and the catechist told me that when this man's dearly-loved wife, who had been his

sharer and his one human sympathizer in persecution, died, he had to perform all these painful offices single-handed, for not one neighbour would come near to assist him while he worshipped Jesus. He stood alone then; but he has lived to see not only a Christian congregation in his own village, but several other little churches spring up in the surrounding country as offshoots from it. At my last visit I found his dear little girl, his sole remaining comfort, had left him to become the wife of a heathen man, to whom she had been engaged in infancy, before the father believed. May God grant that this husband may not ill-treat his young wife on account of her faith, but soon join with her, and take her God to be his God!

With the exception, perhaps, of *Leu-Long* and *Tang-Long*, there seemed to me to be encouraging signs through the whole *Lo-Ngwong* and *Lieng-Kong* districts; but not to make my letter too long I must confine myself to only a few more stations.

*Tau-Ka*.—The interest here mentioned in our last Report continues. Seven were baptized, and there are twelve or fifteen catechumens. Mr. Chio is still the catechist, and, with his good wife, has brought about a wonderful change in the place. From being one of the most hostile villages, we now rarely hear an abusive word, and, thanks to the good feeling which now prevails, we have lately been able, after four years' waiting, to get our chapel deeds legalized and registered in the Yamen.

The first baptismal service the *Chiah-Sioh* people have yet seen was held this year. It is a comparatively new station, and for the first two years there were but slight signs of encouragement, but now a beginning has been made, very much owing to the exertions of the Christian woman, whose case is mentioned in the Bible-women's Reports. Seven were baptized, including two interesting young men engaged in tailoring; and there are eight or ten inquirers.

At *Twai-Kwok*, also lying in the eastern district, six were baptized, the beginning, I think, of a good work in that place.

#### LIENG-KONG DISTRICT.

At *Lieng-Kong City* the work still moves on, and in spite of considerable

persecution four more were added to the Church. One family baptized last year has been severely handled by the heathen, on account of its refusing to subscribe to the idol-worship. An attack was made on the house at night, and the aged father and one of his sons cruelly beaten. The night watchman refused to take any notice of the destruction of their property at night; and in various other ways endeavour was made, but I am thankful to say in vain, to compel them to give up attending the Christian services.

At *Ka-Teng, Kang-Keng, and Tau-Ka*, the converts have had this year to suffer for their faith, and have displayed a wonderful spirit of Christian forbearance.

At *Tong-A*, in the Lieng-Kong district, more properly named Tang-*Ngie*, I baptized two, one of them a particularly interesting case. He is a young man of good family, residing some miles from the chapel, and one of the senior members of his household holds an important official position over the literati of the district, and, as a matter of course, is bitterly opposed to Christianity. This young man, while engaged in business at Tang-*Ngie*, heard of the doctrine, and attended the services, and finally determined to give up idolatry. His family, hearing of this, called him home, on the pretence that his mother was ill. It was there demanded of him why he had joined the hated sect, and brought discredit on his people. He replied that the doctrine was good, and that he could not give it up. He was forthwith set upon and beaten till he fell to the ground insensible. At this stage his mother interfered, saying she only wished him to be beaten, not killed. They supposed him to be dead; but on his showing consciousness, the elder brother, who had been his chief tormentor, fled from the house, fearing that the young man would bring him before the Mandarins; but on his recovering the Christian sent word for him to return, for that he need fear nothing from him, he was a follower of Christ, who forgave His enemies, and he would follow His example.

The night I arrived at Tang-*Ngie* the catechist told me at once of this young man, but said he scarcely expected to see him at the service next morning; however, to our surprise and delight,

just at church hour he came in, still bearing the marks of his wounds. I examined him for baptism and shall not forget the look in his face as he answered the question, "How do you know that Jesus loves you?" "Why," he said, "did He not leave His Father and the glory of Heaven and come down and die for us wicked men? What is that if it is not love?"

#### HOK-CHIANG DISTRICT.

The total number of baptized members of the Church in this district is 361, communicants 238, and the amount of money subscribed during the year for religious purposes amounted to the large sum of \$462—about \$2 for each communicant. The number of adult inquirers on the books is 327, and children 192. There are sixteen centres where the converts meet for worship, but only seven catechists are paid by the Mission. These catechists move round, taking services in turn at the stations under their charge, and in their absence "the exhorters" lead the meetings. There is a good work going on, I believe, and the large amount they put together for religious purposes in the year is an evident indication of their earnestness.

At *Keng Tau*, the number continues to increase and well fill the new chapel; thirteen were baptized, and there is a large number of inquirers. The Sunday-school is still kept up by Sin-Kieng and his wife Patience, the attendance being about thirty. I examined the children, and found the larger portion well instructed. One respectable looking girl of about eighteen was pointed out to me; her case was an interesting one; she had for years been possessed with a devil, as so many, in this dominion of Satan are, and every endeavour had been made to cure her. About a year ago she begged her parents to apply to the catechist for help, as she had heard that the Christians' God had in other similar cases been able to cure. Her parents laughed at the idea; if any one could cure surely the idols could; and still more money was spent in feeing the priests and presenting offerings to the temple gods, but all in vain. At length the poor girl's entreaties prevailed, and the father visited the chapel, and told his story. The catechist replied that if he was to expect God to cure his daughter he must decide to

first give up his idols altogether, and believe in the Lord Jesus; that then the Christians would pray for him, and if it seemed well to God, He would answer the prayer. After some hesitation he resolved to do this, for, though it was a hard thing to do, he loved his little girl, and she was in great distress. Accordingly several of these good Christians, in their child-like faith, went to the house and prayed for the child that the evil spirit might leave her. Two nights they met there and cried to their Father in Heaven, and in His mercy He granted their request. No other trace of the malady remained but extreme weakness, and this in a few days passed away, and when I saw her she was perfectly well, bright looking and intelligent, in her right mind, listening while Patience taught her to repeat "Our Father which art in Heaven." A woman, too, was present whose case was similar, and who had also been healed by "the prayer of faith." Patience added, when she had told her story, "It is wonderful, sir, the great power of God." I noticed a column of names on the chapel wall, and was told it was the list of those who had agreed to invite to their houses in turn strangers from a distance who should happen to come to service on Sunday, and be unable to return to dinner; an idea worth copying.

*Au-Te-Ta* is an encouraging little spot. Three years ago a Christian, in building a house for himself there, apportioned off one room in which he decided to hold Sunday services with his family and any neighbours who would come in. Such blessing attended his labours that they have now a congregation of about thirty, nine of whom I found well prepared for baptism, and the little room has to be given up for a larger one. The Ko-Sang-Che catechist takes services here twice in the month, and in his absence the old Christian "exhorter" conducts worship himself.

#### THE THEOLOGICAL TRAINING COLLEGE.

The Theological College, which owing to our expulsion from the city we were obliged for a short time to disband, was again reopened after the summer; the students occupying a hired house near my own. Nine have been appointed catechists, every one of whom I believe to be true, earnest Christians, and one other was selected to occupy

the book-shop in Hok-Ning, where he will have ample opportunity for preaching in company with the brethren who are about to take up their residence in that city. I have now with me twenty. Our studies this year have been Leviticus, Numbers, part of St. John's Gospel, the Epistle to Titus, part of the Epistle of St. James, the Romanized colloquial, and the *Great Learning*, a difficult but most useful book in the form of a catechism. Chinese classics and writing have occupied four afternoons each week, and the art of singing has not been neglected.

#### BIBLE-WOMEN.

Chitnio still remains the invaluable Native teacher of this class. There have this year been in all fifteen women. Of these, four, the wives of Christians, have returned to their homes, and are the first members of a class now established in the church, and known as "female exhorters." These are of course entirely unpaid, their duty being to give as much time as they can spare to teaching the women and children in their neighbourhood. One, the wife of a most excellent catechist stationed at Lau-A, has returned to her husband to carry on the important work of instructing the female portion of his congregation and any others who will receive her. One, a young widow, was married to one of our best catechists after the Conference; and one other has gone out as a Bible-woman, and has done already good work in the Hok-Chiang district. Altogether then the class has this year sent out seven, who entered it without knowing scarcely a character and very little of the truth: they have left it able to read their colloquial Bibles, well grounded in Scripture, and, as far as their teachers could tell, themselves true Christians. At our Conference this work was specially commended by the catechists who spoke: one after another came forward and expressed his opinion that the education of its women was what the Church needed now, perhaps more than anything else. Some told of the good work they had themselves seen these women do.

On my trip in November through Lo-Ngwong district, Mrs. Stewart came with me to visit some of her old pupils, and see for herself what they were doing. One, the woman who had been possessed with a demon, and whose case was



mentioned in the Annual Report two years ago, we found at Chiah-Sioh; though as yet there is but a small Christian element in that place, and the crowds unusually great, no foreign woman having before been seen in the district, this woman came boldly forward and walked without any shame by the side of her foreign friend through the village. We found that she had already induced three or four of her relatives, who formerly were bitterly opposed to Christianity, to give up their idols and worship God; several others too were attending church, led to do so by her; and thus the hope expressed of the future usefulness of this woman is, thank God, being realized. Another old pupil at Ling-long was preparing two women for baptism who answered very fairly, and another at Ling-Chio was

holding a meeting of some twelve or fifteen women and children each Thursday evening and Sunday afternoon. The small number of sixty-two women, as compared with 202 men, admitted to baptism this year, sufficiently shows the need of female teachers, and will convince those who so kindly subscribe for this work that they are not giving their money for an unimportant object. Mrs. Tang, the widow of the late Rev. Tang Tang-Pieng, has been employed during the year as a Bible-woman. She has been stationed in Lo-Ingwong City, from whence she itinerates through the district, staying two or three weeks at a time in one place. She is a truly pious and well-educated woman and has done already some good work, and if her health does not fail we expect that she will prove of great use in this branch of the work.

*From the Rev. Ll. Lloyd.*

I should like to mention two or three things which have struck me during my itinerating tours amongst our numerous out-stations.

I would first observe what a wonderfully good opportunity is now afforded of proclaiming the glad tidings of salvation in this province, and indeed throughout the empire generally. We may go where we will almost, without molestation and without interference on the part of the authorities, and can, as a rule, secure large audiences to hear what we have to say. I may mention that I have never yet needed to take my passport from its case since I have been here. Surely this fact is one calling for deep thankfulness.

Another fact which is worth mentioning, and which I have often thanked God for, is that, notwithstanding some exceptions, we have in the Fuh-Kien Mission many excellent Native catechists, well versed in the Scriptures and who are able to preach clearly and fully, and I may add eloquently. The boldness of these men, when addressing a crowd of heathen on the subject of idolatry and other superstitions, I have noted again and again, and have rejoiced at their faithfulness. I have noticed too, very often, their patience when their message has been ridiculed and themselves called hard names, and have felt that this was not the natural product of their hearts, but the fruit of the Spirit.

The wide diffusion of Christian doctrine in this province is also worthy of notice. Even in places many miles distant from a chapel, we find more or less knowledge of God and of Jesus Christ. This is due in some measure to our colporteurs, and also to the fact that as these people are migratory in their habits, some of our Christians remove from time to time to places where the Gospel has not penetrated, and we are glad to know that they do not hide their light under a bushel, but declare their belief in the true God, and thus a knowledge of Him is spread abroad. Those who have read the *Story of the Fuh-Kien Mission* will see that it is thus our stations have multiplied in most cases.

One other fact I would mention, viz., the terrible ruin and misery which opium is causing amongst these poor people. If this matter has not been prominently referred to in former Reports, it is not because we do not feel strongly about it, nor because we do not see its evil effects; on the contrary, they confront us at every point, and we mourn over the terrible scenes we are obliged to witness. I need hardly say how glad we are to observe that efforts are being made at home to arouse the people of England to see the great wrong which, as a nation, we are inflicting upon the Chinese by the importation of this baneful drug, and we pray that these efforts may never be relaxed until this stone is gathered out of our way.

I may mention one other gratifying fact which is very patent in this Mission, viz., the increasing respect in which we, and the message we come to bring, are held by the people.

This is no doubt naturally to be expected as we become more known. Formerly foolish and wicked stories were circulated about us, and the simple country folk were necessarily alarmed, but they have now had ample opportunity of watching us and have found that instead of doing them harm, we have only spoken that which is good, and have endeavoured to benefit both their bodies and souls, so that they are almost always glad to see us amongst them. I very seldom hear a word said against us or our doctrine; the frequent comment is, "Sing sang, all you say is excellent; your doctrine is also excellent; but we cannot learn it, our hearts are too depraved;" and if, on hearing such words, a bystander should venture to repeat any of the slanders uttered about us, he is generally quickly silenced. I have noticed this year, at places like Sek Paik Tu, where I have often experienced great rudeness, that scarcely a rude epithet has been applied to me; surely this is a cause for great thankfulness. In concluding these prefatory remarks, I should like to add that from personal observation, I am fully convinced that the Gospel is slowly yet surely winning its way amongst these people, and we may expect at any moment to see a far greater movement towards Christianity than we have yet witnessed. May God hasten it in His own time!

#### KU-CHENG DISTRICT.

The death of Rev. Tang Tang-Pieng, who was located at Ku-Cheng city during 1880, was mentioned in last year's Report, and his earnestness and zeal spoken of, so that I need not here add more respecting him. His widow, whose zeal for Christ has often been related, has been employed during the latter part of the year as a Bible-woman at Lo-Ngwong, and we trust she is doing a good work there. The Rev. Ngoi Kai Ki, whom it was my privilege to present to the Bishop of Victoria for deacon's orders in February, has taken Mr. Tang's place. He is a very spiritually minded man, deeply taught of the Holy Spirit, and his example and whole bearing are almost unimpeachable. But

whether he is quite so efficient as an organizer, and for conducting the more secular work of his large district, is not quite so certain. These Native pastors need the constant prayers of our friends at home in their arduous duties.

I must not forget to mention that in consequence of the death of Mr. Ngoi's father, he, as the eldest son, has become an Honorary Mandarin of the fifth military degree. This degree was conferred on his grandfather, for his bravery in exterminating a number of banditti in the Iong Ping district, some twenty-five years ago, and is hereditary, the recipient receiving also some eight dollars a month from the Imperial Treasury. It will be remembered that Mr. Ngoi was deprived of his B.A. degree for becoming a Christian, and it seems that there is some difficulty about his holding this Hon. Mandarinship in consequence: he hopes, however, to get it conferred upon his son.

Another matter which has given us much joy, has been the baptism of Mr. Ngoi's wife, who was formerly a most bitter opponent to the truth, and whose opposition and unkindness caused her husband much sorrow. In 1879 he persuaded her however to come to Foo-Chow, and she was gradually won over, until at length she consented to study the Gospel with Mrs. Stewart's other women, and, like many another in every land, was led to see in Jesus her Saviour and her God. It was my joy to baptize her and her three children at Lau-A on the 2nd of October, and she is now living at the Ku-Cheng parsonage with her husband, where she will, we trust, be a true helpmate to him.

It may be remembered that I spoke anything but cheerfully of the work in this district last year; I think, however, I may truly say that I have observed more signs of life during the year now closing, and that on the whole there are signs of improvement. Much prayer has been offered up, both here and at home, for the work in this region, and God is answering these prayers. The city of Ku-Cheng has not yielded a single convert during the year, although the Gospel has been preached almost daily in our church. As will be seen presently, however, this preaching has not been fruitless. I have been present on some occasions, and have remarked the quiet demeanour of the audience.

We have occupied Ku-Cheng so long now, and visited it so frequently, that the city people seldom turn aside to listen to us, the congregation being generally composed of strangers from the country, and thus the words spoken there are carried far and wide.

The Ku-Cheng district magistrate is spoken well of by the Christians, he having decided a case in favour of one of our Church members whom a heathen had endeavoured to deprive of his rights, and having also administered a stern rebuke to the latter, and expressed his determination to treat all alike, whether heathen or Christian, with justice. The words used of this Mandarin by one of our people were exactly the same as those used of the Roman centurion by the Jewish elders, "He loveth us Christians."

*Chek-Pó.*—The interest evinced in this village last year is still maintained, and I hope the Christians are learning more of their duty and responsibility as followers of Christ. I have admitted four men, two women, and one child into the Church during the year; and the total number of professing Christians in the village is sixty-five. As an instance of the power of the Gospel, I may relate the history of one of the men baptized here in October. It seems that towards the end of 1880, a man in a deplorable state of poverty, and clothed in a filthy sackcloth garment, came into our chapel and was remonstrated with by the catechist, to whom he was known as an opium-smoker and idle, dissolute fellow, who had been cast out of his father's house in consequence of his evil doings. Much to the catechist's surprise, instead of speaking rudely on being reproved, he exclaimed, "Sing sang, I really do want to live a better life; will you teach me your doctrine, that I may be enabled to do so?" The catechist seems to have been convinced that he was in earnest, and promised to let him have a room in the house he occupied if his father was willing to clothe and support him, pointing out to him that God alone could give him strength to overcome his sins, and that he must pray to Him for help. The catechist then consulted one or two of the leading Christians on the subject, and they agreed to go with him to the young man's father, who is a respectable, well-to-do farmer. This they did, and made

themselves answerable for his son's good behaviour. On these conditions the father advanced money and provided clothing for his son, and from that time till the present he has lived a changed life, and, best of all, has, we have every reason to believe, laid hold of the great truths of redemption and renovation by the death of Christ. He answered the questions I put to him before baptizing him very clearly, and we trust he may be a means of blessing to his, as yet, heathen family. Quite a crowd was present at the baptismal service, and before the service one of the members of the Chüng family, mentioned last year, gave a very good address from the latter part of the first chapter of Romans, a passage frequently chosen when speaking to the heathen, and containing allusions to sins with which, alas! they are only too familiar.

*Lau-A.*—There have been two men, three women, and nine children baptized here during the year, and one member has been expelled for bigamy. It is a very sad story, and very similar to the one related last year, only in this case the man was one of our most zealous exhorters a few years since, and contributed about a fifth of the whole cost of the pretty little church at the station, and which is immediately in front of his house. He was urged to commit this sin by his wife, as in the former case, and the practice is a very common one in the district. Such falls as this make us very sad, and doubtless injure the work and hinder the progress of the Gospel. To compensate in some measure for this sad fall amongst the Lau-A congregation, I am glad to be able to record the baptism of quite a wealthy man there this year. His house, quite a grand one for those parts, is some two miles from Lau-A, on the road to Ngu-Tu, and his friends were quite glad for him to join the doctrine of Jesus. It seems that the Rev. Ngoi Kai Ki was tutor to his younger brother some years before he was employed by the Mission, and he (Ngoi), being at that time a Christian, and his baptism being much spoken of in the district, frequently told this man, and all in his house who would listen, the reason why he had given up Confucius, Mencius, and the other sages of China for Jesus Christ. At that time no result was apparent; but subsequent events have showed that God

caused the faithful words His servant spoke to find a lodgment in at least one heart in that family, and he has this year confessed Christ openly, and promised to be His faithful soldier and servant until his life's end. God grant it may be so ! It is well known that in the Fuh-Kien Mission, not many rich, not many noble have enlisted under the banner of the Cross, and therefore the great joy of our Christians at the conversion of this man will be understood and excused. They feel, and indeed we all do, that if it please God to give us a few men of this class, we may begin to hold a higher position and status in the minds of the people.

*Sek Paik Tu.*—This is the name of a vast and thickly populated district about seven miles north-west of Ku-Cheng, and has been often referred to in former Reports. The people were formerly very rude to us, and I have had dirt, &c., thrown at me in passing along the street; but, as already stated, they are much more civil now. In this region we have three chapels, and our American brethren one, so that ample opportunity is afforded them of hearing of the way of life. I am glad to report more interest.

*Chó Iong.*—At this station, situated some seven miles south of Ku-Cheng on the road to Chwi-Kan, there has been some interest this year, and I spent a very happy Sunday there in October, when I baptized four men from a village some three miles away up the mountains. I do not think I have ever seen more apparently sincere converts than these. It appears that last year one of the villagers, an old man, sixty-four years of age, went to Ku-Cheng on business, and having some time to spare, sat down in our church to rest; he was seen by the catechist, who invited him into the guest-hall and asked him to have some tea. After this he answered his inquiries with regard to our doctrines, and requested him to come again when in the city. The old man returned home and thought over what he had heard, and on his next visit to Ku-Cheng again resorted to the chapel, where the love of Christ was again told him. He seems to have grasped the truth, and signified his desire to be instructed more fully as to his duty, and expressed his determination to destroy his idols. He was told to do so and to pray for God's Holy Spirit to change his heart, and

was also exhorted to tell his relatives and friends what he had heard,—that this duty was urged upon all by Christ Himself. The old man certainly did speak to his neighbours, for all four of the men baptized at Chó-Iong in October were the result of his speaking to them of God's love in Christ.

#### KIONG NING FOO DISTRICT.

The long-standing chapel case in this city seems as far as ever from a settlement, and the poor unfortunate seller of the house is still in custody.\*

There is very little interest at present either at Siong Chie or Siong Pó. I am told that several have expressed their belief in Christianity, and will confess themselves Christians as soon as the matter is settled up. I baptized one man at Siong Chie, who has walked regularly some six miles to our chapel, and who seems earnest in his search for the truth. I visited the grave of Sien, of Singapore, who died here in 1878. It was nice to think of one at least, amongst all the heathen around here, asleep in Jesus, awaiting the resurrection to eternal life.

#### LONG PING FOO DISTRICT.

I am tired of writing again and again, "The chapel case in this city is still unsettled;" and both the Chinese and British authorities doubtless hope they will never hear of the matter again.

*Of Nang-Sang* I am thankful to be able to speak hopefully. I spent Sunday, October 16th, there, and some thirty were present at morning service. There is an immense population in the surrounding villages, and a wide field for evangelistic effort. I baptized three men. One difficulty experienced here is the peculiar dialect spoken by the people, which is a mixture of the court dialect spoken in Long Ping City, and the more northern Kiong Ning one. Our late catechist, Ngoi, whose death I mentioned last year, and who had been stationed in the district when a soldier, was well able to speak to the people, but his successor, a Ku-Cheng man,

\* A later letter, from Mr. Wolfe, mentions the death of this poor man. He was released at last, in a dying state, and expired the next day. He had not been a Christian, but his wife writes to Mr. Wolfe that he "heard of the Saviour Jesus, professed his faith in Him, and prayed to Him."

finds it difficult to make himself understood.

I have to record the death of a young Christian of this place, who had been chosen as a student for our Theological College, and who studied at Foo-Chow for some time. He was eventually obliged to return home invalided, and soon after fell asleep.

#### SANG-IONG DISTRICT.

*Sang-Iong.*—This town is a very large one, and its inhabitants have a very bad name. It has never produced many converts, and the few who have been baptized have many of them been since expelled. We need, therefore, to be as careful as we can before admitting any inquirers into the Church, so that, if possible, the reality of their belief may be proved. There are at present ten inquirers at Sang-Iong, and some of them have been with us for nearly two years; still I felt that I could not conscientiously baptize one of them, and the catechist felt so too. It certainly is much better that we should defer doing so, than that they, in a state of semi-belief, receive that rite, and presently fall away. The heathen well understand that there is a great difference between a mere inquirer and one who has entered the Church by baptism.

*Ká-Pieng.*—This name will be entirely new to you. It is that of a village about six miles north-west of Sang-Iong, and, as yet, small interest has been shown towards Christianity. This year, however, two of the villagers have been received into the Church, a beginning, let us hope, of a rich harvest of souls. There are also some five or six inquirers of a rather uncertain character.

*Kah T'üik.*—One young man has been baptized here during the year—the firstfruits of the place. He seems an earnest young fellow, and well instructed. There are also some five or six inquirers.

*Sioh-Iong.*—The work in this large village has not been very flourishing of late, and no baptisms have taken place during 1881. There are some three or four inquirers who will, I hope, be baptized next year, when more fully taught.

I wish I could show the Committee and all our friends at home the pillar of the Sioh-Iong Church, a venerable old patriarch of eighty-five, of whom we

might almost use the words applied to the Lawgiver of Israel, "His natural force is not abated nor his eye dim." He is, I think, the finest man in our whole Mission, and would win respect anywhere. He is a good scholar and an attentive student of the Holy Scriptures. When last I saw him, he asked me a question with regard to the meaning of some characters in the Book of Isaiah, which he had failed to understand. His son, sixty-seven years of age, and his grandson, forty years of age, are also Christians. I was shown our late catechist, Ung Küng's grave, who, it will be remembered, died here in 1879. His brother, the old Ang-long carpenter, wished to take up his bones, in accordance with Chinese custom, and remove them to his native village, but I persuaded him to leave them where they were in peace.

#### ANG-IONG DISTRICT.

I think I may speak a little more hopefully of this district this year, and yet at most of the older stations the Gospel appears to be making very little progress. The catechist, Ling Seng Mi, who was appointed to Ang-long at the end of 1880, is still there, and has been working very energetically amongst the people, endeavouring to arouse them from their inactivity. His efforts seem to have been successful in some instances, while others were displeased at being exhorted by a younger man than themselves. There have been no adult baptisms in the village itself, and two of our people have died during the year.

*Pa-Lau.*—The church at this village is now well-nigh finished, and is a nice substantial structure holding about 150 worshippers. As yet the number of Christians is about thirty, so that we must hope, ere long, many more of the villagers will enrol themselves amongst us. One of the Pa-Lau Christians has died during the year, and we were obliged to expel one for conduct unbecoming a follower of Christ.

*Lau-Chio-Seng.*—I am glad to say that three members of the Mandarin's family mentioned in my last Annual Report have been baptized this year. The eldest son has as yet refused to give up his idolatry and his opium pipe. I could not help noticing the superior look of the three lads I baptized, and praying that one day they might be a blessing

to the Fuh-Kien Mission." The widow is quite delighted for her sons to become Christians, and attended the service for some time herself. The heathen women around, seeing this, said to her, "What, are you, a Mandarin's lady, also going to swallow the foreign child's doctrine? you ought to be ashamed to do so." She replied, "My three sons have done so, and are filial to me; why should I not worship Shangti with them?" It seems, however, that these remonstrances had some effect upon her, for she has not attended the services since; but her sons assure the catechist that when the Sabbath comes round she retires to her room and there reads her Prayer-book and her Bible, and endeavours as far as possible to abstain from her everyday duties. We cannot doubt that the words and character of Christ are also finding a place in this Chinese lady's heart, and we believe that ere long she will boldly confess herself a follower of Jesus of Nazareth. I should much like to have had some conversation with her, but Chinese etiquette forbade it.

*Ngu-Tu.*—Four baptisms have taken place here this year, and there are some twelve or thirteen inquirers, so that the work is still progressing. The Bible-woman is still carrying on her work, and has visited the homes of the Christians living at a distance from the chapel, staying a week or two at a place. We hope that this plan may be carried out regularly, as this is the only way in which we can hope to reach the wives and daughters of our Christians.

#### NING-TAIK DISTRICT.

The account which I am able to give of the work in this district will, I am sure, be gratifying to all interested in the extension of the Redeemer's kingdom in China, for it will be seen that God is working in our midst, and manifesting His power in the conversion of these villagers. It will be well to review the several stations in order.

*Ning-Taik City.*—Much more interest is manifested here than in former years, and although comparatively few wholly renounce their idolatry or confess Christ openly, yet very many are willing to listen to the preaching of the Gospel, and visitors from all parts are continually coming in, and are seldom allowed to leave without having heard

at least something of Christianity. We have spent a considerable sum of money this year in embellishing and painting our premises, and have fitted up a nice little guest-room, in which to receive visitors, the windows of which are filled with paintings of Bible scenes from Mr. Ting's facile pencil; foremost amongst them being the Ethiopian eunuch, and Philip riding in a jinriksha and being pushed along by a Chinese coolie: such being the Chinese idea of a chariot.

The Rev. Ting Sing-ki was stationed at Ning-Taik before his ordination, some eight or nine years ago, and he told me what a wonderful change had taken place in the attitude of the people towards Christianity, and in the progress of the Gospel itself, since that time. Then, he occupied a small unsuitable house, the only procurable one, outside the city gate, and scarcely one of the people would listen to what he had to say, while no out-stations had been opened in the country around: now, we have an excellent house within the city, suitable in every respect for us, and the people listen respectfully to the preaching of the Gospel, while fifty or sixty Christians, week by week, meet together for service. In the country around, moreover, stations have been opened in every direction, and numbers are acknowledging Jesus as their Saviour. No wonder he added, at the close of our conversation, "Of a truth this is the great power of God, man could not have brought it about."

There have been four baptisms at Ning-Taik this year; though not inhabitants of the city itself, but coming from a village near. I noticed, when examining one of these men for baptism, that he had a peculiarly sad expression of countenance, and seemed altogether very much cast down; but as he seemed to feel his sinfulness very much, I attributed it to that cause. On asking the Native clergyman afterwards, however, if there was any special cause for his sadness, I found that he had been much persecuted for becoming a Christian, and had been so badly beaten on the face and chest by his uncle that his life was almost despaired of. I mention this, because his not having told me this himself shows that our people are beginning to take these things as a matter of course, and do not care to speak to others about them, although I

must confess they are usually only too ready to do so.

*King-Se-Hung.*—I stated last year that the Christians here anticipated building a church to accommodate the ever-increasing congregation. I am thankful to say that the building is well-nigh completed now. We gave a sum of \$150 from private funds in our hands here, and they themselves procured subscriptions from the missionaries, Native clergy, catechists, and Christians throughout the Mission, so that all may have a stone in it. We have made a rule that only two churches are to be built in a year, fearing, unless we did so, the Christians would be less inclined to give. It is decided at the Annual Conference what places are most in need of a church: and this year Sang-An, in the Hok Chiang district, and Sioh-Chio, in the Western Villages, have been selected. Banister and I visited King-Se-Hung in May, and were much pleased with the appearance of the building and the catechist's house, although all was then in an unfinished state. Unfortunately the typhoon, which did so much damage at Foo-Chow in August, also visited the King-Se-Hung church, and blew down the wall on one side, besides carrying away the tiles from the roof. This calamity involved an additional outlay of \$40, and as the potato harvest this year is almost a failure, owing to the excessive rains, I begged for an extra grant of that sum for them, which I am glad to say was given. The catechist related at the Conference how narrowly his little boy escaped being crushed to death when the wall fell down at the commencement of the typhoon. It seems, while playing about under the wall, he observed pieces of dirt falling, and ran to tell his father so, thus getting away from under the wall, which almost immediately fell with a great crash. The catechist said he felt he ought to recount this as an instance of God's protecting care.

There have been no baptisms at King-Se-Hung, as I was unable to reach the village in October, in consequence of the rain, and after waiting at Ning-Taik, hoping it might clear up, I was obliged to go on to Sioh-Chio.

*Siang-O.*—This place was briefly alluded to last year, but I must write a little more fully of the interest which

has sprung up there this time. It is a village situated on the sea-coast, in the Bay of Ning-Taik, and about twenty miles from that city, and consists of a number of small hamlets, situated on the mountains overlooking the sea. I related last year how the Gospel reached this remote place, and I am glad to say that I have been able to visit Siang-O twice this year, and have been privileged to baptize thirty-seven of its inhabitants. I am pleased to say that the leading Christian has lent his house, or rather part of it, for the chapel and the catechist's dwelling, so that no expense for rent is incurred by the Mission. The catechist in charge, Lie Chong Tung, was in our Theological College for some three years, and seems an earnest young fellow. He has an evening school, which some fifteen boys attend, and read the *Christian Three Character Classic* and *Catechism of Christian Doctrine*. On Sunday they learn passages from the Gospels. I examined these boys in October, and was pleased to find most of them able to answer my questions very well. The most diligent received small money prizes as an encouragement. Another good idea, started by the catechist, has been to persuade the Christians to set aside a field as belonging to the Church, the product of which may provide for the entertainment of brethren from other places, or for repairing the chapel, relieving the poor, &c. This field was pointed out to me, and is this year planted with indigo, which is expected to yield about \$10. I felt deeply for one poor lad of nineteen, whom I baptized in May. He is naturally very weak and delicate, and seemed to have gladly laid hold of the promise of rest offered to all the weary by Christ. One would have thought that his weakness would have prevented his parents from ill-treating him, but it seems that they beat him most unmercifully for becoming a Christian; however he held on bravely and looked much happier when I saw him again in October.

*Ohiong-Ká.*—This place is about six miles from Siang-O, and there has been a considerable increase in the number of adherents this year, four of whom have been baptized. We have no catechist here, but the Siang-O catechist visits the place more or less regularly, and the Sunday services are conducted

by the exhorter, Mr. Ma, and his son. I visited the place in May, and wished more than once it were not situated so far above the sea level. There are some thirty-three adherents at Chiong-Ká and more would have been baptized, had I been able to go there in October, but unfortunately the rain prevented my walking, and the small boat in which I had hoped to secure a passage was so heavily freighted that I was strongly advised not to venture to cross the bay in it, especially on a very dark night: I hope, however, to be more fortunate next time.

*Sioh-Chio.*—Here also I am able to report good progress; the total number of worshippers at this village having increased to 133, most of them living in hamlets near. There have been ten baptisms during the year, and the catechist and his wife are, we believe, working energetically among the people. The former left our Theological Class some two years ago, and married one of the pupils from the girls' boarding-school, so that they are well instructed in Scriptural knowledge, and seem in every way suited to occupy such a station.

I have already stated that it is proposed to build a church and catechist's home here next year. The present chapel is the best obtainable, but not at all suitable in some respects, and much too small to accommodate all the Christians; so that all will be very glad when the church is finished. The matter has been talked of some five or six years, and money given by kind friends at home has been lying here for even a longer period than that, but the Native contributions to meet our grant have not been forthcoming until now, so that it was necessarily deferred.

*Ting-Sang-A.*—This station has not been referred to for some years, because, unfortunately, there has been nothing of interest to report concerning it. I am thankful to say that this year, however, several families have joined us, and although there have been only three baptisms, the total number of adherents is between thirty and forty more than last year. Most of these live at a village called Ká-Mwi, some four or five li from the chapel, and are, I think, earnest in their search for something better than the idols of wood and stone to which they have so long bowed down. The Ting-

Sang-A catechist has died during the year; he has been ill for some time, and in the spring, when I was there, I gave him permission to return home for a time, leaving one of the theological students in charge. I was not surprised to hear that he had scarcely reached his earthly home before he was called to his heavenly one.

*Ká-Ngwong.*—The interest at this comparatively new station is still sustained, and none of those baptized in 1880 have left, while two others have been received into the Church this year. We have been able to procure a much larger and more commodious chapel in the village lately, and have removed into it; though even there a partition has had to be removed to make room for the congregation. It was unfortunately very wet when I last visited the place, so that many of the Christians who live at a distance were unable to be present. I was glad to find that they had spent several dollars in buying furniture for their little chapel: it is always pleasant to see them voluntarily relieving the Mission of such expenses, and shows that they are beginning to understand their duty in this respect. The quarterly meeting of all the catechists in the Ning-Taik district was held at Ká-Ngwong in July, and caused quite a sensation in the village.

*Chung-Long.*—Here, too, there is much cause for thankfulness. Not one of those formerly baptized has left, and nine men I have been privileged to admit into the Church during the year; thus increasing the number of adherents to about sixty. These nine men were from some hamlets a long distance from the chapel. They are seldom able to read, unfortunately, and it often surprises me how they acquire so much knowledge of the truth.

These four last-mentioned places are all in the Sá-Hiong, or Western Villages, the name given to a large plateau lying north-west of Ning-Taik and situated many hundreds of feet above that city. It has always been an interesting region ever since the first visit paid to Sioh-Chio some eleven or twelve years ago; but until last year the interest seemed to have abated a good deal. Now, as will be seen, the Gospel is again making its way amongst the people, and the total number of adherents altogether in this region is about 335.



*Ne-Tu*.—I must not fail to mention that at this place, in the Bay of Ning-Taik, where the protomartyr of the Fuh-Kien Mission laid down his life, there have been ten baptisms this year, while some twenty candidates are being prepared for that rite. Amongst the men baptized was the nephew of the man who was formerly the ringleader of those who persecuted the Christians. He seems an earnest, intelligent young fellow, and his uncle is now entirely changed in his attitude towards Christianity.

From what I have written it will be seen that at stations in the Ning-Taik district, there is much cause for thankfulness that God is working in our midst, and permitting us to see much more blessing from the preaching of the Word than is granted to most missionaries labouring in China. It must not be supposed, however, that nothing happens here to cause us sorrow; on the contrary, we are constantly reminded, that though many are called few may be chosen, and that One alone knoweth the heart. Thus, though of course we rejoice greatly, as we mark one and another with the sign of the Cross in token of his soldiery in Christ's army, yet we often do so with fear and trembling: fear, lest he should be insincere in his professions; trembling, lest hereafter he return to his vain traditions again, and trample under foot the Blood of the Covenant.

In this connexion I must mention, with much sadness, that, for various reasons, twenty who professed to be followers of Christ have been expelled the Church in the Ning-Taik district during the year under review: some have relapsed into idolatry again, some have returned to the opium pipe, while others have been guilty of still more deadly sin.

#### HOK NING FOO DISTRICT.

In view of the Society's determination to locate two or more of its missionaries in this city, it is pleasant to note that there is more interest manifested there this year than ever before, and although only one man has been baptized, some twelve or thirteen are being instructed in Christian doctrine. It will be an excellent position for European missionaries to occupy, and they will find full scope for work in a northward direction, where as yet no Missionary

Society has been able to open stations.\*

#### PING-NANG DISTRICT.

There is still nothing of interest to report respecting the two out-stations in this district. There is a little more encouragement at *Tong-Kio*, where five or six are learning the truths of Christianity, but whether they will remain with us is uncertain as yet. At *Kwang-Tong* one man has been baptized, and there are two or three inquirers.

#### HING-HWA DISTRICT.

I cannot give a very encouraging account of this district, I regret to say. No baptisms have taken place either at the city or at *Ang-Tau*.

#### TAIK-HWA DISTRICT.

I have visited this district twice this year, and am able to report an increase at each station. The Amoy missionaries almost reach us here, and the dialect spoken is very much like that of Amoy. I am glad to say that we have been able to procure four promising young men from this region for the Theological Class, and if they turn out well we shall no longer need to send men from other parts there; who of course take a considerable time in learning the dialect, and then do not often speak it fluently.

#### BOOK AND TRACT DEPARTMENT.

In this department we have printed 1000 copies of a small hymn-book containing about twenty hymns—favourites with the Chinese, such as "Rock of Ages," "There is a fountain filled with blood," "Work for the night is coming"—and I am glad to say that all have been disposed of. We have also printed the Gospel of St. John in Romanized colloquial, and if the Natives learn it readily, as they seem to do, we hope to publish the whole of the New Testament. I ought to mention that the Gospels were printed at the expense of the Bible Society, and the hymns by the Religious Tract Society. I have commenced the translation of a portion of the Minor Prophets, in conjunction with some members of the American Missions; but they are not yet completed.

\* An account has just come from Mr. Lloyd of the occupation of Hok Ning, which will be published shortly.

## THE PROSPECTS OF THE CHRISTIANIZATION OF BENARES.

*A Paper read at the Meeting of the Benares Missionary Conference,  
December 5th, 1881.*

BY THE REV. W. HOOPER, M.A.,

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Y subject seems to divide itself into three heads:—I. The introductory one, of the desirability of the object sought, viz., the Christianization of Benares; II. The proper subjects of my paper, viz., how far, and how soon, and why, the object seems likely to be attained; and III. The means by which the object may be attained.

I. On the desirability of the extension of our Lord and Saviour's kingdom into every lane and house of this densely-populated city there cannot be two opinions among us; nay, more, as we are Benares missionaries, we are, of course, interested in the Christianization of Benares, and desire and long for it, to a degree which, perhaps, we cannot feel for any other spot on the face of the earth. But apart from this, are there any special reasons why the universal Church should deem the Christianization of this place particularly desirable? Undoubtedly there are. We know that our King "rules in the midst of His enemies." He is the rider on the white horse, "going forth conquering and to conquer." And as His kingdom has to fight for every inch of ground it obtains, so it is inevitable that where the enemy is strongest, and his battalions formed in closest array, there the interest of the fight should especially gather. Now, from the point of view of us missionaries, our Lord's greatest foe in this world is heathenism; that necessary outcome of contact between the natural God-consciousness of man and his universal depravity, which reigns unchecked wherever and so far as a revelation from God Himself does not interfere to prevent this result. And the strongest form of this heathenism is Hinduism; strong alike from its hoary old age, its Proteus-like many-sidedness, and power of self-adaptation to all the varying circumstances of the age, and all the differing dispositions and characters of individuals; and now also factitiously strong because it is the religion of India, and appeals to all the patriotism and the conservatism which are so strong in the people of this land. Again, I need waste no time in proving that Benares is the religious metropolis of India, the head-centre of Hinduism. This is the reason why its Christianization is so eminently desirable. Let Benares be won for Christ, and Hinduism cannot long survive; let Hinduism fall before the sword of the Lord, and the whole remainder of the heathen world will present no antagonist who may not with comparative ease be overcome; and in this I include even Islam, which, unlike heathenism proper, is more and more quitting its hold on the civilized and intellectual world, and spreading itself among savages.

II. What, then, are the prospects of the Christianization of Benares? Let any one walk through the city from one end to another, especially let him wander along the river bank in the morning, and he will certainly give a very gloomy answer to this question. And, perhaps, if he further visits the various preaching-places, and sees the opposition, the contempt, and, worst of all, the utter indifference often wherewith the Gospel is treated, his impression will become still gloomier, and he will begin to think our object, however desirable, an entirely hopeless one. And so far first im-

pressions are no doubt correct, that the task of the Christianization of Benares is a particularly hard one, and that we must expect that, instead of all India following its lead into the fold of Christ, it will be among the last to dethrone Mahadeo, and set up Him in his stead, and only Him, "whose right it is." Why should the history of India's conversion be utterly different from that of the Roman empire in this respect? Why should the capital of Hinduism yield sooner than that of the old Greek religion? Why should the temples and deities of Kashi fall more quickly than those of Athens? We know that heathen philosophy lingered there until the time of Justinian, and even then was only put down by force. Can we expect that sixty-five years of Mission work here, in only the last fifty of which the work has been done with anything like continuous perseverance (and God knows how little even this has been), ought to have yielded, or will yield, entirely opposite results? If Hinduism is here the strongest,—if it here amounts to a *passion* more than elsewhere,—if the unconquerable instinct of devotion is more thoroughly enlisted on its side here than in any other place, what right have we to suppose that this city will be among the first to relinquish that which is more than its glory, its very life, and adopt Christianity in its stead? For let us remember that though the conversion of individual souls is the work of a grace which reason cannot account for, yet in that of communities and nations the same kind of general laws seem to obtain as apply to other moral influences.

But though we thus conclude that the Christianization of Benares is yet distant, we need not, I think, therefore suppose that this desirable object is necessarily quite beyond our ken, or even that Benares will certainly be the last place in India to stretch out her hands unto Christ. On the contrary, there are many hopeful signs which quite oppose such a desponding conclusion. Let us look at some of them. I am not disposed, for my own part, to build much on the progress of western science and modern civilization; and this, not only because these have no more essential connexion with Christianity than with Hinduism, but also because this so-called enlightenment is, I believe, extremely superficial. It is the age of liberal ideas; the powers that be patronize them; and looked at merely from the point of view of the material welfare of the country, the Government is quite right to patronize them. There is no wonder, then, that the upper three hundred seek to better their political standing, and enjoy the reputation of being in the vanguard of enlightenment among their countrymen. But let the times change, and this veneer of advanced ideas will soon vanish, or if retained at all, will be so in a manner consistent with the most undisguised hatred of Christianity. And below this superficially enlightened class, I do not think that these ideas are at all likely to penetrate. The mass of the inhabitants of Benares may, indeed, become accustomed to the use of post-offices, telegraphs, good drainage, hospitals, and all the refinements and comforts of modern material civilization; but all this is not only not Christianity, but it is not one single step on the way to it. It is the Gospel of Christ alone which can make either Athenians or Kāshivāsīs Christians; it is only the preaching, i. e. the proclamation of the Cross, which can avail in the least towards destroying Hinduism, which is not only compatible with, but itself is, worldliness in every varied form. Of course I do not mean that God, who has allowed western influences to be so largely prevalent in this city, may not in His own way use them for bringing about His purposes of mercy to its inhabitants; but I do not think we do well to build upon them in our efforts for its Christianization.

But apart from these, it seems to me that there are several indications which are calculated to give us a well-grounded hope that the day of salvation for Benares may not be so very far distant. Of these the chief is the extent to which the knowledge of the Gospel is spread among the people. This may not seem surprising when we consider the length of time during which the Gospel has been preached in public places throughout the city, and, still more, has been taught in schools and zenanas to those now growing or grown up; but nevertheless, considering the strong hold which Hinduism still has on the people, I must confess I am sometimes astonished at it, and augur very hopefully from it. For, in the first place, we know that, humanly speaking, and as a rule, the Holy Spirit needs the substratum of knowledge of the truth, in order to act with vivifying power on the inert mass; and, secondly, the presence of this knowledge will, so far as it exists, save the people, whenever they do begin to flock into the Christian Church, from filling it with a crowd of ignorant professors, and thus fearfully increasing its corruption. And there are two evident results which have already flowed from this wide-spread knowledge of the truth. One is, that missionaries are opposed now more by attacks and criticisms on the Bible than by apologies for Hinduism. This change was noticed by Mr. Smith, the Church Missionary, some time before his prolonged service on this field drew to a close; and it has certainly increased since. It may be partly that the Hindus have learnt objections to our Scriptures from the Mussulmans, who have, of course, a very special object in trying to show that they are not God's inspired word; but the extent to which Hindus do the same thing cannot be accounted for in this way. Only this year, as many of us are aware, an association has been formed among the younger spirits to oppose Christianity, and resist its spread among the people. This is itself, of course, a very good sign; but I mention it here because I have been informed that they have determined not to defend Hinduism directly (seeing that the greater Pandits have held aloof from the movement), but to study the Christian Scriptures, with a view to raising objections from them to Christianity. Now, of course, this sort of controversy is not in itself an approach to Christianity; and it is often, especially when, as usual, it is carried on in a captious spirit, particularly trying and disheartening to the Christian apologist; but still none will deny that it opens a door by which the soul of the individual may come in contact with the Bread of Life, which door is entirely out of sight so long as the Hindu takes up a merely defensive position on his own religion. Nehemiah Goreh visited Mr. Smith primarily with the view of proving to him that Christianity was false; and the old superstitious opinion, now fast disappearing, that reading or even touching the Gospel was likely to make a person a Christian, contains more truth than the holders of it know. I am persuaded that this kind of controversy should be welcomed, and while every means should be tried to lead our opponents away from mere cavilling to honest criticism, yet we should beware of scouting as blasphemous every objection which we feel as such, and endeavour to lead them through, and not always away from, the mass of details which they delight to harp on as prejudicial to our faith, to the great principles of the Gospel, whose reception will make them new men in Christ.

The other result of the increased knowledge of the Gospel to which I would refer is the far greater appreciation of it than was wont to be the case. I think we must all admit, in spite of the hostility by which the proclamation of the Gospel is still met, and in spite of the enmity of the

natural man as such everywhere to our blessed Lord, that in proportion as He is known by the Hindus He is admired—I was almost going to say He is loved; but though this term would be too strong to apply to anything that I know of at Benares, yet the thoroughly sincere utterances of Keshab Chandra Sen show that such a thing is possible, in a certain sense, even with those who would scout the suggestion of baptism as an impertinence. And this growing appreciation of the character of Christ and His Gospel is necessarily accompanied by a discrimination between Christianity itself and the greater number of its professors. This, of course, has its dangers as well as its advantages, for it tends from one side to increase the repugnance to enter the visible Church of Christ. Still it is a fact which, so far as it really exists, must tend with ever-accelerating force to overthrow the barriers which now keep back the Christianization of Benares. I have been informed by one who was an intelligent Hindu all his life till lately, and who mixes freely with his former co-religionists, that he has been assured by many Hindus in this city, that if they were only allowed to retain caste, thousands would gladly become Christians at once. We may, of course, answer that the condition they make deprives such a statement of all its value, for it would be the saddest thing that could happen if the Church were suddenly flooded by caste-Christians; but I reply, that all this indicates a state of preparedness, a willingness in reference to, if not an inclination towards Christianity, which almost anything may, in God's gracious providence, turn into an actuality, and bring about, perhaps before we are at all prepared to receive or deal with it, the Christianization of Benares.

III. Such being the hopeful indications of the possibility, if not probability, of the attainment of our object, what steps should we take to hasten, so far as in us lies, that realization? On this point I can only make four suggestions in the briefest possible manner. First, "Go, labour on," unwearied by the length of the struggle, undismayed by the apparent distance of the goal. Spend we all the time we can in still increasing the knowledge of Christ in this city and neighbourhood in every way. Secondly, be not disheartened by the greater hardness of the Brahmins, or the apparent unconvincedness of the Pandits. Of course all souls are equally precious; but if our main object is the conversion of Benares, remember that the conversion of a Brahmin, and especially that of a Pandit, is more likely to forward that result than the conversion of another. Do we not burn with shame when we recollect that only one real Benares Pandit has yet become a Christian, and he only a student at the time? Thirdly, preach in public places; but rely more on the Socratic and Pauline method of wandering about the city, apparently aimlessly, but directed by an ever-present Guide to know what loiterer to address, and what resident to visit, as a friend, and not as one whose very attitude suggests the idea of a challenge. Lastly, let us bend all our endeavours to present the Gospel to the people in a Native form, and to invite them into a purely Indian Church. Let us entreat our Native helpers, for Christ's sake to put away everything in their appearance and manners which savours of the foreigner. Let us be careful to remove all unnecessary stumbling-blocks which intervene between Christ and those for whom He died; all, in fact, except the Cross of Christ itself, which is the power of God unto salvation to every one that believeth.

## THE LATE MRS. BARING.



WE deeply regret to announce the death of Mrs. Baring, better known to the readers of the *Intelligencer* as Mrs. Elmslie. Margaret Duncan was married in 1872 to Dr. Elmslie, the founder of the C.M.S. Kashmir Medical Mission, who died in the same year. She remained in the Punjab, working with great devotion for several years in connexion with the C.M.S. Amritsar Mission. Last year she was married to the Rev. F. H. Baring, and went out with him to Batala; and just a year afterwards she entered into rest, on July 28th. The Rev. R. Clark writes:—

*Dalkousie, 7th August, 1882.*

I have to send you, this mail, news of one of the greatest and saddest trials that could befall our Punjab Mission; our dear friend, Mrs. Baring, has been taken suddenly from us to her heavenly home and rest. It is not long since she rejoined us as a bride, with her dear husband, in apparently perfect health and strength, in December last, full of hopes and plans and loving active energies. We believed and hoped that she had come to help to carry out, with her husband, a great and permanent work in the Batala Boarding-school and Mission; a work which her husband had taken over from the C.M.S., and is now carrying on as an independent Mission, conducted and supported by himself, though connected with us in many ways. It had seemed to us that her arrival with him was an earnest and a promise of great blessing and happiness and profit to many. The expectations were entertained that her deep Christian sympathies and affections, combined with her remarkably sound judgment and common sense, would become powerful elements for good in the permanent establishment and progress of one of our most important and most promising Missions in the Punjab. But God's ways are not as our ways, nor His thoughts as our thoughts. He has suddenly called our dear sister away from a position and work, where she was apparently to us so much needed, and her presence was so much desired.

Our brother Baring had been to Simla to give evidence on the Education Commission, leaving his wife with her friend, Mrs. W. B. Harington, in Kulu, where a Native Mission had been founded by him some years before, and where they proposed to spend a few months every hot weather, in the management and direction of the missionary work. He was recalled to Kulu by his

wife's illness, and after vainly trying, on his return to Kulu, to take her to Dhurmsalla (which in her state of health was found to be impracticable in the rains), such medical aid as was available was obtained; but the erysipelas from which she was suffering had taken too firm a hold to be removed by human skill, and she departed, to be with the Saviour whom she so faithfully served, on Friday night, the 28th July, and was buried beneath the cedar-trees of Kulu at sunset on the Sunday.

I will not venture to speak of the sense of bereavement which will be felt in Batala and Amritsar in consequence of her death. Her arrival had been hailed with enthusiasm and joy only in December last, for they were both of them so well known, and were so much beloved. Songs in honour of her coming had been composed, and were then sung, and the expectations and hopes of many were indulged in, that a great blessing was about to be given to Batala.

Nor can I speak of the loss to her husband. We know how God has blessed him in times gone by, and made him a blessing to the Punjab. We wait to see whether he is to be still more honoured, still more used, still more blessed than before. We commend him and his work to God, and ask for your prayers for him.

We must mention one other name, that of Miss Tucker (A. L. O. E.), who heroically and marvellously, through God's grace and strength, was enabled to carry on the work at Batala, single-handed as far as English help was concerned, during Mr. Baring's absence at home. She remained there at her post the whole time, twenty-four miles away from any European, in the midst of fever and cholera and trials of many kinds. She thought she had handed over a great part of her work

to Mrs. Baring when she came in December last. It has now come back on her. We ask for your prayers also on her account.

It is now more than ten years that we in the Punjab have been intimately connected with our dear sister, whose work on earth has now come to so sudden and unexpected an end. I well remember her first arrival in the Punjab in April, 1872, as Mrs. Elmslie, when she was on her way to Kashmir with Dr. Elmslie. A few short months of happy married life were hers in Kashmir, and she had then to bring her husband, in a dying state, all by herself, across the Pir Punjal to Gujrat, where I was telegraphed for, and arrived just in time to bury him. Mrs. Elmslie returned with me to Amritsar, where she laboured as a lady missionary with Miss Wanton and Miss Hasell till April, 1877. To them she was always "The Mother;" to myself she was a very dear and much honoured sister; to all she was a sympathizing, loving, helpful friend. When she came to us at first, and was asked what work she would wish to do, her immediate answer was, "Give me the orphans; they have no father or mother, and have none to care for them; let me care for them." She became the mother of them all. Nothing was too hard, nothing too repulsive which she did not willingly and gladly do for them. She took them to her arms and to her heart. In sickness and in health, in the schoolroom and in the dormitory, by night and by day, she cared for them. At last she gave up her own happy home with her "daughters" to go and live entirely with the orphan girls. She would not even live in the comfortable bungalow near at hand; she went and lived with her girls. She next took the Boys' Orphanage in hand, and cared for the orphan boys also, and became a mother also to them. In every Native Christian family, both in the city and outside, she was a friend and mother also. Her large heart could take in everybody, She visited everybody, advised them, helped them, because she loved them all. A quiet calm came over every assembly where she went. She carried peace with

her, and holiness and happiness everywhere. All noisy discord was quieted at once by her presence; one look of her gentle eye was sufficient to dispel it.

The secret of her power lay in her very close walk with God. None who knew her in 1873 will ever forget the manner in which God was manifestly moulding and preparing her for His work on earth, and for His work, we now believe, also in heaven. She came to us from death, and brought life with her. Her tears, her watchings, her agonizing conflicts, her sorrows, then almost unsupportable, which brought calm trust and quiet peace in their train, are known to God alone. We who were near her only saw the traces of them, and their results. God Himself trained her in His own way, by His own Spirit, for His own work. We saw it; we received the benefits of it; and we thanked God for it. Dr. Horatius Bonar, her uncle, once said, "What a woman the Punjab has made of her! She was so diffident of herself, so hesitating before, and now she is so reliant and strong." The answer was that it was not the country which had made her so, but God Himself. He had moulded her to be a vessel fit and meet for the Master's own use; bringing her from a bed of death to a life of holy activities, in which strength and grace were gradually bestowed, just as they were required, in the practical performance of difficult duties. It is thus that God trains some of His most honoured servants. Let us pray that it may be thus now with her husband also.

Surely the story of lives and deaths like this will find an entrance into many other homes in England and in Scotland also. Mrs. Baring's home was a Scotch manse. There are many brave hearts in English parsonages and in Scotch manses, who would follow in Mrs. Baring's footsteps, did they only know the joy and blessedness of so consecrated a life. Perhaps many have this consecrated life at home, but they have not the courage to leave their English homes to work for God amongst the heathen. Perhaps the story of Mrs. Baring's life and death may be God's own means of imparting to them the courage needed.

## THE MONTH.

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Y the lamented death of Bishop Steere, Africa has lost one of its ablest missionaries. Dr. Steere went out to the East Coast in 1863, in connexion with the Universities' Mission to Central Africa, which was then being established at Zanzibar after the failure of its first attempt on the Zambesi. He afterwards had a parish in England for three or four years, but in 1874 was consecrated Bishop in succession to Dr. Tozer. Under his leadership the Universities' Mission has become one of the most important agencies in East Africa; and his own Bible translations and other literary work have been of great value to other Missions, including our own. It was only in May last that the C.M.S. Committee had an interview with him, and expressed their gratitude for his kindnesses to the Society's missionaries sojourning at Zanzibar. The Rev. W. S. Price writes to us:—

"I am deeply grieved to hear of Bishop Steere's sudden death, for although in some matters our views were widely apart, yet I had the highest regard for him as a devoted and self-denying servant of the Lord; and we are all deeply indebted to him for his unwearied and most valuable linguistic labours, which have given us an excellent grammar of the Kisuaheli, and translations of many parts of the Bible, and of the Book of Common Prayer. His loss will be greatly felt by all in East Africa, but especially by the members of the Universities' Mission, of which he was the very life and soul. His is a noble record of a life spent in the Master's cause. I trust his successor may be of as catholic a spirit, and one who will work as harmoniously with us as he always did."

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THE Rev. John Perowne, who died on August 26th, at the age of eighty-eight, and who was the father of the Dean of Peterborough, of the Master of Corpus, and of the Archdeacon of Norwich, was a C.M.S. missionary sixty years ago. He went to Burdwan, North India, in 1820, and laboured there seven years, when he returned home in ill-health. The name of Perowne is now a distinguished one in the Church of England, and especially in the University of Cambridge. Two of the sons are Vice-Presidents of the C.M.S., and the third an Honorary Life Governor.

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SIR GEORGE GREY, formerly Secretary of State for the Home Department, who died on Sept. 9th, was an active member of the C.M.S. Committee fifty-five years ago. He joined in 1827, and continued his attendance until he took office. He was afterwards a Vice-President.

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THE position of our missionaries in Palestine has been a trying one during the war in Egypt. The fanatical feelings of the Mussulman population were much excited, and they did not shrink from openly threatening Europeans in the streets of the cities. The Rev. J. R. L. Hall, of Jaffa, wrote:—"A Moslem came to me the other day and said, 'I am a Moslem, but I am your friend. I wish to tell you that the Imâm has several times told the Moslems in the *Jamia*, "Ramadan is nearly over. Then eat for a week and get strong, and afterwards we will go out and kill every Christian."' Twice during the last ten days Moslems have come up to me in the open street and declared that within a few days they will kill me. Notwithstanding all this I am convinced that, humanly speaking, safety depends upon boldness, and danger is sure to follow any



show of fear, for they are essentially cowards. But we are in the Lord's hands, and therefore need not fear. Our work, our lives, our all are His, and to Him we commit them." Mr. Hall's two servants left his house because they had heard some Moslems say that as he (Mr. Hall) was the only Englishman in Jaffa, his house would be the first to be attacked when they decided to massacre the Europeans.

The Rev. J. Zeller wrote from Jerusalem: "The Mohammedan and Turkish officials are anxiously waiting to hear what course the war in Egypt will take. They all sympathize with Arabi, and do not believe that the Turkish troops can be prevailed upon to fight against him. Arabi's emissaries seem to have made their appearance in Syria, and in case he should be beaten, the Mohammedans say they will declare the Jihad, and revenge themselves on the Christians, as the last times have come. Will you kindly," Mr. Zeller continued, "ask our friends through your publications to pray for us that the Lord may preserve Palestine during these critical times from war and bloodshed, so that the preaching of the Gospel may be continued?"

Some of the statements on this subject received from the Society's missionaries were laid before Lord Granville, who, in acknowledging the receipt of them, kindly informed the Committee that the Government did not apprehend any present danger; but that the attention of Her Majesty's Ambassador at Constantinople had been called to the subject.

A later letter from Mr. Hall, dated August 31st, states that the Mussulmans had been "entirely cowed" by the news of the British successes. We trust, therefore, that with the decisive victory since gained, all danger may have passed away. Nevertheless, our friends will, we are sure, bear the Palestine Mission in their prayers before the Throne of Grace, that He who neither slumbers nor sleeps may be mindful of His own, and finally cause the wrath of men to praise Him.

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If the first feeling of the friends of the Church Missionary Society on seeing in the newspapers a horrible charge of cruelty and murder made against "missionaries" of the Society, was one of incredulity, the second, on reading Mr. Sutton's letter, will have been one of the deepest pain and sorrow that men having any connexion with the Society, however remote, should be on their trial for such crimes. We must of course observe the well-understood rule that, in a case *sub judice*, guilt must not be taken for granted; but if even a fraction of what is charged against the two prisoners at Sierra Leone be proved true, it will be a sad illustration indeed of what human depravity is capable of, even in those who have been associated with a great organization for the spread of the Gospel of peace and love.

Mr. Sutton's letter has informed the public that one of the men, W. F. John, had been a Native teacher in the Niger Mission, but had been dismissed by Bishop Crowther for misconduct two or three years before the crime is stated to have taken place. He seems, however, to have been afterwards locally re-engaged as a copyist, and to have been serving in that capacity at the time. J. Williams was a Native schoolmaster at Onitsha station. The former was afterwards again dismissed by the Bishop, and the latter withdrew from the Mission; subsequently to which reports reached the Society that the Sierra Leone Government had issued a warrant for the arrest of John on a charge of murder.

A case like this, we need hardly say, is in reality no argument against Missions. On the contrary, it is an additional proof, if proof were needed, of the necessity of Missions, and of working them vigorously and without

stant. Christianity at home does not prevent crime ; nor is Christianity in Africa likely to do so, in the present dispensation. But individuals may be saved from falling ; and if the means at the Committee's disposal had enabled them to give more support to Bishop Crowther in his arduous undertaking, and in particular, if the *Henry Venn* steamer, which has made frequent inspection of the stations so much easier, had been provided some years earlier, it may be that individual agents on the Niger might have been rescued in time from the temptations with which the great Enemy has so persistently beset them.

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THE Rev. John and Mrs. Cain, of the Koi Mission, who have been in Australia for some months visiting the friends of the latter, and doing much to spread interest there in C.M.S. work, were to sail from Melbourne on their return to India, on August 15th. We rejoice to hear that they will be accompanied by two more Australian ladies, Miss E. Digby and Miss Mary Seymour, who have volunteered for the Telugu Mission, and whose expenses will be paid by Christian friends in Victoria.

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THE following is the Bishop of Calcutta's memorandum of his visitation of the Krishnagar district referred to in last month's *Intelligencer*. We rejoice to observe his testimony to the reality of the victory won by Mr. Vaughan in his arduous conflict with caste. The two mission chapels "dedicated" by the Bishop were erected by Mr. Vaughan with funds collected from his private friends. "They were planned," says Mr. Clifford, "by his own brain, built under his own eye, and furnished, down to the most minute details, after designs of his own invention. In their cheerful neatness they stand as the best material memorial possible to the loving zeal of their founder"—

*Bishop's Visitation, 1882.*

I visited the Krishnagar district for this, the second time, under peculiar and painful circumstances. All the arrangements for my tour had been made with Rev. James Vaughan, who has laboured so long and so faithfully in Bengal, and has recently had charge of this district. He was most suddenly called to his rest by an attack of cholera in Calcutta, whither he had resorted for change of air only a few days before my visit. It is not easy to estimate the loss to the cause of Missions and the Native Church in Bengal, which the departure of one so experienced and so zealous must occasion, but I am glad to know that the Society was able promptly to put forward another into the gap, and now thankful to find that no serious dislocation of the anxious work going on had resulted. The Rev. A. Clifford had been summoned to the post, by him the preparations for my visit were completed, and he accompanied me throughout. I was also accompanied by the Rev. P. Rudra, of Holy Trinity, Calcutta, who also acted as interpreter for me, and the Rev. A. Seal, of St. Barnabas, Kidderpur, whose venerable father at one time laboured in the district. I arrived at Krishnagar on February the 11th, and held a confirmation. On Sunday I preached at the English service in the morning, and administered the Holy Communion, preaching in the afternoon at the Native service. I also visited the training school for Native agents, which I regard as one of the most hopeful and important portions of the work. It may, I think, be truly affirmed that the immediate future of all Mission work in this country depends upon the supply of competent and faithful agents, who shall be able to build up the Christian community, and establish it on the highest principles of personal and social life.

On Monday I commenced my tour, and visited the following places during the week :—Chapra, Bollobhpur, Bhaburpara, Meliapota, Sholo, Joginda, Rottunpur, and Kapasdanga. Chapra was the place at which, on the occasion of my last

visit, so much bad feeling had been shown on the caste question. I was thankful to find that that was so far allayed that no like symptoms were visible on this occasion. People of all castes were confirmed together.

At Bollobhpur, where Mr. and Mrs. Williams reside, I held an ordination service, at which Koilash was ordained deacon, and Molam Biswas, of Thakurpukur, priest. I had been well pleased with Koilash's examination, and trust that he may prove to be not unworthy of the trust committed to him. At Meliapota and Bhaburpara I dedicated to the service of God two small but very suitable chapels, which will, I have no doubt, be instrumental, by God's grace, in cherishing true ideas of reverence in public worship. I also held confirmations throughout the district, and the total number presented amounted to 348.

I am thankful to be able to record that I was everywhere impressed with the marked signs of improvement since my last visit.

The churches have all been thoroughly repaired and decently fitted with suitable furniture; the behaviour at church and the congregational character of the services have much improved, and there seemed, in every place, at least, a certain number of thoroughly earnest and intelligent Christians.

The agents seemed to be more conscious of the responsibility of their position, and more single-hearted in disinterested devotion to their work; and the training school seemed to be making its influence felt in a higher tone manifested in the younger agents. Altogether, I must thankfully bear testimony to the zeal and devotion of our departed brother, Vaughan, as shown in these results produced amidst many anxieties and discouragements, and hopefully commend the work to his successor, in the full confidence that in due time we shall reap, if we faint not. May the sevenfold gifts of the Spirit be ever present with him and his fellow-labourers, European and Native ! (Signed) EDWARD R. CALCUTTA.

We are thankful, indeed, to have such a testimony as this to print in the very same number that contains Mr. Vaughan's own narrative of his battle with caste prejudices.

THE Rev. E. J. Peck, of Little Whale River, continues to write hopefully of his work among the Eskimo. In a recent letter he reports that during the first three months of the year he had had some two hundred under instruction, some of whom he hoped shortly to baptize. One Christian Eskimo had died, after much suffering borne with resignation and patience, firmly trusting in the Saviour. "A fact," writes Mr. Peck, "that ought to cheer one's soul and add to one's sometimes weak and wavering faith." Mr. Peck appeals very earnestly for more sympathy and aid. "Surely," he writes, "God's people will not stand still and see the poor isolated Eskimo perish. If men can face the frozen regions of the North for worldly aims, how much more should God's people, when immortal souls are at stake?"

In the June *Intelligencer* there was a request from the Rev. A. J. P. Shepherd, Director of the Missionaries' Children's Home, for two pianos, and books and magazines. In his Annual Report just issued he says:—"Many laughed and doubted when a short public appeal for books and pianos was made in the Society's magazines for June. Now it is our turn to laugh at the doubters. We have received some forty most useful books and magazines in excellent condition, 4*l.* in money for binding, and a capital piano from Mrs. Fisher. The piano was waiting to be sold, but the appeal changed its destination and transferred it to us. Gratitude is the expectation of favours to come. We are still waiting for some more books for our library, and also for the second piano."

No Zanzibar mail in this month, up to September 21st.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 11th, 1882.*—The Secretaries reported the death on July 28th, at Kulu, of Mrs. Baring (formerly Mrs. Elmslie), the wife of the Rev. F. H. Baring; and a letter was read from the Rev. R. Clark, expressing the profound regret felt in the Punjab at the removal of one so well known and highly esteemed as Mrs. Baring. The Committee directed that the expression of their very affectionate sympathy be conveyed to Mr. Baring, and that the brethren of the Punjab Mission be assured of their sense of the loss sustained by the work.

The Secretaries reported the death, on June 28th, of Mrs. Painter, wife of the Rev. A. F. Painter, of the Travancore Mission. Mrs. Painter was sister to the Rev C. A. Neve, of the Cottaayam College, and to Dr. A. Neve, of the Kashmir Mission. The Secretaries were directed to convey to Mr. Painter the Committee's affectionate expression of their sympathy and regret at the bereavement that has befallen him.

The attention of the Committee having been drawn to the announcement in the public journals of the decease of the late Sir George Grey, one of the Vice-Presidents of the Society, and who in former years had rendered valuable service to the Society as a member of the Committee, they directed that the expression of their respectful sympathy be conveyed to the bereaved family of the late Sir George Grey.

The Secretaries reported the death on the 27th August, of Bishop Steere, of the Universities' Mission. Reference having been made to Bishop Steere's zealous missionary labours, to the sympathy he had always expressed with the Society's East Africa and Nyanza Missions, and the kind and valuable help he had often rendered to the Society's Missionaries, it was resolved, "That the managers and Missionaries of the Universities' Mission be assured of the sympathy which this Committee feel with them in the loss they have experienced by the removal of Bishop Steere, and of the high esteem which they entertained for the Bishop, and of their gratitude for the kind help repeatedly received from him."

The attention of the Committee was called to a paragraph in the newspapers, announcing a trial that had been commenced in the criminal court at Sierra Leone, in which two former Native agents of the Society stand accused of murder. A letter was read from Bishop Crowther to the Honorary Clerical Secretary on the subject. After discussion it was resolved, "That the Committee do not think it just to the parties concerned, nor otherwise advisable, to take any action in respect to the accusations brought against Messrs. John and Williams, former agents of the Society at Onitsha, until the trial is concluded."

The Rev. Arthur E. Moule, shortly about to return to the Society's Mission in Mid-China, took leave of the Committee. He was addressed by the Chairman (H. Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

The Committee took leave of Mr. W. Briggs, returning to the Multan Mission, and Mr. B. Maimon, proceeding to Bagdad. The Committee's instructions having been delivered to the Missionaries by the Rev. W. Gray, they were addressed by the Chairman (H. Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Rev. F. M. Harke.

## HOME WORK OF THE SOCIETY.

**Gravesend.**—A Missionary Sale and Exhibition was held on the 5th and 6th September in connexion with the Annual Meeting of the St. James's, Gravesend, C. M. Association, the gatherings being held in the Parochial Schools. The sale of work was rendered attractive by the addition of some foreign goods, as also by the arrangement of the stalls with frontages representing oriental architecture. In the exhibition, the various sections of Africa, America, the Mediterranean, India, China, and Japan were all well represented, chiefly by loans from local friends and the Parent Society. The Rev. W. Clayton, of the Society's Telugu Mission, gave interesting addresses on each day.

**Newport, Monmouthshire.**—In June last year a new Juvenile Association was inaugurated for Newport, Monmouthshire, and the first year's report has just been sent to us. At the first meeting the Revs. J. R. Wolfe and J. M. West spoke. In October the first quarterly meeting was held, when the Rev. J. T. Wrenford presided, and the Rev. J. Spear, an Indian chaplain, gave an address on the Hindus. At the February meeting three Christmas trees were provided, and the sale (purposely restricted to articles of small value) realized 12*l.* At the April meeting the Rev. F. Bedwell presided, and the Revs. J. M. West and A. T. Hughes spoke. The total amount raised in the first year is 83*l.* 9*s.* 8*d.*, a truly noble example of what young people can do when they try. More than one hundred children's names are on the list of collectors by boxes and cards. We hope that, by the blessing of God, they will go on and prosper.

**Newport, Isle of White.**—A Festival Service was held on August 17th, at St. John's, the Bishop of Ballarat preaching the sermon; afterwards there was a Service of Song by the Rev. W. T. Storrs. The meeting was addressed by the Bishop of Ballarat and the Rev. J. Hamilton (Assoc. Sec.).

**Scarborough.**—The Anniversary of this Association took place on August 6th and 7th. Sermons were preached in Holy Trinity Church on the Sunday by the Rev. George Nicol (Colonial Chaplain at the Gambia), to crowded congregations, the collections amounting to nearly 41*l.* The meeting was held in the Mechanics' Institute on the Monday evening, under the presidency of the Rev. R. F. L. Blunt, Vicar of Scarborough and Archdeacon of the East Riding of Yorkshire. It was well attended, and much interest was manifested. The collection exceeded 15*l.* On Tuesday, the 8th, Mr. Nicol went over to Hackness, where a very successful village meeting was held. It is believed that, under God, a strong missionary interest is being awakened in the place, and fresh organization is to be set on foot at once.

**Yarmouth, Great.**—The annual sermons for the Society were preached in all the churches in this town on September 3rd. The annual meeting was held on the 4th, in the New Town Hall, lately opened by the Prince of Wales. The Mayor of Yarmouth presided, and was supported by the Rev. G. Venables, Vicar, H. E. Buxton, Esq., Treasurer, &c. The report was presented by the Rev. Dr. Raven, Hon. Sec. for the town and district; and the meeting was addressed by the Rev. George Nicol, African Colonial Chaplain at the Gambia, and Mr. Eugene Stock. The attendance was very large, several hundred persons being present; and the proceedings were of a very hearty character. In the afternoon, a meeting of the lady collectors was held at Dr. Raven's house, and was addressed by Mr. Nicol and Mr. Stock.

### MISCELLANEOUS.

**Metropolitan District.**—Sermons and meetings at Tollington Park (St. Mark's), Bethnal Green (St. Bartholomew's), and Shortlands (St. Mary's). Sermons at Hampstead (Parish Church), Islington (Parish Church and St. Bartholomew's), Mitcham, Oakley Square (St. Matthew's), Ealing (St. Matthew's, juvenile), Wealdstone, Shepherd's Bush (St. Simon's), and Regent's Park (St. Mark's; also juvenile). Meetings at Tuftell Park (St. George's, garden), Woodford Wells, Hornsey Rise (St. Saviour's), Chelsea (St. John's), Penge (Holy Trinity), Holloway (St. Barnabas', juvenile), and Hampstead (Holy Trinity, garden).

**Essex.**—Sermons at Chigwell, Walton, Thorpe, and Kirby-le-Soken, Weely, Terling, and Ongar. Meetings at Chigwell, Bardfield Saling, Finchingfield, and Ongar. At the latter place Bishop Crowther's visit has stirred the friends to fresh interest in the Society's work generally, and special interest in the work in the Niger Territory.

**Cornwall.**—Sermons and meetings at St. Stephen's-in-Bramwell, and the Isles of Scilly; also sermon at Penponds: preachers and speakers, Revs. G. D. Symonds, W. W. Batlin, J. H. White, and R. W. J. Smart.

**Devonshire.**—Sermons at Dawlish, Aveton Gifford (also juvenile address), Thurlestone (and juvenile address), Coombe Raleigh (and juvenile address), Teignmouth, Northam, and Westward Ho; preachers, Revs. Dr. Bruce (Persia), O. Manley, W. D. Pitman, P. A. Ilbert, W. Knight, F. A. P. Shireff (North India), and T. Y. Darling (Assoc. Sec.). Meetings at Dawlish, Culmpton, Teignmouth, Westleigh, and Northam. Deputation, Revs. Dr. Bruce, F. A. P. Shireff, and T. Y. Darling.

**Suffolk.**—From July 16th to August 13th, sermons at Framlingham, Charlesfield, Saxmundham, Metfield, Aldeburgh, Eye, Broome, Palgrave, and Campsey Ashe; preachers, Revs. A. Washington, G. Hamilton, A. Griffith, H. Thompson, G. Ensor, G. Aroher, and E. D. Stead.

**Berkshire.**—Sermons and meetings at Newbury by Bishop Burdon; at Cookham by the Vicar; and a meeting at Wellington College by Rev. Dr. Bruce (Persia). On Aug. 1st, a juvenile meeting at Wallingford; Bishop Crowther the deputation. It was here that Bishop Crowther preached his first sermon after his ordination, forty years ago; and some were present at this meeting who were present on that occasion. Sermons at Woolhampton by Rev. W. G. Baker (South India).

**Buckinghamshire.**—Sermons at Penn, Penn Street, Northmarston, Adstocks, Drayton Beauchamp, and Marsworth. Meetings at Chesham Bois (juvenile), and Newton Blossomville. Deputation, Revs. W. G. Baker and W. Clayton (Telugu Mission) and J. Hamilton (Assoc. Sec.). In August, sermons and meeting at Walton, sermons at Stowe (new parish), and a meeting at Oving (new parish); deputation, Revs. W. G. Baker and J. Hamilton (Assoc. Sec.). Colonel Prntt presided at the latter, and Lord Cottesloe addressed the meeting.

**Oxfordshire.**—Meetings at Bourton (new parish), Banbury (drawing-room), Drayton and Sandford. Deputation, Revs. F. T. Cole and J. Hamilton (Assoc. Sec.). Sermons and meeting at Thame; Revs. R. Pargiter and A. C. Alford the deputation; and sermons at Warborough by Rev. C. F. Hayden (Hon. Dist. Sec.). Also, sermons and meetings at Leafeld and Headington; and a sermon at Headington Quarry (new parish). Deputation, Revs. T. S. Grace (New Zealand) and J. Hamilton (Assoc. Sec.). Sermons at Ambrosden and Drayton; preachers, Rev. J. Hamilton and the Rector.

**Hampshire.**—Sermons at Buriton, Fyfield, Bentley, and Bishopstoke; and meetings at Fyfield, East Tisted (garden and village), and Stratton. Deputation, Revs. F. T. Cole, (North India), C. T. Wilson (Nyanza), R. C. Harrison (Hon. Dist. Sec.), and J. Hamilton (Assoc. Sec.). In August, at Wooton St. Lawrence, garden meeting and sermon; Bourne-mouth, juvenile meeting and sermon at Holy Trinity; Southsea, garden meeting and meeting at St. Simon's: Bishop Crowther deputation at all the above;—also sermons at Southsea (St. Bartholomew and St. Simon) and Curdbridge; deputation, Revs. W. G. Baker, J. D. Simmons, and J. Hamilton (Assoc. Sec.).

**Isle of Wight.**—During August, sermons and meetings at Sandown, St. Lawrence, and Totland Bay; deputation, Bishop Burdon, Bishop of Ballarat, and Revs. W. T. Storrs, W. G. Baker, and J. Hamilton; and sermons at Shalfleet, by Rev. W. T. Storrs.

**Kent.**—Sermons at Chilham, by Rev. H. D. Hubbard, and at Farnborough by Rev. W. H. Duke.

**Surrey.**—Sermons at Holmwood, Chertsey, and Oakwood, and meeting at Holmwood; Revs. W. J. Richards and H. D. Hubbard the deputation.

**Northumberland and Durham.**—Between Aug. 4th and Sept. 13th there have been meetings at Whitburn (garden), Sherburn Hospital, Ryton, South Shields (Trinity), Lanchoester, Fatfield, New Seaham, Stillington, Tynemouth (Priory), Boldon, and Blaydon; and sermons at Coxhoe, South Shields (Trinity), Boldon, Crook, and Tynemouth (Priory). Deputation, Revs. Canon Tristram (Assoc. Sec.), S. A. Pelly (Assistant Assoc. Sec.), and F. A. P. Shireff (North India).

**Lincolnshire.**—During July and August, sermons at Wainfleet, Thorpe, Beelsby, Cuxwold, Swallow, Cabourne, Waltham, Laceby, Howell, and Ewerby. Meetings at Wainfleet, Leake, and Cabourne; deputation, Revs. J. F. Mills and H. Fuller (Assoc. Sec.). There were

also sermons at Barton-on-Humber, by Rev. D. V. Stoddart, of Hull, and Rev. D. P. Kingham, late of Queensland, Australia.

**Nottinghamshire.**—Sermons at Burton Joyce, Balcote, Tithley, Colston Bassett, South Muskham, Perlethorpe, and Nottingham (St. Thomas's); and meetings at Old Radford and Bunny; deputation, Revs. Canon Smith, H. D. Hubbard, J. Hamilton, L. Nicholson, and H. Fuller (Assoc. Sec.).

**Yorkshire.**—From July 16th to Aug. 14th, sermons and meetings at Hutton Bussel, Scalby, Harthill, Otley, Whitby, Sowerby Bridge, Leeming, Scarborough (Holy Trinity), Ilkley, and Bridlington Quay (Christ Church); preachers and speakers, Revs. J. P. Ellwood, A. H. Lash, S. Mills, D. Brodie, E. G. Ingham, and G. Nicol (Gambia). Sermons at Rawdon, Brayton, Cawood, Malton, Thorpe Bassett, Ainderby Steeple, Lund, Kilnwick, and Bardsey; preachers, Revs. C. L. Williams (Assoc. Sec.), R. J. Crosthwaite, J. P. Ellwood (North India), and D. Brodie (North India); and meetings at Leeds (St. Clement's, with tea), Elloughton, Parkendale, Shillington (with sale of work), Cantley, Flaxton, and Oughtershaw; speakers, Revs. T. Campbell, C. L. Williams, J. P. Ellwood, and D. Brodie.

### TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for beginning of work amongst the Bheels. Prayer for removal of all obstacles to their reception of the Truth. (P. 585.)

Prayer for the speedy breaking down of caste prejudices, the great enemy to missionary work in India. (P. 594.)

Thanksgiving for General Haig's Report on the Koi Mission. Prayer that the new Native Christian Mission may be largely instrumental in the conversion of the Kois. (P. 614.)

Thanksgiving for progress in the Fuh-Kien Mission. Prayer that the newly-baptized may be kept steadfast amidst trial and temptation. (P. 620.)

Prayer for the Christianization of Benares. (P. 634.)

Thanksgiving for the useful life of the late Mrs. Baring. Prayer that its influence may live, and that she being dead may yet speak to the hearts of her heathen sisters in the Punjab. (P. 638.)

Thanksgiving for end of war in Egypt. Prayer for the continued safety of missionaries and Native Christians in Palestine. (P. 640.)

Prayer for the Native agents on the Niger, that both restraining and constraining grace may be upon them. (P. 641.)

### NOTES OF THE MONTH.

#### DECEASE OF MISSIONARIES.

*Punjab.*—Mrs. Baring, wife of the Rev. F. Baring, died at Kulu on July 28.

*South India.*—Mrs. Painter, wife of the Rev. A. F. Painter, died at Cottayam on June 28.

### Contribution List.

*In the following list of receipts from Aug. 11th to Sept. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.				Painswick.....				76	18	8
Cheahire: Oughtrington.....	43	1	8	Stroud.....	70	0	0	70	0	0
Whitton.....	5	2	6	Hampshire: Bournemouth.....	142	9	6	142	9	6
Cumberland: Bampton.....	3	10	0	Fareham.....	23	0	0	23	0	0
Keewick: St. John's.....	54	2	4	Portsea Island District.....	180	0	0	180	0	0
Melmerby.....	9	3	11	Stratfield Turgis.....	2	10	0	2	10	0
Wigton District.....	3	2	0	Stratfieldsaye.....	10	17	3	10	17	3
Devonshire: Devon and Exeter.....	300	0	0	Isle of Wight:						
Dorsetshire: Haselbury Bryan.....	7	14	10	Sandown: Christ Church.....	7	5	6	7	5	6
Shaftesbury: St. James's.....	18	7	8	Totland Bay: Christ Church.....	13	15	4	13	15	4
Swanage.....	63	1	4	Channel Islands: Guernsey.....	80	0	0	80	0	0
Durham: Borough of Sutherland.....	100	0	0	Hertfordshire:						
Gloucestershire: Littledean.....	17	9	0	Bovingdon and Bourne End.....	29	8	11	29	8	11
				North Myms.....	10	0	0	10	0	0

Kent: Belvedere.....	4	9	6
Eythorne.....	6	15	2
South Kent.....	142	4	8
Leicestershire: Great Bowden.....	6	0	0
Middlesex: Chelsea: St. John's.....	15	5	0
Haverstock Hill: St. Andrew's.....	4	18	0
Kilburn: St. Mary's.....	24	0	0
Paddington.....	350	0	0
St. Pancras.....	40	0	0
Stepney: St. Dunstan's.....	6	19	8
Westminster: St. James's.....	1	1	0
Monmouthshire: Rhymney.....	7	0	0
Northamptonshire: Dingley.....	1	8	0
Ravensthorpe.....	3	6	8
Northumberland: Newcastle, &c.....	150	0	0
Sermerston.....	1	12	5
Nottinghamshire: Nottingham, &c.....	200	0	0
Shropshire: Wellington District.....	81	2	6
Somersetshire: Bath.....	150	0	0
Clevedon.....	35	0	0
Weston-super-Mare.....	165	0	0
Wiveliscombe District.....	44	12	9
Wolverton.....	2	2	0
Yatton.....	4	0	0
Staffordshire: Burton-on-Trent: Juvenile	5	9	3
Caunock.....	5	13	0
Colwich.....	7	0	0
Coven.....	20	0	0
Great Haywood.....	3	13	6
Lilleshall.....	7	10	0
Penkridge.....	6	15	0
Stone.....	1	10	0
Suffolk: Felixstowe.....	7	15	7
Walton.....	8	7	0
Surrey: Blindley Heath.....	7	14	0
Chobham.....	5	5	10
Croydon.....	27	4	8
Godstone.....	14	2	6
Ham.....	15	15	1
Kennington: St. Mark's.....	2	10	5
Penge: Holy Trinity.....	8	9	3
Richmond.....	35	10	0
Sussex: East Sussex.....	100	0	0
Eastbourne.....	100	0	0
Lower Beeding.....	2	14	6
Warnham.....	7	0	7
Warwickshire: Burton Hastings.....	1	3	0
Colehill.....	7	3	1
Westmoreland: Ambleside.....	63	0	10
Wiltshire: Box.....	1	16	0
Worcester: Great Malvern.....	100	0	0
The Lickey.....	15	0	0
Wolverley.....	5	15	3
Yorkshire: Ampleforth.....	5	5	0
Arthington.....	3	12	5
Bradlington Quay.....	40	0	0
Driffield.....	100	0	0
Hackness.....	11	14	0
Middleham.....	1	1	6
North Cave, &c.....	23	10	0
Bathmel.....	2	15	6
Ripley.....	12	7	0
Scarborough.....	40	17	10
Selby District.....	28	0	0
Sheriff Hutton.....	5	9	11

## ASSOCIATIONS IN WALES.

Carmarthenshire: Pembrey, Buryport, and Llandyry.....	3	5	6
Glamorganshire:			
Fochriu, Newtown, and Pontlottyn.....	2	16	0
Llandaff.....	20	13	9
Wrexham.....	20	17	8
Ystradfordwg.....	4	16	3
Pembrokeshire: Fishguard.....	7	13	6

## BENEFACTIONS.

A. A.....	10	17	0
Alford, Miss A. O., Clifton (for Persia).....	5	10	0
Anderson, Findlay, Esq., Polmont (for Mombasa).....	5	0	0
Barclay, C. A., Esq., Abernethy.....	50	0	0
Borrodaile, J. H., Esq., Leamington.....	5	5	0
Clarke, T., Esq., incl. "Half as much again".....	15	0	0
C. M. B.....	15	0	0
E. R. P. G.....	50	0	0
From two sisters.....	12	16	8
Leighton, Miss J., Malvern.....	5	0	0
Harden, Mrs. J. W.....	50	0	0
M. A. B.....	8	4	4
M. M., price of a ring.....	15	0	0
Pearl.....	10	0	0
Prevost, Admiral, "Half as much again".....	150	0	0
Saurin, Lady Mary.....	10	0	0
S. B. R., Thankoffering from.....	5	0	0
Sursum Porroge.....	20	0	0
The fruit of a seed sown at Aikton, June 28th, 1881.....	5	0	0
Tinne, J. A., Esq., Aigburth.....	50	0	0
W. F.....	5	0	0

## COLLECTIONS.

French, Mrs. Emily L., Tulse.....	15	0	
Haggerston: All Saints', by W. Glass- boro, Esq.....	1	5	0
Wakeman, late Mrs. Louisa, Stourbridge (Miss. Box).....	10	0	
Workington, St. Michael's, Boys' and Girls' S-schools, by Rev. C. Walker.....	1	3	1

## LEGACIES.

Johnston, late Misses Jane and Elizabeth, of Aberdeen.....	5	0	0
Lighfoot, late Miss, of Melton: Exors., B. Adam, Esq., and H. Jackson, Esq.....	90	0	0
Rowlands, late Mrs. Eliza: Exor., Rev. Wm. Rowlands.....	17	19	0
Sutherland, late Mrs. Annie, of Upper Norwood: Exors., James Alexander, Esq., and Col. R. M. Sutherland.....	20	17	4
Terry, late Miss Mercy Elizabeth, of Odiham: Exors., Wm. Brook, Esq., and John Terry, Esq.....	900	0	0
Wright, late Hannah (grant of intended legacy), per the Treasury.....	8	0	0

## FOREIGN CONTRIBUTIONS.

Africa: Cape Town: Wynberg.....	28	0	0
New Zealand: Opawa.....	2	0	0
Switzerland: Clarens (Balance of Collec- tion kept back by mistake last March).....	7	0	0
West Indies: Jamaica.....	5	0	0

## EXTENSION FUND (FOR BAGHDAD).

Monkstown.....	10	3	3
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## NYANZA MISSION FUND.

Anderson, Findlay, Esq., Polmont.....	5	0	0
Boyd, Miss, Cultra.....	10	0	0

## HENRY WRIGHT MEMORIAL FUND.

Kingsmill, Rev. J. T., Birkenhead.....	5	0	0
M. A. B.....	5	0	0

## BISHOP OF THE NIGER'S FUND.

Black Boy Box, Southampton.....	19	3	6
Hammond, W. O., Esq., Wingham.....	5	0	0
Linton, Rev. Canon.....	10	0	0
Nottingham: St. Andrew's.....	14	0	0
Sundries, per Bishop Crowthor.....	33	1	0
Vesey, Ven. Arch. F. G., Huntingdon.....	5	0	0


Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.



# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD. .

NOVEMBER, 1882.

## THE GOVERNMENT ENQUIRY INTO EDUCATION.

N our August number we supplied the questions which were furnished to the witnesses who were to be examined by the Commissioners at various important centres throughout India. The tenour of them will give some idea of the exhaustive nature of the enquiry undertaken. No doubt in due season the answers, or a selection from the most important statements, will be published in a blue-book. Meanwhile the Commission has proceeded to examine orally, commencing its operations with the Punjab. The sittings were at Simla, and commenced on Saturday, July 1st. We cannot of course pretend to give a full or *seriatim* account of this enquiry, but hope to supply such items as may enable our readers to form a judgment of the bearings of the present system upon the general welfare of the people and indirectly upon missionary enterprise. We say indirectly, because neither in the past nor in the present has the existing system been any important help to Missions. In some respects it has been a clog, and a very doubtful ally when it has been an ally at all. It would be premature to speculate whether there is much prospect of changes so important as to expect very beneficial results.

It will be seen from the evidence we adduce how difficult, perhaps almost hopeless, it is to preserve religious neutrality while the bias, as it seems to us, has been distinctly against Christianity, not in its favour. We wish, however, as far as possible, to present the question in what may be termed a historical form, with a minimum of comment of our own.

The Commission sat at Simla for twenty-one days. It received there more than 100 memorials, with between 60,000 and 70,000 signatures; the chief purport of them was concerning the vernaculars employed. The first witness examined was Colonel Holroyd, the Director of Public Instruction. We do not dwell upon his statement, because he was both at the time and subsequently subjected to severe cross-examination. It was quite clear from it that primary education in the Punjab had made no sort of progress since 1865. What may fairly be termed its non-existence was attributed to want of funds. With regard to them, the witness admitted that notwithstanding the instructions of the Government of India he had devoted no part of the provincial grant for education from the Imperial revenue to primary education. At the same time he admitted that the one per cent. village cess was

intended for village schools only, but he had kept no separate account of this cess: he could not tell how much had been diverted from village schools, but thought that a statement that one-half had been so diverted was an exaggeration. According to the *Pioneer*, to which we once for all here acknowledge our obligations for information, "there should have been something like six lakhs a year spent upon primary education all over the province; but all this money had been devoted to higher education," in opposition to the prescribed conditions of the Supreme Government in reference to the disposal of educational money. The state of the Punjab is confessedly backward as regards primary education. Are not Colonel Holroyd's admissions sufficient to account for it?

The next witness examined was the Officiating Principal of the Lahore Circle. It was pointed out to this gentleman that "the present provision of primary instruction was an average of one primary vernacular school to every seventy-one square miles of area, or one to every 12,374 of the population," but he considered the system of primary education was on a fairly satisfactory basis. It would hardly be so considered in England. We add one point from his evidence: "Up till now the aided, or Mission schools, experienced a hardship in the refusal of scholarships to such schools. The consequence is that the Mission schools lose their most promising boys after they have passed the middle-class examinations, who went to Government schools for their scholarships. He had only heard this a short time ago."

We insert now, *in extenso*, from the *Pioneer*, the important evidence of Dr. Forman, the American missionary at Lahore: "The third day of the Commission, Tuesday, was opened by the examination of the Rev. C. W. Forman, of Lahore, who took up the question from a missionary point of view. He strongly advocated the extension of primary schools, till there should be (say) one for every nine square miles of cultivated area, and that private parties or missionaries should be encouraged by liberal grants to establish circles of village schools, which they could periodically visit; and also that more liberal aid still should be given to persons establishing schools for the low caste people, who have now the least inducement to learn. Further subjects of instruction, such as simple explanations of the laws affecting the classes from which the people came, lessons on natural objects, and a general non-proselytizing, religious, and moral teaching would make these schools more acceptable to the people. He would advocate the transfer of the Government College, Lahore, with liberal aid, to some European society with willingness and ability to undertake and keep up the management of the institution. The Government district schools in Lahore and Amritsar might also be transferred with advantage, but not closed or transferred to any other society which has a school in the town, as that would do away with a wholesome spirit of competition. On the subject of text-books, Dr. Forman maintained the undesirability of keeping up a large book dépôt at Government expense, from which books were often obtained at a higher price than parties would be able to sell them if there were no

Government dépôt with a monopoly. Now education has progressed so far, and the means of obtaining books from England are so easy, the Government might withdraw from publication of text-books altogether. Definite instructions in duty and general morals do not, in Dr. Forman's opinion, occupy any place in the course of instruction in Government institutions; and the moral character and religious views of the teachers are too much disregarded. A Christian student in the Government College stated to Dr. Forman that one of the Professors taught the development theory, instead of the creation, and had so raised doubts in his mind. Religious instruction, so far as he knew, was always compulsory in the Mission schools."

Dr. Forman's statements were soon after followed by those of the Bishop of Lahore. In the preface to his replies to the questions of the Commissioners he stated that he was able to say very little about primary education, as both at Agra and at Lahore he had had most to do with higher education. He observed that "he had always taken interest in examining the more advanced schools, but was behind the age in not attaching any great importance to schools which stopped short at the three rupees,\* as men say, moral and religious instruction forming no part of the teaching." His Lordship had therefore no personal experience to bring to bear upon the department of primary education. His opinion, however, was in favour of "restraining the hand of Government from too precipitate an extension of mass education, until the instruments ready to hand are in greater perfection both in the way of books and teachers, and an improved moral influence working down from the upper institutions to the lower." So far as we can gather, therefore, the Bishop's apprehensions seemed to be concerned with a contingent future rather than with the past. Certainly in the Punjab there have been no precipitate measures; at any rate, if we can judge of the present condition of things after the lapse of thirty years of Government education. From the Bishop's cross-examination we extract the following curious item: "Some of the best teachers in the world, I should think, are some of the Hindu *fakirs* (Sunyasis, Jogis, and the like, doing *guru's* work); but they teach nothing at present but their own philosophies and religious systems. I am afraid these travelling teachers could never be tamed and disciplined into any sort of order, or made to fall in with any Government system of education, unless it were in such large institutions as that three miles from Rohtak, on the Delhi Road."

On the question of Government retiring from higher education the Bishop remarks: "It is not the time, I believe, for Government to retire from the direction of 'high education.' To hand it over to the Native gentry in the condition in which it now is, and without a vigorous attempt first made to realize the higher aims, moral, social, and intellectual, which the Government has more recently proposed to itself, and in which they will have, I believe, the fairly sustained support, not only of the Calcutta gentry in the province, but of those who more truly represent the indigenous classes of the Punjab, from

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\* Sic in the *Pioneer*.

Rawalpindi to the neighbourhood of Delhi, would put the Government in a false position, and leave education in a vortex and chaos, where much of fair promise and hopeful purpose and struggle upward would be wrecked."

Upon female education the Bishop observed: "My belief is, that an almost entirely new field of most interesting (I may almost say, fascinating) labour is open to English ladies in watching over and encouraging the education of their Indian sisters. Very few English gentlemen are invited to visit the houses of Native gentlemen, the *zenanas* standing in the way. But English ladies appear always welcome, or nearly always; and the missing link may thus be supplied, and the terrible obstruction to the intercourse of the two races on a friendly footing and most beneficial in different ways to both, might be, in some large measure, removed. I cannot but believe that a goodly number of English ladies would find here the noble field of action they thirst and yearn for, and which they are apt to speak of as exclusively belonging to a residence in England, whilst they sorely complain of India as opening no possible door of entrance to such. Such a result would make (please God) the most marvellous conceivable revolution of the old relations between the English and Hindu homes of India."

It appears that, by the desire of the Senate of the Punjab University College, the Bishop is preparing a text-book of moral teaching on a theistic basis. The desire for instruction of this kind in the Punjab is stated to be very earnest and extensive. At present, so far as we can gather, the instruction furnished in books which have been prepared by Government officials is not devoid of most serious objections. One work especially, prepared by Colonel Holroyd, whose evidence we have adverted to, the *Rasum-i-Hind*, is stated to be of a most offensive character. The Rev. E. M. Wherry, of the American Mission, who is now editing a comprehensive Commentary on the Koran in Trübner's Oriental Series, asserts that this book contains silly stories about our Lord Jesus Christ, which reflect not only on the truth of the Bible, but upon the morality of the mother of our Lord. The reply of Colonel Holroyd is that these are not put forward as facts, but they are introduced by such words as "the Muslims say"—"the Moham-medans believe." It might seem a pertinent rejoinder, why should the Director of Public Instruction, who professedly holds a position of strict religious neutrality, publish in Urdu idle Mohammedan tales reflecting upon our Lord Jesus Christ? Colonel Holroyd affirms that this book was originally prepared for Europeans, but it has reached twelve editions, the last consisting of 2800 copies! Mr. Wherry, therefore, reasonably argues that the book is extensively used by Natives. Colonel Holroyd maintains that it is not prescribed as a text-book in Government schools; but Mr. Wherry quotes a circular of the Director, in which it is ordered that in Native aided schools dictation is to be given from the *Rasum-i-Hind*, or a book of equal difficulty. The following are passages which might be so set in schools aided by Government:—

"It is written in the books of the Muslims that God created the Light of

Mohammed before all other creatures, and that for this reason all other things were created." *Rasum-i-Hind*, 12th edit. p. 133.

"When God determined to create Adam, he commanded Hazrat Azráíl to bring him a handful of every kind of dust, soft, hard, red, white, and black. He gathered together the various kinds of dust. And God formed the figure of Adam from a mixture of this earth. The figure was made of various kinds of earth, and for this reason the children of Adam, in respect of colour and temper, are of various kinds." *Idem*, p. 133.

"Hazrat Isháq, in the days of his prophecy, urged the people towards Islám with great zeal, and brought many men into the True Way." *Idem*, p. 145.

"After this, Hazrat Isá (Jesus) will also descend from heaven, and will be received into the religion of Mohammed, and joining Hazrat Imám Medhi, will use such effort to destroy Dajjál and to spread the religion of Islám as will result in all men embracing the religion of Mohammed." *Idem*, p. 172.

The *Indian Churchman* remarks with reference to this, that in Addison's *Spectator*, one of the text-books of the English course of 1882 for the B.A. degree of the University of Calcutta, Mohammedan students will find the founder of their religion spoken of as a "famous impostor." We note this apparently trifling incident as a proof of the endless complications in which the affectation of religious neutrality involves the subject of higher education. A more fair and manly policy would, we believe, not only be more honest, but far more satisfactory to the Natives of India. But this is a large question.

The next witness examined was Dr. Leitner, Principal of the Oriental College, Lahore. This gentleman, who has for many years been engaged in education in the Punjab, gave evidence which will be found to be of the most damaging character to the present educational system. He has never been in any shape or way connected with missionary enterprise, nor has he ever, that we are aware of, in any way expressed sympathy with it or forwarded it indirectly. A brief *resumé* of his evidence is as follows: He considers that the system of primary education in the Punjab has not been placed on a satisfactory basis, as it ignores or tends to suppress indigenous education. He would transfer it to local committees, consisting of local official and non-official members. He did not think that missionaries would care to enter into competition with village schools. In towns he would transfer Government schools to local bodies, but if they refused to missionaries, provided they would impart religious instruction in an extra hour not compulsory on students. This would reduce the Government expenditure by half. He would encourage the teaching of Hindi in the Deva Nagre character, and Punjabi in the Gurmukhi character in preference to Hindi. He would keep the present teachers, reducing their salaries by one-half, leaving them to make up their incomes by fees to be obtained by increased exertion. He did not believe that the grant-in-aid rules had ever been translated or circulated among the people, unless since "the most recent enquiries of the President of the Education Commission." In his judgment the educational system at present administered was not one of practical neutrality, since the religious schools of the Hindus, Mohammedans, and Sikhs have not received any encouragement to add secular instruction to their religious course, while a grudging exception is made in

favour of those schools which are taught by missionaries. He thought that female education might be promoted by the wives of moulvies and priests. In his opinion there was an expensive educational machinery as opposed to educational government. He alleged that after twenty-six years of expensive existence the total number of persons who could read or write had not been increased by a unit. "The indigenous schools, the schools in which were taught the languages of the people, were deliberately left out from incorporation in our system." Upon the religious question, Dr. Leitner's statement was: "Government is supported by the taxation of all denominations. It is, therefore, bound to protect whatever its subjects or paymasters think worth protecting. This includes their religion, so far as the protection of this possession by one denomination does not trench on a similar possession of another denomination. Proselytism is accordingly a proceeding that no Government in India can support. Religious neutrality also, wherever it means abstinence from all religious and moral teaching or extreme secularism, is equally incompatible with the duty that Government owes to the taxpayer. No State system of education is worthy of the name, in my humble opinion, that does not provide for the religious, as well as secular, instruction of all its members. Let the first hour of all college or school instruction be devoted to the separate religious instruction by enlightened and accredited teachers of the various denominations, and then let the rest of the school hours be given to the joint instruction of all denominations in secular subjects. Were this plan adopted, the priesthood, instead of being alienated from us, would be a mainstay of Government, and the Government schools would be filled to overflowing by the children of respectable parents of all classes anxious to secure their welfare in this world and in the next."

In the further course of his evidence, Dr. Leitner stated that both at Ludhiana and Ambala the missionaries had complained bitterly that Government schools were started in opposition to them. In reply to another question, Dr. Leitner stated that the General Assembly's institution in Calcutta was more cheaply and more successfully conducted than the Government colleges. It served as a model to the department, not the departmental colleges as a model to it. The American Mission school at Lahore served as a model to the Government district school, which was established after it, somewhat in contravention of the Despatch of 1854.

In cross-examination, Dr. Leitner maintained that the evidence he had given that the British Government had resumed rent free lands formerly given for education, was correct, notwithstanding that this assertion was in contradiction of passages from administration reports of Sir Henry and Sir John Lawrence, which were read to him by the President. He then dwelt upon the misapplication of the village cess. In his lengthened cross-examination by the Rev. W. R. Blackett, of the Cathedral Mission College of Calcutta, Dr. Leitner argued further on behalf of his ideas, that the "basis of all education must be one of religion, in order to make education respected." This the present system

fails in accomplishing. The priestly classes hold aloof, while "masters of Government schools are not looked upon as respectable men. In the indigenous schools, the Tahsildar always stood up in the presence of the teacher, while he would not allow the village schoolmaster to sit down with him. He was of opinion that there was no necessity for the Government school at Ludhiana. There were already Mission schools there which could supply every want, and Government schools should not have been established at Ludhiana, as well as at other places, as it was in contravention of the arrangements made on the first establishment of the system, according to which *zilla* schools were to be established at neighbouring stations. The vernacular training college was under a trained specialist, Mr. Rogers, a first-rate vernacular scholar, and who he (Dr. Leitner) thought would have provided for the requirements of Government, had he consented to make Bible teaching optional. The school is conducted by the Christian Vernacular Education Society."

A curious instance of the application of the grant for the encouragement of literature was elicited. It amounts to Rs. 10,000. Of this Rs. 5000 is spent in translating the *Government Gazette*, while Rs. 5000 only are left for the encouragement of authors. In Dr. Leitner's opinion the discipline, as far as obedience and reverence are concerned, is superior in the indigenous to what it is in the Government schools.

The Rev. K. C. Chatterji, of Hushiapur, was the next witness examined. He was satisfied with the present condition of primary education. The Mission schools were generally popular. The objections to them were mostly raised by English educated young men, and not by the village people, who were not opposed to Bible lessons. Mr. Chatterji's statements on the point, that Urdu and Persian were suitable subjects in rudimentary schools, were strongly controverted by Sirdar Gurdyal Singth, the next witness called. In his judgment indigenous schools ought to be aided, not absorbed, by the department. The Mir Munshi, of the Punjab Government (Sodhi Hukm Singh), confirmed the Sirdar's statements.

The Rev. Worthington Jukes, of the C.M.S. (Peshawar), was then examined. He strongly advocated the encouragement of existing schools under purely Native control, and not quashing or absorbing them. "He had received the Director's circular regarding the opening of scholarships to aided schools within the last month."

The Rev. F. H. Baring's evidence was as follows: "The Rev. F. H. Baring, of Batala, thought that primary schools were fewer in number at present than they were some years ago, and he doubted the wisdom of enforcing Persian teaching in village schools. Simple instruction, with regard to borrowing and mortgaging, might save many cultivators from much grief. An elementary knowledge of medicine would be of much use to schoolmasters. The master's position would also be improved by giving him the management of the local post-office. He had received many applications from the people to start Mission schools in villages. Government schoolmasters, in his opinion, were well paid. Their pay might be reduced, and made to

depend in some manner on the fees, which might be increased. He received an annual grant in support of his schools from one municipal committee, but the district committee had refused to aid his village school. Abuses did arise from the sale of books by a master to his scholars. He knew of one case in which a parent had to pay about Rs. 10 to the head-master of a school for books which he could have procured elsewhere for about Rs. 2. A Board of Education might ultimately take the place of the present Education Department, although he was of opinion that the time for the change had not yet arrived. He (Mr. Baring) was not aware of the existence of a fund of several thousand rupees a year for the encouragement of literature."

Miss Greenfield, of the Zenana Mission, Ludhiana, was then examined. In her opinion primary education for females "can hardly be said to have been begun." It should be in the vernacular spoken in the district. She testified to the marked change in the attitude of the Native community towards female education, which is now more or less sought by all classes in the cities where zenana work is carried on. There is a demand also in villages. It would be premature yet to exact fees, or to ask payment for books, but the payment for attendance largely practised in Government schools is objectionable. In her judgment the present Government series of Urdu Readers, while an improvement on the past, leaves much to be desired. Nothing worthy of the name of definite instruction in duty or the principles of moral conduct is taught. In answer to a question as to the character of the instruction imparted in Government schools, Miss Greenfield stated: "I examined one of the Hindu schools which has been in existence for some years, and is supposed to contain twenty-six girls. Out of the whole number present (twenty-one), barely half knew their letters, six or seven were reading the First Book like parrots, and the remainder could with difficulty spell out the Second Book. Not more than one or two could write even small words from dictation, or work a sum of three terms in simple addition. The second Hindu school visited—the largest in the district—containing forty-two pupils, showed better teaching; but here the highest class was reading the *Prem Sagar*, which was said to have been given as a reward by the Government Inspector, who could hardly have been aware of its contents when he put it into the hands of big girls to read with a Pundit."

Miss Greenfield quoted instances of schools started by the municipal committee in which the Koran was taught; these "were regarded by the people as Government schools, and that the Government had ordered the reading of the Koran." She also quoted from the *Itra Striksha*, a book published by Government for girls' schools, some very remarkable passages, "inconsistent with neutrality and detrimental to morality."

Subsequently Mr. Coldstream, Deputy Commissioner of Simla, was examined. His impression was that the teachers he had received from the Christian Vernacular Society's Training Institution at Amritsar were carefully trained, and better teachers than those from the Government Normal School. He did not think that Government should



teach religion in its schools. He agreed with Mr. Baring in the suggestion that schoolmasters should be employed as postmasters.

Mr. E. C. O. Brien, Deputy Commissioner of Multân, strongly condemned the Punjab educational system as regards primary education. He stated "that it was a common complaint among the people, that a boy after finishing the primary course was not able to write or read a letter, or to write a receipt for money." The education afforded by indigenous schools, so far as it went, was better than in the Government schools. They ought to be encouraged by grants-in-aid as the best means for extending primary education. Discipline in the normal school was lax, and the men returned to their districts unimproved as teachers. The position of village teachers was at present very low, but it might be much improved if they were made members of the district and municipal committees, and appointed to village postmasterships. The work of circle inspectorships, owing to the great heat and want of accommodation, was perfunctorily done. They ought to be abolished.

Mr. R. H. Baden Powell, Commissioner of the Lahore Division, was afterwards examined. He thought there was no great desire for education in the Punjab, except for the sake of getting Government situations. The great ambition of the department seemed to be to turn out a number of educated boys from the Government College. It was a nice question how far it was consistent with religious neutrality to withdraw Government schools, when the result would be that parents would have to send their children to Mission schools or to none. He did not believe that Mission schools were disliked. There would not be the large number of boys there was attending the Lahore, Amritsar, and Ludhiana schools if the parents thought the schools objectionable. The teaching of the pure morality of the Christian religion, and the beautiful language and histories of the Bible, did not offend the people, so long as no direct efforts were made at formal conversion. It was very rarely, if ever, that any want of discretion in this respect was shown by those responsible for the control of Mission schools. Many district officers, however, evinced a hostility to Missions which was not consistent with religious neutrality. At Kangra a disposition had been shown to hunt down the Mission school and establish a Government one. At Ludhiana, which was the head-quarters of a strong Mission, he did not know why a Government school should have been started in opposition to the Mission school. Definite moral teaching on a theistic basis was highly necessary, and could be readily imparted.

Two Native gentlemen, Assistant Commissioners, were then examined. They were unanimous in taking a decidedly adverse view of the present system of primary instruction.

The Education Commission at Simla closed its labours by a re-examination of Colonel Holroyd. He had read Dr. Leitner's evidence, but had not studied it; nor was he in a position to answer fully evidence of such a nature, which required a full and well-considered reply with reference to various documents. In his judgment the schools which

had been abolished were of no practical utility, "He was not aware whether the grant-in-aid rules had been translated in his office, but they had been furnished in English to the Deputy Commissioners of districts." There was an order by the Secretary of State that the grant-in-aid rules should be published in the vernaculars. Formerly a portion of the provincial revenue was expended on primary vernacular Government schools, but the allotments thus made had been withdrawn during the last six or seven years. In 1870, when the number of primary schools was reduced for want of funds, no corresponding reduction was made in the pay of European inspectors. In reply to Mr. Blackett, and with reference to the objectionable book prescribed in girls' schools, the *Istri Striksha*, Colonel Holroyd could not say whether an edition of that work was published by Government or not, but it was not a work prepared by or for the department. The book was originally in the scheme of studies, but had been removed from it, he thought, since 1879. He did not know whether it was still sold by the department; it might possibly be so. It was not a book he would wish to see continued. It might possibly happen that in some girls' schools, returned as Government schools, the Koran and other religious books were taught, but he did not think that the practice was general, and it was not allowed by the authority of the department.

Before quitting the Punjab Mr. Hunter visited Lahore, and addressed the Anjuman-i-Punjab and its affiliated societies in the Senate House. After sundry complimentary expressions, he reminded them that the universities lie beyond the scope of the Education Commission, and are dealt with in a separate measure. He assured them that the Commission was not intended to be hostile to higher education, but that the work really assigned to it was popular education. He then proceeded to recapitulate what had been the tenour of the recent examination. As might be expected, he pronounced no judgment on the problems which had been submitted, but he remarked incidentally that the Bengal department now superintends the education of over 1,100,000 children, and has a million more pupils than the Punjab. This has been since Sir George Campbell threw himself into the cause of indigenous education. He then, after a passing compliment to Dr. Leitner, dwelt upon the importance of the people trusting to themselves, and referred to the manner in which higher education in England had been provided for by the determination of Englishmen and English corporations to provide, at their own expense, for the instruction of the people. Mr. Hunter then adverted to the grant-in-aid system, and to the appeals made for a wider extension of it, with a conscience clause; but no opinion was pronounced. With some remarks on how literature might best be stimulated, as by awarding honours to authors, and the institution of public libraries, he closed his address.

We have thus furnished our readers with a condensed account of the first proceedings of this important Commission. One point we have not dwelt upon, although it was, from its importance, made much of throughout; that is, what should be the language or languages taught in primary schools? The question is one of infinite concern, but has

only so indirect a bearing upon missionary agency, that we have thought it best to premit it in the sketch we have offered. Up to the present time the vehicle of instruction in Punjab schools has been the Urdu. But this is not the language of the people. We confess that we cannot see, if a language or a dialect foreign to them is to be so employed, why English might not be used as well as Urdu. The preferable course would naturally seem to be instruction through dialects which the people use and understand in their daily life.

We now proceed to remark upon what has been brought forward, at least upon the more salient points:—

1. It will, we think, be evident that the education of the people in the Punjab is a thing of the future. It can hardly be said to have been brought into existence since the date of the Education Despatch of 1854. Indeed, it seems to have retrograded since the earlier years after that date, rather than to have advanced.

2. It is also plainly perceptible that funds collected and intended for general education have been diverted to higher education, without so far as is perceptible distinct warrant, or indeed any sort of warrant, from the authorities in England or the supreme power in India. On the contrary, the practice has been in contravention of the injunctions of the superior authorities.

3. It is quite manifest that as regards grants-in-aid, the directions for the official promulgation of the rules, and the translation of them into vernacular dialects, with proper publication, so that all classes of Natives might become conscious of the purport of them, have been systematically disregarded.

4. It is apparent that all religious teachers of all creeds hold aloof from the present system,\* while the secular teacher, even with the prestige of his being a Government servant, is unable to assert himself so far as to obtain respect.

\* We commend to the careful consideration of our readers the following most important and most true statement from the Rev. James Johnston's letter to the Maharajah of Travancore in reply to his Highness' letter to Mr. Grant Duff, the Governor of Madras:—

"So long as Government colleges are kept up, the religious and moral element of a complete education cannot be adequately introduced. The Government cannot introduce it, and their example on the one hand, and the high pressure of the secular education on the other, make it next to impossible for 'aided' institutions to impart it. The missionaries, by desperate exertions, continue to keep up a certain amount of religious instruction, but no other schools or colleges in which 'western culture' is taught ever make the attempt, so that our Government is responsible for destroying the religion of the Natives of India, while it gives no other as a substitute. The authors of the Education Despatch never meant to perpetuate such a system, far less to make it universal for a country the inhabitants of which are by nature and custom the most religious in the world.

"There is little doubt but that this practical exclusion of religion is one of the reasons why many of the noblest and best of the Hindu and Mohammedan families hold aloof from our schools and colleges, and are thus shut out from the Government service.

"This is not neutrality, and the sooner we hand over these State colleges to local government the better for the interests of religion, morality, and civil government. The Natives, if left to themselves, would introduce at least some form of national theology, if not the better portions of the teachings of their ancestral religions, as they have done in the Punjab—the only part of India in which they have had a chance of managing their own interests. If they did not, the fault would be their own, and our Government would no longer be chargeable with violating their professions of neutrality, and using the people's money to subvert their religions."

5. There is little doubt that the education both of the teachers and the taught is in the Punjab, at present, at a very low ebb. Inefficiency seems to be the chief characteristic.

6. It is a startling fact that there should be more than a million children under Government superintendence in Bengal, while 100,000 can hardly be mustered in the Punjab.

7. We may note also, that while in schools reputed to belong to Government the Koran and other religious books are taught, not by authority but by connivance, the Bible is not so taught.

8. We cannot but advert to the discreditable character of certain books compiled and issued by the department, objectionable in point of morality, and with a distinct anti-Christian bias. This abuse demands prompt and speedy attention. With this may be coupled the hostility manifested by certain district officers to missionary effort, which is incidentally brought to light.

9. A grave question has been raised by Dr. Leitner, well deserving serious consideration—whether the system adopted in England could be generally extended to India, of secular instruction supplemented by religious instruction. It has some footing already, but his contention is for a very wide development of it.

10. Lastly, we notice with much satisfaction how honourably Mission schools and Mission agencies come out of the ordeal to which they have been exposed. We do not suppose that they are perfect—probably far from it; but so far as it appears, they are, with all the drawbacks and difficulties placed in their way, the most living agency now at work in that part of India.

We propose, in a subsequent article, to furnish an account of the further progress of the Commissioners in the North-West and Central Provinces. If by any contrivance, primary education could be placed on a satisfactory basis throughout India, so that missionary agencies could be set more free than they are at present for the pure and simple preaching of the Gospel of our Lord Jesus Christ, it would be a boon fraught with unspeakable blessing. It is for this reason, not that we expect direct benefit to Missions from the labours of the Education Commission, that we wish the members of the Church Missionary Society to be able to take an intelligent interest in it, and to watch its progress before counsel or remonstrance might be ineffectual because too late.

K.

## THE "SIX YEARS' PARTY" IN TRAVANCORE.

BY THE REV. W. J. RICHARDS.



THE year 1874 was signalized in the Malayalam Native Church by a revival of religion accompanied by the usual physical manifestations. It arose in the first place at Kannîr, the most southern of the C.M.S. pastorates, then under the spiritual care of the Rev. Justus Joseph. This man, who takes a leading place in the following account, was the eldest of six Brahmin brothers, not of the Nambûri, or Malayalam, caste of

Brahmins, who regard themselves as immensely higher than those of any other Indian country, and are so regarded by their countrymen, but of "Tamil" origin. These six brothers, with their father and mother—the latter of whom is still alive—were brought into the church and baptized in the time of the Rev. Joseph Peet, missionary of Mavelikara. They were famous among their Malayalam neighbours for their ability, and the eldest, Joseph, was known by the sobriquet of *Widwān Kutti*, "the Wise Child;" and even after his ordination and the events which I am about to describe, this was the name by which he was best known to the Hindus. At the beginning of the revival, all, or nearly all, the family were in Mission employment, and were favourably known for their zeal and for the original and forcible way they had of putting the truths and arguments they brought forward in preaching and Hindu controversy. They composed many new lyrics and set them to stirring tunes, and were themselves the first to sing them. One of the missionaries rather unwisely called the brothers Matthai and Chakko the "Moody and Sankey" of Travancore; and their popularity was such that even the heathen Brahmins on one occasion, when they had been successfully preaching in the open air, directed them unasked to where they might get food and refreshment suitable for Brahmins. Their influence was beginning to tell, too, upon the Syrians, who would show them free hospitality when they arrived among them on their preaching tours.

Looking back upon the revival which sprang up among the C.M.S. and Syrian Christians in the light of the schism, or rather *heresy*, which followed, one is tempted to doubt its reality; but at the same time the writer can point to instances of conversion the subjects of which remain to this day steadfast and consistent. One notable case is that of a Syrian Christian, who certainly is the most generous and liberal in gifts to good work of any Native I know, with perhaps one or two exceptions. He has given me at various times Rs. 67, Rs. 75½, and latterly gold jewels valued at Rs. 200, besides (as well as I remember) Rs. 50 for the Basel Mission—very nearly Rs. 400 in all for the work of God. In the revival year, too, the sale of Scriptures was threefold what it used to be, and that in the matter of New Testaments and Bibles, not portions. Again, the Syrians and our people began to show anxiety for the souls of others, and young men of both churches used to join together in preaching to the heathen. Many cases of real repentance—cases, too, of restitution of ill-acquired property—were reported at the time. There was much sorrow for sin, and for the suffering with which our guilt visited the Saviour. The missionaries and visitors to the scene of the awakening rejoiced in all that seemed good and real, but deplored the extravagances that like froth accompanied the troubling of the waters. The revival did not visit every district, and it was supposed that the reason was that in the places untouched by its influence the preaching of the Gospel was not an unusual thing. The Syrians were more widely affected than our people.

The six brothers were moving spirits in the excitement. Eventually

some decidedly irregular matters came to light in the services. They were too prolonged, and needed regulating; there was open confession of sin, and a sort of dervish dancing. The Rev. J. Caley, then the missionary in charge of the Tiruwella and Mavelikara Mission districts, willing to give due freedom to those who seemed anxious to get and give as much good as possible, obtained the permission of the Bishop of Madras, at that time our diocesan, to have regular "inquiry meetings," conducted reverently, and giving full scope for the leading of anxious souls to peace. But this would not satisfy the leaders, who had already begun to speak of a revelation from the Lord Himself that in six years from a given date (this was in the year 1875) the Second Advent would take place. The announcement was made in a letter written in Malayalam to each of the missionaries and Native clergy, signed, in English, "Justus Joseph, Pastor C.M.S., Kannit." Copies were sent to the newspapers as an advertisement, and found their way even to Bombay, causing much scandal. Then, too, Mr. Joseph said that in a vision which he had while fasting before receiving the Holy Supper, the Lord appeared to him, pointing to His sacred wounds, and declaring that these were caused by the sins of professing Christians, and charging His servant (Justus Joseph) to announce that pardon could only be obtained on the condition of public and precise confession of every sin, in the presence of the congregation. This the pastor of Kannit (and his brothers and helpers) tried to enforce at every church service and prayer meeting. All his reputation for zeal and devotion went a great way to strengthen the authority he claimed, and the apparent thoroughness of the confessions, the supposed humility and sorrow of soul that could permit men to reveal their secret sins in the light of day, gave an amount of attraction to the novel proceedings which was stronger than the claims of obedience to constituted authority. The missionary forbade these things, but they were continued even after a promise had been extracted to refrain from them. Then a flat refusal to acknowledge any authority less than that of the Madras C.M.S. Committee was given. The Committee intervened, and were defied. The Bishop was ignored; and on his making a journey of some 400 miles, or ninety-six hours, to inquire judicially into the matter, Mr. Joseph refused to attend. Nothing remained but to take away his license as a clergyman of the Anglican Church, and the C.M.S. properly refused to pay any longer the salaries of those who were contumacious.

At first it was supposed that the revelation was something of a good man's delusion, founded upon an undue attachment to what might be called "a pious opinion" relative to the Lord's Second Advent, and such as had been held many a time by those who, notwithstanding all their erroneous views, yet keeping their crotchets in the background, were manifestly men of true piety and of morality according to the Ten Commandments. But we were soon roughly aroused from so pleasant an opinion. The deposed pastor claimed the C.M.S. property at Kannit, took away the keys of the mission-house there and of the church, both built by the Rev. J. Peet, and actually had the assurance

to assert his claim in the law courts. It had been supposed that missionaries who had been his teachers would have at least been listened to with respect and treated not unkindly; but, alas! the District Missionary and the Rev. J. M. Speechly (now our beloved Bishop) alike fared badly at his hands. The well in the mission grounds was fouled lest Mr. Caley should get water to drink; he was compelled to live for some days in the small verandah of the mission-house (the doors of the house being locked); the church door was slammed in his face, and a kindly intercourse of years was thus violently cut short.

It was thought that *Scripture* would have some weight. It was pointed out that the Lord said over and over again that His second coming was to be as sudden as the lightning, as silent as that of the thief, as surprising as the pangs of a woman in travail, and as a snare upon all them that dwell on the face of the earth. But argument and Scripture were scouted with the words, "Commentary! commentary! Wood, hay, stubble. Burn it! Burn it!" Every day told of this one and that one, now a Protestant or group of Protestants, now a hamlet or family of Syrians, now a batch of reforming cattanars, now a C.M.S. reader, joining the new party. Prophets began to abound. One especially, a Syrian, named Thommen, was soon conspicuous as the oracle, even higher than the ostensible leader, Justus Joseph. Ignorant Syrians, who had only lately commenced to read their Bibles, began to make up a jargon of Scripture phraseology and pose as mighty seers. "I am no prophet, nor the son of a prophet. I am only an ass," said one, who was ever afterwards called the Ass Prophet! Apostles (twelve) were appointed, and eventually four-and-twenty elders and four living creatures, the "beasts" of the Book of Revelation. Prophetesses too were to be found. But, ugliest feature of all—the confession of sin "publicly and precisely," went on. The same odious sins, especially those against the Seventh Commandment, were detailed over and over again, with names and dates, by the same persons, and that not alone in one place, but it was considered the proper thing to go about from village to village retailing them to new audiences. Outsiders charitably supposed that half the sins were invented for the occasion.

In a short time, say a few months, the new party, who were known popularly as the "Six Years' Party," from their chief novelty, but claiming the proud name of the *Revival Church*, numbered some four or five or six thousand even, of whom four or five hundred were from the C.M.S. congregations, and the remainder from the Syrian community. Comparatively few of the Anglicans were influential, except the whole family of the Brahmin converts—a sad defection. Fencing themselves against argument behind their impregnable "revelation," to which all else had to yield, they seemed to be in some sense masters of the situation, until, in answer to a tract by the Rev. J. Caley, challenging them to work miracles such as Jesus performed, to be seen even by enemies, they announced that there would be three days' darkness from an appointed date. They even desired to telegraph the announcement to Windsor Castle, but the telegraph clerks would not receive the mes-

sage. The day came, and of course no darkness, and the Hindus and Mussulmans held torches up to their faces by way of mockery. This was the first check they received, and was not nullified by the absurd pretence that they meant *spiritual* darkness.

The "days" were not well over before a fresh tract, printed in the Cottayam Mission Press, was circulated broadcast, exposing their pretensions, and was followed by about twenty others, generally of 12—16 pp. But the party went on from bad to worse. The Lord's institution of bread and wine was set aside for "the bread and water of life." A mystic "sealing" by the prophets insured against death before the expiry of the "six years." Within a month the "ass prophet" and one of the (Brahmin) brothers died of confluent small-pox—although they had been "sealed," and had partaken of the "bread and water," which they believed would guarantee life until the appearance of the Lord Himself in the clouds of heaven, when they were not to die but be glorified. One man tried to fast forty days and forty nights, and perished in the attempt. Now and again we were glad to find that individuals repented of a connexion with the sect and came back to the Church. But nevertheless the leaders of the party were active and unabashed. They levied a tenth of their adherents' property for the support of the preachers. They made many attempts to get the deeds of landed property into their own hands. There were attempts to perform miracles, such as raising the dead, and turning water into wine, which proved to be failures. There was a pretence of speaking in "tongues" as the early Christians did after Pentecost, but the language was nothing more than a word or two from Sanskrit, English, and Greek.

I was in pastoral charge of Cottayam at that time, and as one of the leading men in the "Six Years' party" had been Sanskrit and Malayalam Pundit in the Institution, it was supposed that his influence would be enough to form a faction amongst the Cottayam (C.M.S.) congregation; but we met them on their first arrival and the attempt failed. The following is taken from a journal of work in 1877, and shows how we encountered them on a very memorable occasion:—

June 8th, 1877.—Some of the students came and asked for leave to go to Anjeri to meet the Six Years' party, which with J. Joseph, his two brothers, the two prophets, &c., was about to hold a great "fast" in the place. As the students who desired to go formed the Divinity Class, and would leave me without work if permission were granted to them, I resolved upon going with them, and in a short time we were on our way in an open boat. The day turned out very wet and windy, and we could not reach the place we intended to visit in time: so we determined to land at Puthupalli, a large Syrian town, with a great church obeying the Patriarch of Antioch. It was providential indeed that the rain forced us into this place, for the Six Years' party were here, intending to start for Anjeri on the morrow. When we had dried ourselves and partaken of some food, we were pressed by the people at whose house we were resting to give some advice to a crowd of about fifty that were thronging into the shed where we were. So we unfurled our text:—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," which we had in large letters mounted on canvas. We first preached God's Gospel as set forth by St. Paul, and contrasted it with that of the Six Years' people, which is "Believe in the 'Six Years,' and confess your sins one by one and aloud, and thou shalt be saved." We also read some useful tracts prepared by Mr. Caley and Mr. Kuruvila (*pro tem.* Pastor of Kannit), on the new doctrine.



Among the people were some who gave us not a little help by acquainting us with the new claims and pretensions and the newest perversion of Scripture passages resorted to by Six Years' teachers. After prayer with these friends we sallied out to the large shed where the meetings were to be held. It was unfinished, but large numbers of the "Apostles and prophets'" followers were at work upon it. The party led by Mr. Justus Joseph are never in want of a highly appreciative audience, for they take care always to have a small army with them: on this occasion they came from the south, from Kannit and elsewhere, with about forty, if not more, of their recognized adherents. We spoke to those in the shed, and asked them for a sign that they were "sent from God." They said we were "a wicked and adulterous generation." Reminding them of their frequent and filthy confessions, I suggested that the Lord's words were more suited to them than to us. Having again shown the vast distinction between the preaching of the Apostles and their new doctrines, I warned them that in the day of judgment they would have to give an account to God for leading so many away into errors of belief and practice. They charged us with being Scribes and Pharisees, persecutors, and so on. They are all well able to abuse and hurl bad names about. We tried to show them their sin in leaving the Church of England, which translated the Bible for them into Malayalam, educated them and their children, gave them the Prayer-book, which they still profess to love, and above all brought their leader from the errors of Brahminism unto the truth of Christ and the way of salvation.

*June 9th.*—Walked a terribly rough way, four miles across country (carried over two bridgeless streams by men), to Anjeri, with Maddox and Caley, and a reforming Syrian cattanar (priest) of Tiruwella.

I continue the narrative in the words of a brother missionary, by quoting from the Rev. J. Caley's journal:—

When we arrived we heard that Joseph, Chakko (his brother) the real leader, Thommen the prophet, the ass-prophet, Peter the apostle, and a great many others, were there. The ass-prophet had had a revelation, in which, amongst other things, two kings were to come and fall down before them, and from amongst them two witnesses were to be caught up in the clouds, and taken away to other lands to preach the Six Years' doctrine. They had built a large pandal.\* In the centre was a table, at the four corners of which were "living creatures." There were also others about the table to the number of twelve encircling it. When we first went in, I entered the ring and stood between the ass-prophet and Joseph, so that I could see Joseph and Thommen's face well. Poor Joseph looked as white as it was possible for him to look. He seemed greatly embarrassed. After standing a minute or two we went and sat down just outside the ring, and let them go on with their service. Chakko preached from Romans xvi. 25, 26, and dreadfully fettered he was. He is usually a powerful preacher; but on Saturday he struggled and struggled as though he wanted to say something that he was afraid about. He walked round and round inside the ring, but never once looked at us. I never saw him so fettered before. We let him go on, the Tiruwella cattanar taking notes of the discourse. With the exception of the ass-prophet running round and snorting like a wild beast, everything was very tame indeed, and all the Six Years' people were in trouble.

After speaking for about two hours Chakko stopped, and their service was ended. A great many people were waiting to hear what we had to say to the Six Years' people, when suddenly the latter ran off. I at once asked the people if they wished to hear what the leaders had to say for themselves; and as they were very anxious to do so, I went out of the shed and caught Joseph by the arm, and told him that he had come there to deceive the people, and therefore he must come and be questioned in their presence, so that they might judge for themselves. Poor Joseph was like a poor weak silly boy. He could not resist. Chakko had got away, and left alone he was as weak as water. As the people had filled the place, and the Tiruwella cattanar was waiting to speak, we let them go, all seeing clearly that they were afraid of the light.

\* *Pandal* = shed—a large bower constructed of palm-leaf thatch.

"I knew the cattanar was clever, but never knew he was so clever. For an hour and a half he dealt most beautifully with the Six Years' doctrine and the points mooted by Chakko in his sermon. There was such good argument, eloquence, and also pathos in his discourse that people hung on his lips during the whole time. I could have listened to him for hours without being tired. On Monday the Six Years' people came to Puthupally to hold a fast, so a great number of people went and urged them to meet us, so that they might hear what they could say for themselves. They said they would discuss any matter by letter. As that did not satisfy the people, they consented to talk the matter over with us. We accordingly went to the pandál, but when we had been there a while the ass-prophet had a revelation that they were to leave at once! They did so, and the pandál that was built by them, but never occupied, was occupied by us, and the cattanar preached a beautiful sermon of two and a half or nearly three hours to a most attentive audience of about 300 people. Several were bigoted followers of the patriarch; but the truth being ruthlessly assailed, they forgot their differences, and listened with the greatest attention to a beautiful defence and exposition of the truth. Never before did I see a clearer instance of God bringing good out of evil. The man whom they would naturally hate more than any other Syrian (for he is the leading reformer), was acknowledged by them as a noble champion for the truth, and they flocked round him, every one being eager to take him by the hand.

Similar discussions had been held with the Six Years' preachers from time to time, with the effect of keeping our people from being led away, chiefly under the direction of the Rev. J. Caley, whose anxiety and rapid movements through his district in combating the heresy seriously affected his health. The new opinions drove the missionaries, Native clergy, and earnest laymen and workers to examine their Bibles, and see what was really the mind of God on the pretensions of the party. For instance: they claimed that the promise of the Holy Ghost to lead the disciples into all truth would be sufficient to lead them into knowledge kept even from the Twelve, whereas the Greek Testament shows that there was a limit to the promise. "He will lead you into all *the* truth." Again, in Acts i. 7, 8, in the old version, we have, "It is not for you to know the times and seasons which the Father put in His own *power*, but ye shall receive *power* after that the Holy Ghost is come upon you." Here the word *power* in verse 7 is *authority* in the Revised Version, but they gathered from the Malayalam version, which reads in this passage just like the Authorized, that those who received the Pentecostal gifts of the Holy Spirit were eventually endowed also with a power to "know times and seasons," which was not at first given to the Son of Man (Mark xiii. 32). Other favourite texts are Ps. xxv. 14, Amos iii. 7, 2 Thess. v. 4, &c.

As they neared the time of the end, revelations abounded. The Advent was once postponed for forty days. The door of grace was finally shut, the means of grace were declared to be no longer of any use; and the assumptions of Justus Joseph culminated in profanity and pretension, so great that he allowed worship to be offered up in his own name, and wrote tracts claiming Divine honours. So extravagant were his proceedings that from his sect began another, the chief men of which were of the C.M.S., L.M.S., and S.P.G. Missions—one of each—who published a tract styling Justus Joseph the "man of sin" spoken of in 1 Thess. ii. 3. They held his chief dogma, that of the

Second Advent being about to take place in 1881 (the year in which they separated from the main body), but they were honourably eminent for the reverence and meekness with which they made their protest.

Little remains to be said. I find the following note in my diary of October 2nd, 1881: "We have lived to see the day of which the Six Years' people said, 'On that day our Lord will return in great glory in the clouds of heaven.'" The leaders of the party, those that survive, have as yet shown no signs of sorrow or repentance. They are reported to have declared that if the Saviour did not come they would become heathen. But as has been already noted in the *Intelligencer*, many of their adherents have renounced their errors. We may therefore hope and pray that they will not remain as a self-propagating sect, to be a thorn in our sides, and a stumbling-block before the heathen. Their existence has often been cast in our teeth as a reproach, by the Hindus, who say, "Which Christianity shall we join, yours or that of the Six-Yearites?" And yet the Hindus, strange to say, were always angry with the brothers, as if it brought a reproach upon themselves that Brahman converts should turn out so badly. The chief lesson to be learnt from the sad fall of a clergyman as above described, and the defection of four or five hundred of our flock is this:—Spare no trouble that the pastors of the Church be men of faith and of the Holy Spirit; but do *your* part also, and give them such a training in the Scriptures and Divinity that novel opinions may have no allurements, but having been grounded in Church history, the pastor shall be able, by God's help, to detect and identify what is, after all, nothing but the budding forth of some extinct heresy. What applies to the ordained agency, applies in its degree to the catechists and schoolmasters; but if the superior officers are sound in the faith, God will take care of the rest. The newer Missions should lay our experience to heart. Justus Joseph was, we now see, ordained before he had well ceased to be what St. Paul calls a novice, and his zeal and former position as a Brahmin were supposed to compensate for the deficiencies of his training. But we should in Mission matters, as in other affairs of practical life, expect the best and prepare for the worst.

[To the foregoing article we may add that an account of the Six Years' Party, by the Rev. S. Mateer, of the London Missionary Society, appeared in the August number of the *Chronicle* of that society. He says:—

"Those who expected the Second Advent on the evening of Sunday, October 2nd, were so infatuated that they gave away on the previous day to their neighbours even the last remains of their firewood for cooking, as a token that they would require nothing more in this world. But nothing appeared, and terrible was the disappointment after six years of loud asseveration and of proselytism to the new faith. Some, convinced of their folly, are now ashamed to appear abroad out of their houses; others are returning to the Syrian Church; while a few still strengthen themselves in error. Their leader wrote to many quarters, 'Avoid unbelief and doubt. None need yet despair. The period of Antichrist will still occupy three years and a half; after that the Lord will come. For this a new service must be instituted and conducted.'" ]

## MR. PRICE'S JOURNAL IN EAST AFRICA.



EW contributions in the *Intelligencer* have ever been read with deeper interest than the journals of the Rev. W. S. Price in 1874-6, when he was engaged in establishing the now familiar freed slave settlement of Frere Town, East Africa. The circumstances which led to his going out again last November for a few months as Special Commissioner were noticed in our number for December, 1881. Some interesting journals of his work in the Mission during the winter were printed in the *C. M. Gleaner* of May, June, and August. Not less interesting, and more important, are those we have now to present. The larger part of them is an account of two visits to the Shimba country, south of Mombasa, with the view of ascertaining what openings and facilities there may be for extending the Society's missionary operations in that direction. Interwoven with the narrative are not a few pleasant notices of the existing Missions near Mombasa; and the latter part of the journal gives a most graphic sketch of the recent hostile action of the Wali, and of Mr. Price's appeal to the Sultan and its successful issue.

On April 25th, Mr. Price left Frere Town on his first expedition to Shimba, accompanied by the Rev. A. D. Shaw:—

We got off in the *Alice* at 2 p.m., and reached Mkungoni, a landing-place in Port Riatz, at sunset. We had with us two small tents and thirty porters; and Mohammed-bin-Adina, who professes to be well acquainted with these regions, is our *kirongosi*, or guide. As there were no houses near, we pitched our tents in a shamba about 200 feet above the shore, and made ourselves as comfortable as we could for the night. The highlands of Duruma lie W. by N. from this, about ten miles distant, whilst the Rabbai hills, fifteen miles away, are plainly visible to the north.

Wednesday, April 26th, 1882.—Thanks to a kind Providence we had a fine night. A little rain would have made us all very miserable; as it was, the heavy dew gave us a good soaking, especially our poor men, who had no shelter. We were well off at 6 a.m., and about five miles due south came to Bombo, in the Longo district. It is only a hamlet, consisting of a few scattered Makuti huts. Here we rested under a fine shady mango-tree for breakfast, and went on another three miles to Matuga, where there are a few huts of the Wadigo, and quite a forest of cocoa-nut trees. A heavy shower overtook us before we reached the place, and all our men came in wet through to the skin! and as the poor fellows had had no breakfast, they looked very cold and wretched. A glass of tembo all round warmed them up and put them in good spirits. Hot

coffee at one penny a cup would have done just as well, perhaps better, but Providence supplied us with the one, and not with the other. We found a disused grass-covered shed in which we took refuge and placed our goods under cover. In a little while about twenty Wadigo men and youths gathered round us to gratify their curiosity. A white face in these parts has rarely been seen. We tried to explain to them the object of our coming, and in a simple way to set before them the Gospel; but they are very dark—"darkness"—and their minds are fixed on earthly things. "Who is God?" Ans.—"Something above the sky;" and "What will become of us when we die?" Ans.—"It is all over then; we shall be buried, and there will be an end of us!" What ignorance! what darkness! Yes, and there are still millions of men and women in that condition, who know no better; and how should they? "How shall they hear without a preacher?"

We found our Wadigo friends sharp enough in worldly dealings. They have learnt the value of dollars, and have an eye to the main chance. They charged us a shilling for a chicken, for which we should pay sixpence in Mombasa. They act on the principles of free trade, and the price goes up with the demand. My waterproof did good service here. I stretched it out on pegs, and caught a lot of nice clean rain-water, which came in very useful.

It is a great comfort and an advantage, in many ways, having all our own men with us. Much as we may differ from one another in other respects, we have a common faith, we are fellow-Christians, we carry our Church with us, and in the wildest parts of the wilderness we sing together the songs of Zion, and the united voice of prayer ascends to our Father in heaven.

I shall not soon forget the night we spent at Matuga. Our poor grass shed was about twenty feet long by eight feet wide, and quite open at both ends. In it Shaw and I, and at least eight of our company, made up our beds for the night. It was very close quarters, "full inside." About midnight there was a cry, "Siafu! siafu!" which startled us all from our slumbers. Had the shout instead been "a lion! a lion!" it would have given us less alarm. It is easier to dispose of one big enemy than of thousands of small ones. The fact was we were attacked by an overwhelming army of "siafu," a small dark brown ant, the bite of one of which is enough to make a brave man cry out. Fortunately for us—that is, for Shaw and myself—they made their grand assault at the opposite end of the shed to that in which we had placed our beds, and so our Native friends had to bear the first brunt of it. They were soon on their feet, stamping, shouting, and beating

back the enemy with flaring torches of palm-leaves, and slaying them by the thousand. It was an exciting scene, I longed to be able to photograph it. After an hour or so of hard fighting victory declared itself on our side; and we took to our pillows again. But it's hard work to sleep after an alarm of "siafu"; so we had a troubled night, and lay longing for the morning, when we might get away from the dreadful place.

*Thursday, April 27th.*—Between rain and "siafu" we had little sleep. The latter, though held at bay by our fires, had taken up a strong position round one of the posts of our frail shed. They were massed there in myriads, whilst skirmishing parties were stationed all round the approaches to our shed for some yards. We were all very glad to get away. We set out at dawn; and in one and a half hours came to a shady place in the jungle, where we had breakfast and dinner. We passed through a fine open country, all unoccupied. Here and there we got a view of the Indian Ocean, between which and us is a belt of lowland, some eight or ten miles wide. We saw no villages, only now and then a solitary hut in a shamba. The people too are scared, being so unaccustomed to friendly visits, that they hide away in the jungle and we see nothing of them.

The first meeting with the Wadigo is next described:—

After dinner we began to ascend the Shimba plateau, and came to a hamlet named Matoben, which stands 800 feet above the sea, and from which we had a good panoramic view of the coast-line from Mombasa southwards for many miles. Here Shaw quite broke down, and had to stay behind to rest and recover himself. The place where we intended to camp was a couple of miles further on. I went on ahead, with my boy Maktub, when suddenly I was confronted by a dozen or more wild-looking Wadigo, with bows, and quivers full of poisoned arrows. They had evidently turned out on hearing of our approach, prepared for an emergency. There was no telling what they might do if we did not come quickly to an understanding. They looked savage and desperate enough for anything, and verbal explanations, for want of the language, were out of the question. We were in the midst of

cocoa-nut trees, so getting off my donkey I took my rifle and with one bullet brought down two nuts. The Wadigo opened their mouths wide with astonishment, and instinctively began to fall back, keeping their eyes on me and their hands on their weapons, as if wondering what was to come next. But having given them a specimen of what I could do, and made an impression, I gave my gun to Maktub, and singling out the chief man, I went up to him and gave him my hand, and from the hearty shake one would have thought we were old friends. This man, Mwaseri, was evidently won over to our side, and proved a good friend to us. When Shaw came up he took us to his village, a strangely out-of-the-way place, which nobody would be likely to find, protected by a double stockade; and here he gave us a place to pitch our tents, and two good sized huts for our men and things.

The place had a weird and deserted look, as all the women and children with the sheep and goats had gone to hide away in the jungle. I told Mwaseri to send for them, and so about 9 p.m. the fugitives began to return. I did so enjoy seeing them all come back, poor things, leaving their fears behind them and looking upon us as friendly visitors; and their presence made us feel much more at home. What a miserable world it would be if there were no women and children.

After supper we lit our hurricane lamps, and summoned the people to prayer in the village enclosure. We had quite a large muster. There were of course our own men, and besides them all the people of the place, male and female, young and old. After a hymn or two W. Jones read a few verses, and gave an address in which all seemed interested. Then followed the prayer. Towards the end of this, I was startled by seeing a man—a Mdigo—sitting on the ground just before me throw down his bow and arrows, and throw up his arms in an extraordinary way, making a noise something between a groan and a shriek. I thought he was in a fit, but the people said he was possessed with a devil, and certainly the symptoms closely resembled those of demoniacal possession we read of in the New Testament. The poor fellow appeared to be writhing in agony, and the spasms seemed almost to tear him asunder. After a while he partially recovered, but was much exhausted.

Next morning, seven old men, reputed elders of the Shimba country, made their appearance, and wanted to know what was our business in coming here? where we were going? how long we intended to stay? &c. I replied that I also had a question which I wished them to answer before I gave them the information they sought. "We are strangers to one another; now, if you are elders, and men of influence and authority in the country, is it not your duty to receive and show hospitality to strangers?" This was a poser, and they retired to consider their answer. Coming back they cleverly evaded the question, and began to talk a good deal

of their poverty, and how they had been robbed by Mbaruk, &c. I thought it important to stick to my point, and not to give them any present till they confessed themselves in the wrong. Krapf, many years ago, passed this way, and one or two German naturalists may possibly have been here; but neither elders nor juniors will own to having seen them, so I must be careful in dealing with them not to do anything which may be turned into a precedent for future extortions. So I persisted that before I satisfied their curiosity as to my movements, &c., I must have an answer to my question, "Have you fulfilled the duties of hospitality?" I explained further that I wanted nothing from them. I should pay for everything supplied to me or my men: all I required from them was the civility due to strangers, and that my object in coming to their country was not to hunt, or trade, or make money, or carry away slaves, but to instruct them and their children from God's Word, as to the way of life. It was all of no use; my sweet words were lost upon them. They were suspicious and afraid, and would give no information about the country, nor would they furnish a guide to conduct us to Kwali. Indeed they said all they could to prevent my going thither. It was deserted; it was overrun with wild beasts; there was nothing to eat or drink; in short it was a very dangerous and undesirable place. The more they put obstacles in my way, the more determined I was to go there. So I told them I had fully made up my mind to visit Kwali; if they would conduct me there, well; if not, I would go by myself, and if anything happened to me or my people they must take the consequences. It would be absurd to allow these half-dozen old gentlemen to act the dog in the manger, and stop the way into this splendid country. As the elders showed no disposition to yield, at 3 p.m. I called our men together and asked, "Are you willing to go with me to Kwali without a guide?" All responded, "ready, bwana," and at once taking up their loads they started off, leaving the stupid elders to wonder at the self-willed Mzungu.

The party now ascended the Shimba heights:—

I had taken care to recompense the village chief with a suitable present, and

was surprised and pleased to see him place himself at the head of our caravan,

to lead the way to Kwali. A stiff climb of forty minutes brought us to a good camping-ground, commanding a view of many miles of the Indian Ocean, and the intervening coast, covered with dense forests, where the lion, the rhinoceros, the buffalo, and other wild beasts roam at will.

It was quite refreshing to find ourselves once more all alone in the wilderness. The tents were soon pitched, and the men went to work to put up shelters for themselves. These consisted of a framework of sticks, covered with plaited cocoa-nut leaves. Happily there was abundance of dry wood, and after nightfall several good bonfires were going, around which we sat, and sang hymns, and talked till bed-time.

*Saturday, April 29th.*—The thermometer showed 70° during the night, quite cold enough to make a blanket agreeable. My aneroid gives 1200 feet as the height of this hill. After breakfast removed our camp to the opposite hill, from which a much more extensive view of the surrounding country is obtained. To the north-east lies Mombasa, with its bays and creeks, looking for all the world like a series of beautiful lakes; whilst right away, some sixty miles to the north, are the lofty mountains of Teita: Kadiaro and Kilibasse. The white houses of Frere Town are plainly visible, whilst to the east and south the Indian Ocean stretches away as far as the eye can reach. A good lighthouse on this hill would be seen for fifty miles in nearly every direction. This spur of the Shimba range consists of an extensive plateau, which, with its topes of trees, and grass-covered slopes, has quite a park-like appearance. There do not appear to be any wild animals, but deer and antelope of various kinds, hares and guinea fowls are plentiful. The soil is the red earth so usual in East Africa, whilst here and there on the surface, or just below it, are large boulders of hard rock, resembling Aberdeen granite. Thousands of acres of fine land lie waste for want of people to cultivate them. There are a few patches which at some time or other have been planted, and orange and lime trees, still laden with fruit, point them out; but all are now deserted, and from one end of the hill to the other, about four miles, nature is left to herself. In the valley

which lies between the two hills of yesterday and to-day, the cocoa-nut flourishes. There are great numbers of them, and they no doubt form one of the principal sources of food and drink to the scattered Wadigo. There are no people living on the hill; the fear of Mbaruk and his bandit followers having driven them for shelter to wilder and less accessible places. Looking over the country you see few traces of human existence, and yet in many a solitary hut, hidden away in some out-of-the-way spot in the jungle, are men and women, and children, with their hopes and fears, and joys and sorrows, living and dying, and passing into eternity, "without Christ, and without hope." They have but a poor lot in this life, and there is nothing to cheer them in the prospect beyond.

After pitching our tents, some Wadigo, in companies of two or three ventured to put in an appearance, but where they came from it was impossible to see, and when asked they were afraid to tell. This shyness and suspicion is only natural, and it would soon wear off if we were to settle down among them, or visit them more frequently.

In the afternoon we made an excursion along the ridge of the hill. What a magnificent country! What a land of promise for the poor people of Africa when "they remember and turn themselves to the Lord!" I was much impressed, as was dear Krapf years ago, with the suitability of this elevated spot for a Mission station. But changes have taken place since his day. The people then were at rest, and in comparative prosperity; now they are "scattered and peeled." Then, a white man coming among them was simply an object of curiosity, and they did their best in their simple way to show him hospitality; now, by years of unhappy experience of oppression and wrong, they have learnt to be suspicious of all comers, and to be very chary of entertaining strangers. The first thing in any one settling among them as a missionary, will be to disarm them of their fears and win their confidence; and to do this without on the other hand exciting in them undue expectations of worldly advantages will need much care and judgment.

*Sunday, April 30th.*—We are pitched

close to a fine tops of trees, and our men yesterday cleared in it a space in which we might assemble for public worship: a cool, romantic spot, where the thick foliage overhead affords a perfect protection from the sun. Here we met for divine service at 11 a.m., and we were joined by about a dozen Wadigo, who, with great good manners, sat and stood, and as far as they could did just as we did. I chose Psalm lxxii. as the subject for discourse. What a marvellous prediction it is! Written some 3000 years ago, how remarkably it describes the way of the Gospel in our own day! I never before so realized its truthfulness and beauty. It is worthy of note that, in this country at least, the heralds of the Gospel are compelled, as it were, to select the higher regions for the establishment of their Mission stations; so we have Rabbai, Ribe, Kamlikeni (otherwise Mwaiba),

where a branch Mission has just been commenced, and now Kwali, which I trust may soon, with God's blessing, become a centre of light to the poor benighted Wadigo. And so the word comes to have a literal fulfilment, "The mountains shall bring peace: and the little hills righteousness unto the people." Our congregation too, this morning, was a study. It was made up of our own men, thirty in number, all freed slaves, representing several distinct tribes of East Africa, and our visitors the Wadigo, whilst the preacher was our valued brother, William Jones, once also a slave, but now for many years an earnest and intelligent follower of Christ. As I looked round on this strange company, a new light seemed to fall upon the Word, 'They that dwell in the wilderness shall kneel before Him. His name shall endure for ever; and all the heathen shall praise Him.'

The expedition was brought to a premature end by the sudden appearance on the scene of the robber chief, Mbaruk, from whom Mr. Price and his party had a narrow escape:—

*Monday, May 1st.*—We had an exciting adventure this morning, which brought our wanderings to a sudden close. As we and our men were quite out of food, Shaw and I started off at dawn with our guns, in the hope of getting an antelope or some guinea fowl. We returned empty-handed, and soon after, whilst I was changing my wet clothes, I was startled by a volley of "yamboo," as seven armed men filed by my tent. They belonged to the outlawed rebel, Mbaruk. They said their commander, a son-in-law of Mbaruk, had been despatched in search of me three days ago, and was at present on the opposite hill, the site of our last encampment, with a large body of men. He had sent them forward with his salaams to say that he very much wished to see me. The affair looked very ugly, and I was in some perplexity how to act for the best. It was easy to see Mbaruk's game. Nothing would suit his purpose just now better than to get me and perhaps Shaw, two Englishmen, into his hands, so as to be in a position to make good terms for himself with the Sultan. What is to be done? Anyway, no time must be lost, for as we are talking, other armed men come dropping in, two and two at a

time, and joining the first batch. They are well-built, hardy, desperate-looking fellows, armed with good rifles, and plenty of ammunition. My first impulse was to muster our men, and to surround and disarm the rebels. Had I been ten years younger, this is probably what I should have done, or attempted to do. But it would have been a rash proceeding; for if we had succeeded, which is doubtful, we should soon have had the enemy upon us in overwhelming numbers, and in any case there would have been fighting and bloodshed; for our men, poorly armed as they were, were only waiting for the word from me, to fall upon them. No doubt it would have been a smart thing to have captured a dozen of Mbaruk's braves, but that is not in our line, and it would be unwise to make this man our enemy, for though he has been defeated, and driven from his stronghold by Said Bargash, he is still at liberty, and quite strong enough to oppress and plunder the poor Wadigo, and if so disposed, to cause us trouble at Rabbai and elsewhere. If, on the other hand, I had consented to meet Mbaruk or his chief, what would have happened? Either he would have thrown himself at my feet and besought



my intercession with Said Bargash and the English Consul, or what is more likely, he would have taken me and Shaw prisoners, and kept us as hostages, so as to be in a position to treat favourably with the Sultan. It was clearly then my policy to keep out of his way, to have no intercourse with him, and if possible to avoid putting myself into his power. It was an anxious moment. I looked to the Lord for guidance, and He did not fail me. I confess it went sorely against the grain to show the white feather, but it was a case in which "discretion is the better part of valour," so I told Mbaruk's men to go back to him with my compliments and tell him that, under other circumstances, and had it been a time of peace, I would gladly have met him, but as he is at war with Said Bargash it was impossible for us to do so, or to have any connexion with him. I did not for a moment suppose this would satisfy him, but it gave us breathing-time.

And now for action. As soon as the rebels were out of sight down went our tents, and our men, snatching a piece of half-cooked muhogo from the pot, took up their loads and were off.

When the enemy returned, as no doubt he did in a little while, he would be astonished and disappointed to find that the bird had fled; that we had stolen a march upon him, and that where half an hour ago there was a standing camp, and everything to lead him to conclude we were going to remain for some days, there were now only a few smouldering fires to show we had been there at all.

Happily our path lay in the opposite direction to the spot where Mbaruk's men were posted, so that every step we took was a gain. On, on we went, at the double quick, first along the ridge of the hill, and then down its rugged side, scarcely stopping to draw breath till we had placed a good six miles between us and the rebels. Very thankful did I feel for our escape; for although I did not apprehend any personal violence at the hands of Mbaruk—it would scarcely have answered his purpose to put us to death,—yet I saw it would be a very awkward business in many ways, if we had been captured. It would have led

to serious complications between the Sultan and the English Government—our action would almost certainly have been misrepresented, and not only we, but the C.M.S. would have come in for blame. Moreover, as Mbaruk is very hard up, it is pretty sure that if our friends wished to see us again in the flesh, they would have had to pay a pretty heavy ransom for our liberation. On the whole then, and to avoid all these disagreeable circumstances, our only safe plan was to get out of his reach as soon as possible, and I desire to thank God for providing us a way of escape.

It was hard work for our men carrying their loads for seven hours of the hottest part of the day, with no food and scarcely any water; but the promise of a bullock at the end of the journey put life into them, and they held on bravely. Our route lay round the base of Lungumu, a large conical hill covered with thick forest, which abounds in buffaloes and other wild animals. As we passed in the middle of the day we saw nothing of them, but traces of them were plentiful. To add to our misfortunes our guide lost his way, and we had to make a long detour to get into it again. As for Shaw and myself, well, it was a toilsome journey, and as there was a cloudless sky "the sun looked on us" and left his mark; but we were glad towards evening to find ourselves at the landing-place of Djimbo, with not much the matter with us beyond being very tired and hungry. Here we had dinner in a grove of cocoa-nut trees, and then went on board the *Alice* for the night. We had to wade half a mile up to our knees in mud to get to her, and then lay down to rest surrounded by hippopotamuses, which were tossing about in the water, and snorting the night through.

We started at daybreak next morning, and after seven hours' weary toiling and broiling landed once more at Frere Town, very thankful to our Heavenly Father for enabling us to accomplish the object of our journey, and for shielding us from many dangers. Should it lead, as I trust through God's blessing it will, to the opening up of the Wadigo country to the light of the "glorious Gospel," I shall look back to this trip to Shimba, as one of the happiest results of my short visit to East Africa.

Not many days elapsed, however, before Mr. Price laid plans for another

attempt to effect a lodgment in Shimba. While waiting for an opportunity, he visited Rabai:—

*Tuesday, May 9th.*—Arranged with William Jones to go to Shimba and find out the elders, and if possible get them to meet me at Djimbo\* on Wednesday the 17th. I sent them \$10 by way of "salam," and invited them to a feast at Djimbo, under the soothing influence of which I hope they will be disposed to listen to my proposals, and not throw obstacles in the way of our opening a Mission station in Shimba country.

Having occasion to visit Rabai, I left for that station on Friday (May 12th), and after a heavy pull against the tide for five hours, got in at 8.30 p.m., feeling none the better for the journey.

*Saturday, May 13th.*—Rain, rain, rain! it seems as though it would never stop. Impossible to go out, so employed myself in writing letters and copying out my notes of the Shimba trip.

*Sunday, May 14th.*—A bright, sunny day. Thinking much about our missionary plans. The time has come for a change. Frere Town and Rabai were a necessity, and let them by all means be kept up as educational and training centres; but it would be a mistake to add to the number of such stations. What is wanted now is evangelists to go forth and sow "the seed" broadcast among the people, taking them as they find them. Our new stations should be kept quite free from entanglement with runaway slaves.

Attended divine service morning and afternoon. More than 200 present, and the little room was crammed. It was a strange, and to me a most gratifying sight. There were a goodly number of Bombay Africans—my old friends and pupils—most of them in one way or another occupying posts of usefulness in connexion with the Mission. They are easily picked out from the rest by their being better dressed, and by their being able to read and take part in the service. Then come the better class of settlers, who are also beginning to affect clean clothes, and who, profiting by the instructions of their pastor, are gradually taking up a higher position in the

church, and not a few of them giving promise of usefulness. And lastly there were some Wanika and others, just emerging from semi-barbarism, with little on save their black, satin skins, and whose eyes are only just opening to the light. Altogether it was a sight to gladden one's heart, and to quicken one's faith in the power of the Gospel.

*Monday, May 15th.*—Another rainy day. At morning prayer Binns gave notice that I would say a few words to the congregation in the evening, and at the appointed hour the little place was crowded. I spoke on Eph. v. 8: "Ye were sometimes darkness," &c.; and what would I not give to have such a well-behaved congregation of attentive listeners when I get back to Wingfield. May the Spirit of Light and Truth make what was said "a word in season" to some of these poor souls!

*Tuesday, May 16th.*—Went with Binns to Chororoni, a waterfall a few miles from the station. There was plenty of water, and the falls were grand. We had to take off our clothes to cross over a ledge, where the water was deep, a little way down. Before doing so I put my gold watch and chain into a small bag, and carefully buckled it up. When a short while afterwards I opened it, the watch and chain were gone. A stranger, one of Mbaruk's men, was by and saw me put away the watch, but before suspicion fell on him he had vanished off the scene. Binns lost no time in sending off men in pursuit. As the watch was a present and has my name engraved upon it, possibly it may find its way to me again. (Note.—A fortnight afterwards the watch was brought to me, but completely ruined, having been fished up from the bottom of a river.)

On returning to Frere Town about 8 p.m., found that H.M.S. *Seagull* had come in, with Captain Luxmore, of the *London*, on board; so, late as it was, I went off to ascertain his wishes and plans.

*Wednesday, May 17th.*—Early this morning a messenger came with a letter from W. Jones, to say that with much difficulty he had hunted up the Shimba elders, and that sixty of them had responded to my invitation, and

\* Djimbo is the landing-place for Shimba, on the creek, about fifteen miles from Frere Town.

come with him to Djimbo to meet me. He added that many of them had come from far and were very hungry, and that nothing in the way of food was to be had in Djimbo.

How strangely things sometimes seem to clash! I must keep my appointment with these men, though it involves a long journey and a lot of work, and

ordinarily two or three days would be required to get through the business; whilst on the other hand Captain Luxmore has expressed a wish to come and inspect the Mission to-morrow, and I must, if possible, be here to meet him. How can I accomplish these two objects? I really don't know, but will try.

We now have a striking account of the interview with the Wadigo elders with a view to establishing the Shimba Mission:—

The first thing was to lay in what was wanted for the feast, and no time must be lost. A bullock was slain and cut up, and the meat, together with a bag of rice, a lot of huge cooking-pots, and all other requisites being stowed away in the *Alice*, Shaw and I set out for Djimbo at noon. We made slow progress, and at sunset, after a hard struggle, were far from our destination; and, as the tide was now dead against us, it seemed doubtful if we should reach before morning; and there was poor Jones with all his hungry elders awaiting us, having nothing to eat. Happily we had brought with us a small boat to help us over the sandbanks, so Shaw and I took to it, and leaving the *Alice* with all her freight of provisions to follow as she could, we pushed on ahead. I steered, but in the darkness it was hard to tell where we were going or ought to go. At intervals we fired off guns, and when our friends on shore replied, the flash and report gave us our direction. All around us were mangrove swamps, full of hippos, and it was not pleasant to think what might have happened if one of these huge creatures had taken a fancy to make his supper off us. Our little cranky boat would have been a poor protection. It is at such times one realizes the comfort and blessedness of having an Almighty arm to lean upon. At last, by dint of much firing of guns and shouting, we found our way to the landing. We had been eight hours on the way—about fifteen miles—and our troubles were far from being ended. The village is a good half-mile away from the landing, and the approach to it execrable; so taking off boots and stockings we plash, plash, plashed up to the knee in mud, groping our way till we came to the foot of a steep ascent, up which we climbed, or rather scrambled, to the elevated spot

where our friends were waiting for us. What a sorry plight we were in, with our bare legs and bespattered with mud and almost panting with our exertions; but somehow it seemed all natural, and quite in character with the wild scene which now burst upon our view. The elders and young warriors, in spite of empty stomachs, were engaged in a war dance in honour of our arrival. It was a piece of acting hard to describe, but once seen not easily to be forgotten. In the fitful glare of torches made of palm-leaves, which one moment flared up brightly and the next left us in total darkness, some eighty or one hundred men, with little or no clothing on their black skins, yet armed to the teeth with bows and arrows and spears, were in rapid and constant motion. Now they are in a circle, apparently holding a council of war, and working one another up to deeds of daring; suddenly they close ranks, form into a solid square, and brandishing their weapons come on with a wild war shout as if they are going to swallow us up; then stopping short they wheel round, and gracefully swaying to and fro—all the while keeping beautiful time—they quicken step and strike up a livelier strain to celebrate their victory. Altogether it was a weird and awe-inspiring spectacle, and sadly illustrative of the actual condition of these poor people of the wilderness. They live in the midst of alarms: wars and tumults are the concomitants of their daily life. I was not afraid of them; but I could not help thinking if only they had been in earnest—if they had been evil disposed towards us—how easy it would have been for them to make an end of us.

I was very tired, and feeling unwell; and many anxious thoughts pressed upon me. When will these warriors subside so that we may gather them

together for a quiet "shauri," on the business for which we have come? What will become of our people in the *Alice*? They are making signals for help, but we can send none. They are stuck fast in the mud a mile or so away, and there they must remain for some hours till the tide turns, without food or water, with hippos puffing and snorting all around them, and exposed to the rain. And lastly, where in this poor place shall we find a shakedown in which to snatch a few hours' rest for our weary limbs? Well, everything, even a war dance, comes to an end, and so at last, about ten or eleven o'clock, the rain having passed away, we were seated in the open around a blazing fire, discussing with the elders the subject of our opening a Mission station on the Kwali Hill. (Note.—Kwali Hill is the spot I had selected as most suitable for a Mission station in the Shimba country). As it was for me to open the proceedings, I stated through William Jones, who thoroughly understands their dialect, simply what my object was. "We are not hunters or traders or slave-dealers, but servants of God, and our wish is to build a house on Kwali where a missionary may live among you, and instruct you in God's way. We ask nothing from you, only that we may live peaceably among you and do you all the good we can. For this purpose I have called you together that I may know your mind, and that when I or one of my brethren comes to Kwali, he may be received as a friend, and no difficulties put in his way. As a proof of my good will, and in consideration of your having come so far to meet me, I make you a present of \$30, which you can divide among yourselves."

One after another the sages spoke out their minds, and we had a display of native oratory, which would make the fortune of a rising member of Parliament. It was the real thing: a ready flow of persuasive language, which acted like magic on the assembly, and drew from them, at the close of every period, a united and hearty response of approbation. In pulpit or on platform I never heard such eloquence. Certainly the Natives, male and female, poor and ignorant as they are, possess a marvellous power of utterance; and our friends to-night were evidently Beaconsfields and Gladstones among them. As I listened to them and saw how they threw their

whole soul into what they said, I could not help thinking if only these men were enlightened by the Holy Spirit, and had the love of Christ in their hearts, what preachers they would be!

As reporters were not present, I can only give the gist of what was said. It was to this effect: "We have understood what you say, and it pleases us much; but we have too much reason to fear from the coming of strangers amongst us. Mbaruk came in the same way; he said, 'I am a peaceable man, let me live among you as a friend,' &c.—and no sooner had he got a footing in the country than he began to rob and oppress us, and sell our children into slavery. We hope it will not be so in this case; we have heard what you have done at Frere Town and Rabbai, and how the people there under your protection enjoy peace and happiness, and if your intention is to benefit us in the same way, we are only too glad you should come amongst us. Kwali is now a deserted place, we are afraid to live there; but as soon as you come to build we shall flock to you. You spoke of one of your brethren coming; this does not please us, we want that you should come yourself. You said also that after this 'shauri' you must leave us to return to Frere Town. This is quite against our will. It would never do for us to meet and part without seeing each other face to face in the light of day. We cannot agree to this, so if you persist in your intention, our business is at an end; we shall say 'Kna heri' (good-bye), and as you go one way, we shall go another."

Having lost my watch I cannot say at what hour our conference came to an end; it must have been very late, or rather very early. But anyway we had much cause for thankfulness: so far God has prospered our way; the difficulties we apprehended have been removed; He has made the people willing. Now if we decide upon opening a Mission in Shimba, we shall do so with the free will and consent of the chiefs of the country. From one quarter or another, no doubt, obstacles will arise; it is scarcely to be expected that the Enemy will give us an entry into this fair land without a struggle; but if the Lord be with us, what have we to fear?

And now, the "shauri" ended, where are we to go, and what are we to do? We want rest badly enough, and clearly

it will not do to go away without seeing the elders in the morning, moreover as yet we are cut off from our boat with the provisions. There is a small empty hut about eight feet square, with a smoky fire in the middle, and reeking

with the odour of dried fish stowed away in the corner, and into this Shaw and I and two of our companions squeeze ourselves, in the hope of snatching a few hours' rest.

Next day Mr. Price returned to Frere Town:—

*Thursday, May 18th.*—We were up betimes in the morning, and as soon as the sun showed above the horizon, we called the elders together, and having shook hands with them all round, and leaving W. Jones and Ishmael to preside over the feast and finish negotiations, Shaw and I got away in the small boat, and by dint of hard pulling reached Frere Town in time to keep my engagement with Captain Luxmore. He and Captain Byles came over and inspected the Mission, expressing themselves much gratified with all they saw. After dinner the *Seagull* weighed anchor and was off. Jones returned in the evening to report that the feast had passed off well, and that afterwards he and Ishmael and several others on our side, and the

elders on the other side, had formally ratified the agreement between us, by stepping over a bow and arrows and a gun: a curious mode of attesting a compact very binding with the Natives.

*Friday, May 19th.*—Rumours reach us this morning that the Wali of Mombasa and other Arab slave dealers are alarmed at the idea of our going to Shimba. It appears, though I was not aware of it at the time, that it is the main route remaining open for slave caravans from Chagga to Mombasa, and that a good deal of traffic is carried on by it. Well, this was not in the least in my calculation; but if it be so, it is only an additional reason in favour of the Shimba Mission.

Then begins the exciting story of the Wali's hostile attitude, and its results. Incidentally we have also further notices of the Rabai Mission, and of the Methodist Mission at Ribe:—

*Saturday, May 20th.*—Awoke this morning to find ourselves in a state of siege. The Wali, without giving me any notice, has established a blockade, having stationed soldiers on the opposite beach, who threaten to fire on any one venturing to cross from Mombasa to Frere Town.

I sent over Jones and Ishmael under protection of the English flag, to see the Wali and ask for an explanation. They returned with the news that the Wali had left at 10 p.m. yesterday, with 250 Askari (Sepoys), for Shimba; and the talk in the town is, that he has gone there to punish the Wadigo elders for giving us permission to settle in their country. I have no other authentic information of his movements. We are put to much inconvenience by the blockade; our Hindu shopkeeper, Suaheli teacher, and others who have business with us, are prevented from coming over. This strange conduct of the Wali, in the absence of any explanation, gives rise to all sorts of surmisings and rumours, and is very likely to excite a feeling of hostility against us in Mom-

basa; but "the Lord of hosts is with us."

Sent off Mnubi (our messenger) with our English mail, and a letter to the Consul-General, informing him of our position. He went away at night, to go quietly round the island to some spot on the mainland, near Mtongwe, in the hope of running the blockade. I promised him a reward of \$5 if he got to Zanzibar and delivered my letter to the Consul within seven days.

*Sunday, May 21st.*—A quiet day. We know nothing of what is going on in Mombasa. Set men to keep a sharp look-out, and held our Sunday services as usual. News comes in the evening that the Wali, by the upsetting of a canoe at Makupa, lost five men, or as it was told us, "four men and one slave!" Adina, our Suaheli guide to Shimba, through the presence of mind of W. Jones, managed to get over to us with his wife and children. He was afraid of his life for having shown us the route to Shimba. The poor fellow jumped for joy to find himself on our side of the water, and declared if he saw dollars

piled up on the opposite shore, they would not tempt him to go back.

*Monday, May 22nd.*—Hearing this morning that the Wali returned last night, I wrote to him asking an explanation of his extraordinary conduct in cutting off our communications without giving me any notice of his intention. My letter was in English, and I sent Jones and Ishmael to read and explain it to him. It was read before a full *baraza* (council), and the Wali treated my messengers very rudely. He said, "Who is your *bwana*? is he consul or only a *padi*? Go away; there is no answer." I had strictly charged them to enter into no conversation on the subject of my letter, simply to explain its purport to the Wali. They bring a piece of news which causes me some anxiety. Mnubi, my messenger, was seen at the Wali's house at noon yesterday, when I had supposed him to be some miles on his way. What can it mean? I don't think he would have played us false. Has he been intercepted by the Wali? And has he really now gone, or is he still kept back with all our precious letters? It is impossible to say, so we will hope for the best, though truly we are, humanly speaking, in a condition of helplessness. If only we had a steamer of our own, or even a good launch, such a state of things could scarcely happen. Some day or other the eyes of our friends at home will be opened to the necessity of placing their missionaries here in a more secure position. I earnestly hope it may not be by some terrible calamity.

*Tuesday, May 23rd.*—Left at 4 a.m., with Shaw for Rabbai, to arrange for his occupying the station when Binns leaves to take charge of Frere Town. We had to leave so early to catch the tide, though I am afraid the Wali, who is so suspicious of all our movements, will put a different construction upon it. In the afternoon we went out to a place about three or four miles from Kisuluni, called Kisimani. It consists of several villages, all united together and inclosed in a common *boma* for mutual protection. The huts are thickly on the ground, and I should estimate the aggregate population at about four or five hundred. Binns has had his eye upon this as a good place for a branch station, to be occupied by a catechist and schoolmaster under the supervision of

the missionary at Rabbai. It seems indeed a very promising opening; the people themselves are well-disposed and willing, and there are numbers of children to be taught. At a short distance from the settlement is an elevated spot, which would afford a good site for a small lodge, in which the visiting missionary might put up for a few days occasionally.

*Wednesday, May 24th.*—Left Rabbai at 5 a.m. with the view of paying a short farewell visit to our friends, Mr and Mrs. Wakefield, of the Methodist Free Church Mission at Ribe. The tall grass through which we had to make our way was heavily laden with moisture, which soaked us through and through. Otherwise the eight miles' ride over hill and vale, in the cool of early morning, was most enjoyable. We got in in good time, and after breakfast, and an hour or two of pleasant intercourse with our friends and fellow-labourers, we said "good-bye," and turned our donkeys' heads towards Makerunge, a distance of seven miles, where our boat has orders to be awaiting us. We did not reach Frere Town till 3 p.m. It was very hot travelling to-day. We both of us felt the sun a good deal, and came in very tired. What a life this is! and how impossible for our good friends "who dwell at home at ease" to realize it! God grant that good may come of it, and that all may turn "to the furtherance of the Gospel" in this dark heathen land!

*Friday, May 26th.*—Busy packing, saying last words to one and another, and getting ready to leave. If a man-of-war should come in, I may get a chance of a passage to Zanzibar. Things seem to be quieting down in Mombasa; but it may be only the lull before the storm. We know not what to expect, till we hear what effect my letter to the Consul-General has had.

*Monday, May 29th.*—A dhow with Maktub and our English mail, came in. Thank God for good news from home! An Arab brought me a letter from Said Bargash, in which his Highness says that a complaint has been made to him of my having closed the ferry between Frere Town and Mombasa, causing the people of the latter place much inconvenience; adding that he is unwilling to report me to the English Government, but that if this sort of thing goes

on he will be compelled to do so, &c. What next? Our enemies are always great at invention and lies, but surely they have overshot the mark this time, in accusing me of doing the very thing which it is they, and not I, who have done. If Said Bargash is as discreet a man as I take him to be, he will lose no time in dealing with the Wali of Mombasa, as soon as he hears the truth about this matter.

My letters from Zanzibar give little hope of any steamer calling in here for me, and I find that the June mail leaves a week earlier than I had counted on; so to catch it, I must get away as soon as possible. On Saturday I hired a small open native boat, with the view of paddling and punting down the coast to Pangani, but this morning the Suaheli owner sends word that he dare not take me without the order of the Wali; so we give him up, and decide to go overland. It will be a tedious and trying journey—probably twelve or fifteen days at this season of the year—but it seems the only way. May the Lord protect and guide us!

*Tuesday, May 30th.*—Having decided to go overland to Pangani, in the hope of meeting there a chance dhow to carry us over to Zanzibar, collected about seventy men from Frere Town and Rabbai, to act as porters and body-guard.

As Mr. Price observes, man's extremity is God's opportunity; and, not for the first time in the history of Frere Town, deliverance came through the sudden appearance of a steamer in the harbour of Mombasa:—

Called the brethren together for conference, and had just decided to send to the Wali, to demand protection down to Pangani, throwing the responsibility on him if anything occurred, when H.H. steamer *Sultany* was sighted steaming into the harbour. Man's extremity is God's opportunity: "a present help in time of trouble." It comes just in the nick of time. We were all seized with a sudden transport of joy, which found expression in a loud "hurrah," which was taken up by our servants and Native Christians, all of whom had been feeling anxious on our account. A kind letter comes from the Consul-General to say he had requested the Sultan to send up his steamer for

*Wednesday, May 31st.*—Made over charge of the Mission to Brother Binns. He will need "the wisdom of the serpent, and the harmlessness of the dove," to enable him rightly to discharge the duties of his new post. May the Lord supply all his need!

Sent off our porters to Mtongwe to await our arrival on the morrow. Rather dreading the land journey, yet still resting on the promise, "I will guide thee with Mine eye."

*Thursday, June 1st.*—As soon as I was up, Mr. Ramshaw, of the Methodist Free Church Mission, was announced. He had left Jomvu—eight miles distant—at 4 a.m., by boat. It appears that last night a Suaheli chief from Mombasa, came to him and told him that the Wali and three other Arabs had been plotting together to prevent my getting to Zanzibar, and that they had sent off a man named Mshiras to stir up the Wadigo on the line of route to oppose my passage. The chief was afraid to allow his name to be mentioned, lest the Wali should reward him with imprisonment and irons. Ramshaw had communicated with Wakefield, who advised him to lose no time in giving me warning, and stating it as his opinion that it would not be safe for me to go by the land route. What is to be done? I am stopped both by sea and land. How shall I get away?

me, at the same time requiring that the Wali also should be brought down, that I might have an opportunity of meeting him face to face before the Sultan and himself, and of replying to the serious charges he had made against me and our missionary plans. Nothing could have suited me better. I get a free and quick passage to Zanzibar, and just the chance I have longed for, of stating our case to the Sultan, and of bringing to light the disgraceful conduct of the Wali of Mombasa. After a hasty parting from all my dear friends at Frere Town, we (Shaw and I) went on board the *Sultany*, and at 4 p.m. were on our way to Zanzibar.

The appeal to the Sultan had the happiest issue; and we may well thank

God, not only for that issue itself, but also for the wisdom vouchsafed to our brother Mr. Price in the difficult circumstances this journal has detailed:—

*Friday, June 2nd.*—Had a fair passage, and reached Zanzibar at 10.30 p.m. The Wali was on board, but he kept to his cabin, and we did not meet. Capt. Luxmore kindly sent off a boat to take me on board the *London*, but I felt too tired, and as I had a good many things to look after on shore, and besides wished to be accessible to Native Christians who might come to visit me, I determined to land in the morning.

*Saturday, June 3rd.*—Put up at the French hotel. Called on Col. Miles, and arranged for an interview with the Sultan on Monday afternoon next.

*Sunday, June 4th.*—A slight attack of fever. A good number of Native Christians came to see me this morning—for the most part my old Sharanpur boys and girls—and we had a refreshing service together in the hotel.

*Monday, June 5th.*—Fever increases, with severe headache. Had to call in Dr. Robb, and put off interview with his Highness. The latter also was suffering from a cold, and was glad of the postponement till to-morrow.

*Tuesday, June 6th.*—Still unwell, but must make an effort to keep my appointment. Col. Miles and I went to the palace at 4.30 p.m., and for an hour and a half I had to do most of the talking. We had an Arab interpreter, but when his Highness discovered I could speak to him direct in Hindustani, we conversed more freely together in that language. The Sultan at first took up the cudgels in defence of the Wali; but truth is mighty and must prevail. It came out that the Wali for months past, whilst professing to be on the best of terms with us, had been privately sending to his Highness the most extraordinary reports of our proceedings: we were systematically enticing slaves from their masters, and hiding them away—we had established a large colony in the interior, as a refuge for runaway slaves; in some way or other we were in league with the outlawed rebel chief, Mbaruk, &c., &c. Happily I was able to give an emphatic denial to all these absurd charges, and to place matters in a very different light from what they had been represented to his Highness, so that at last he threw up the case,

and expressed himself satisfied that I was in the right, and the Wali in the wrong. He afterwards informed the Consul that by his order the Wali would come to the consulate to make an apology to me, and “do me honour.”

*Wednesday, June 7th.*—“The last feather,” &c. The effort of yesterday was too much for me. My fever has come back in full force to-day. Dr. Robb very kind and attentive.

*Thursday and Friday, June 8th and 9th.*—Very ill. Pressing invitations from Col. Miles and Capt. Luxmore, to take up my quarters with them; but don't feel equal to the exertion of moving.

*Saturday, June 10th.*—Getting worse. This evening as I was resting in an arm-chair, four man-of-war's men came into the room, and merely stating that Capt. Luxmore had sent them, they took me up, and carried me off bodily right away to their boat, and then into the good ship *London*. I was as passive as a child, and can only recall a feeling of intense satisfaction at finding myself in the strong arms of sturdy English sailors.

The next two days are as a blank in my existence. I have but a vague recollection of what occurred. I was conscious that somehow a great change for the better had come over my position. Instead of the distracting noises, and bad smells, and dirt of the hotel, I found myself in a nice comfortable bed, with nothing to disturb me. I learnt afterwards that the good captain had stopped all the usual noises on board a man-of-war; and that he had cared for me, and looked after me like a brother. May God abundantly reward him for all his kindness!

Thanks to good nursing, and the skilful treatment of Mr. Maclean, the *London's* doctor, and to God's blessing on it all, I was soon convalescent, and able to move about again freely.

On Monday, June 19th, the *Mecca* arrived with the English mail, and a large number of missionaries. Among these was the Uganda party, under the leadership of Mr. Hannington, and I had the great pleasure of meeting them, and making their acquaintance.



Mr. and Mrs. Lane, and Miss Amy Havergal, who are for the East Africa Mission, came in the same ship. The latter I had the happiness of uniting in marriage to my young friend and brother, Shaw, who has been my companion in most of my late wanderings.

On Thursday, June 22nd, I waited with Col. Miles by appointment on the Sultan to take leave. His Highness received me with his old cordiality, again assured me that his mind was fully satisfied as regards the Wali affair, and offered to give me a letter to the Committee to that effect.\* He promised to take care that the Wali should not give

us any further trouble; and on parting at the palace door he took my hand in both his, and giving me a hearty shake, said, "Good-bye, I wish you a pleasant passage, and come back soon."

It was a happy ending to a troublesome business. I had never any doubt as to the issue, but such things are trying to the spirit. We must, I fear, for some time to come, count upon suspicion, hostility, and treachery on the part of Arab slave-holders; it is hard for them to understand our motives, but we shall prevail over them with the weapons of truth, and God will overrule all for the furtherance of the Gospel.

Mr. Price's special commission in East Africa had now been fulfilled, through the gracious guidance of God, in the most satisfactory manner, and he started on his return to England, touching, as will be seen, at Mombasa *en route* :—

On Saturday, June 24th, after breakfasting with Col. and Mrs. Miles, I took leave of them and went on board the *Java*; and presently my good, kind friend Capt. Luxmore, Dr. Robb, Judge Cracknell, Mr. and Mrs. Shaw, and others came to say "good-bye." How can I ever forget the genuine hospitality and kindness shown to me by one and all in this place? I think I never experienced anything like it before. I pray God abundantly to repay them for all their loving acts.

I was glad to find in Capt. Makenis, who commands the *Java*, an old friend. He was first officer on the *Euphrates*, in which we made our first trip to Mombasa in 1874; and he readily complied with my request to call in at that port again to set down Mr. and Mrs. Lane.

At daybreak next morning (Sunday) we sighted land, but we were far to the eastward, and as it was hazy and squally, we had some difficulty in making out our position. Presently the three hills and the highlands of Shimba were visible, and then all was plain, and we were soon at anchor in the harbour. Binns came off in his boat, and I got leave from the captain for half an hour's run on shore. Of course my visit was quite unexpected, and I was most thankful and pleased to have this opportunity of seeing my dear friends, and of shaking hands with them once more. Very precious moments they

were; but as I knew the captain was anxious to get away, I could not prolong them. I was on board again at 11 a.m., and immediately anchor was weighed, and we stood out for the open sea.

And now, the last word has been spoken, the last adieu waved from the group of friends gathered on the shore, and I feel—but who can tell one's feelings at such a moment? Of one thing at all events I am sure, it is, that many loving wishes and heartfelt prayers will follow me on my way. We feel our way carefully through the narrow channel, and by the reefs outside, and then, putting on "full steam," in a very short time, first Frere Town, and then Mombasa, with its old fort and red flag, sink below our horizon, and are lost to sight. And is it so? Can it be that I have seen Frere Town for the last time? That my work there is finished? That I shall no more go in and out among those whom I have known and loved so long? And that henceforth I have nothing to do with plans for carrying out the grand idea of extending a chain of Christian Missions across the Dark Continent? It is hard to realize all this, but the future is in His hands who knows what is best for His own glory—what is best for the Mission—and what is best for His poor unworthy servant; and there I will try to leave it, and learn to say, "Thy will be done."

\* This letter was printed in the *Intelligencer* of September.

## SIR BARTLE FRERE ON THE ORGANIZATION OF NATIVE CHURCHES.



THE elaborate and exhaustive paper read at the Derby Church Congress by Sir Bartle Frere on the Organization of Native Churches is printed *in extenso* in the *Record* of October 13; but a large part of it deserves to be reproduced in our pages, being in fact a sketch—all the more valuable as coming from so high and independent an authority—of the efforts made by the Church Missionary Society to promote such organization.

Sir Bartle Frere begins by a review of the methods adopted in the apostolic and post-apostolic ages and in mediæval times for organizing the communities of Christian converts, and then dwells on the purely evangelistic character of the work done by the missionaries of the eighteenth century and the early part of the nineteenth, and other reasons why they were able to pay little attention to questions of organization. He divides Missions into four groups, according to the character of the races and peoples to which they are sent, viz.: (1) "Savage races and uncivilized barbarians;" (2) "Races possessing a high degree of ancient and non-Semitic civilization;" (3) "Christian Churches amongst whom the Gospel light once shone brightly, but where it has been obscured or extinguished by secular aggression or other causes;" (4) Jews and Mohammedans. In the cases of (3) and (4) he considers that organization will not be difficult when the occasion for it arises, because the precedents of early Christian times in those particular countries would naturally be followed. Also as regards (1), including the negro races of Africa, the Polynesian Islanders, and the Indians of North and South Africa, "the question is comparatively simple:"—

As compared with civilized or semi-civilized heathendom, the uncivilized races are, as a rule, docile and impressionable, easily moulded, and easily led by Europeans of natural force of character. In organizing Native Churches among such races, the two great difficulties to be guarded against are over-elaboration of schemes for organization, and over-reliance on personal influence—a besetting weakness of powerful minds of the type most efficient in active missionary work. The work of organization would be far more rapid and complete if the energetic and successful missionary would always keep before him the problem how his work is to be maintained in efficiency when he himself is taken away from its superintendence.

But the great bulk of Sir B. Frere's paper is devoted to church organization among Christian converts of class (2), that is to say the Native Christians of India, China, and Japan. These important paragraphs we subjoin *in extenso* :—

The question of organization of Native Churches appears early to have attracted the attention of the Church Missionary Society. The first Minute on the subject was issued thirty-two years ago, in 1850, "but at the end of ten years," we are told, "so little progress had been made towards the formation of Native Churches that in July, 1861, the Committee issued a second Minute on the Organization of Native Churches in Missions," in

which various practical directions were given for the establishment of a Native Church Fund and a Native Church District Council. This Minute displays all the foresight and practical sagacity one would expect from the well-known initials of Henry Venn. It dwells on the twofold character of missionary work, the one evangelistic, the other ministerial and organizing, and the inevitable evils of not practically recognizing the distinction. It lays down four principles—the expediency of, 1st, training Native converts as early as possible to a system of self-government and to support their own teachers; 2nd, of establishing a Native Church Fund for educational and other purposes; 3rd, of separating Native teachers into two classes, the one evangelistic, paid by the Society, the other ministerial, comprising teachers, readers, catechists, and pastors, to be paid from the Native Church Fund; 4th, of making provision from the first for a Native Church, on the ecclesiastical basis of an indigenous episcopate, independent of foreign aid or superintendence. Many valuable practical suggestions are added, recommending the formation of “Christian companies,” each with a selected elder or “Christian head-man,” and meeting weekly for united counsel and action, for reading the Scriptures and prayer, and for contributing, according to their means, to the Church Fund, if only a handful of rice; monthly meetings of the Christian head-men, to be held under the missionary or some one to be appointed by him, to hand over contributions and for mutual counsel and encouragement and for united prayer. Ultimately the first step would be taken for organizing the Native Church by forming a congregation under a Native teacher locally resident and paid from the Native Church Fund. The second step would be the growth of a congregation into a Native pastorate under an ordained Native minister similarly paid. The Native pastors would remain as long as the Native Church Fund is under the management of the Missionary Society, in a relation to the European missionary analogous to that of a curate under a non-resident incumbent. The third step would be the establishment of a District Conference, comprising a number of Native pastors and lay delegates from each congregation, with the European missionary of the district, to meet periodically for consulting on Native Church affairs, as distinguished from the action of the parent Missionary Society. “When any considerable district had been thus provided for by an organized Native Church, foreign agency would have no further place in the work, and that district will have been fully prepared for a Native episcopate.”

A second Minute, dated 1866, on Native Church Endowments, dealt chiefly with the financial question, including the disposal of the special Jubilee Fund raised in 1848, a great portion of which had been devoted to aiding Native Christian Churches to become self-supporting.

A third paper “On the Organization of Native Churches in Missions” was issued in January, 1866. It records the progress made during the previous five years, and suggests “some practical measures for the more speedy establishment of self-supporting, self-governing, and self-extending Native Churches.” The greatest advance had been made in Sierra Leone, the earliest Mission of the Society. There nine out of twelve missionary districts had become self-supporting Native pastorates, all supported, with their schools, by contributions of the Native Church, with a grant-in-aid from the C.M.S., which, however, had surrendered the control of the Native ministry to the European Bishop of Sierra Leone and a Church Council. Some progress had been made in the same direction in India and Ceylon, but even in Tinnevely, where 1500*l.* a year was raised for various religious and

benevolent objects, the C.M.S. continued wholly to support the Native pastors, catechists, and village schools, at a cost of 4000*l.* a year, and in other Missions still less had been effected towards making the Native congregations support their own pastorate. The Minute, therefore, urges a complete separation between the Native Church funds and the funds of the C.M.S., placing the former under the direct control of a local Committee or Church Council. The regulations which are suggested to give effect to this system are given in detail, and marked by the usual practical sagacity of the Committee of the Society. The Committee further suggest that the Bishop of the diocese should appoint from time to time a Native minister as his Commissary, to supervise the Native teachers and their pastoral work, to attend Church Councils as an assessor, with the chairman, and to report his visitations to the Bishop. This arrangement was proposed as a preparation for the appointment of a Native suffragan bishop, when the Native Church should be sufficiently organized, and the Bishop of the diocese prepared to make such an appointment. Reasons were given why the Society should not, as a rule, place Native ministers in the position of European missionaries—i.e. as detached from local pastoral work. The Minute regarded Anglo-Vernacular schools and boarding-schools as missionary agency, and as such entitled, for a time, to support from the Parent Society.

The effects of these measures up to 1872 are ably summarized in three papers on Native Church Organization in the *Madras C. M. Record*. The author of these papers points out how recent was the discovery, and how slow the recognition, by modern missionaries, of the great truth that "a Native Church cannot become self-reliant or self-propagating, so long as it is organized as a part of the foreign Church out of which it first sprung, and has no independent existence of its own." When a Mission is first started by Europeans in India, the work is necessarily entirely evangelistic. As it becomes more pastoral, the missionary gradually becomes the pastor of the congregations gathered from among the heathen, and when he has trained up Native assistants in his work, habit, the race difficulty, and the financial difficulty are obstacles to his delegating the pastoral work to his Native assistants, and reverting to his proper position as an evangelist. There was an apparent unfairness in the relative positions of European and Native when the aged founder of the Mission made way for a younger, less venerable, and less experienced missionary fresh from England, and there was a growing disinclination among the best of the Native converts to accept Mission employment. The reconstitution of the Native Church on an independent organic basis of its own became a necessity, and by the steps already detailed it has been carried out by the C.M.S. most successfully in its Missions in Southern India.

The author in the *Madras C. M. Record* gives the palm of priority in enunciating these altered views regarding the true relation of the missionary towards the Native Church to the American Board of Foreign Missions, in their "Outlines of Missionary Policy," embodied in their Report of the Deputation to India, which was published in 1856. He had apparently overlooked the first Minute of the C.M.S. on the subject as far back as 1850. The remarks of the American Board are, however, deserving of careful study as a clear statement of the principles which underlie the great question how far it is desirable to combine the foreign missionary and the Native convert in the same ecclesiastical organization.

The second article in the *Madras C. M. Record* explains how, in making the necessary changes in the organization of their Missions on a basis of self-

support, the Established and Endowed Churches of England and Germany were placed at a disadvantage as compared with the missionaries of Non-conformist bodies in Europe and America, who, having been always accustomed to take part in methods of self-sustentation at home, were able at once to adapt their own ecclesiastical organization to an infant Native Church. He shows how injurious to both the Missionary Societies and their converts were the results of our system of letting the missionary become the incumbent, as it were, of a large parish; how it prevented any cohesion among the converts, so that though there was no lack of individual spiritual life among the converts there was no corporate life, no Church. He successfully meets the usual objections to the plan for separating the European from the Native clergy.

And in the third paper he proves the soundness of his arguments by detailing the results of the change in Sierra Leone, where the new system had been a complete success. After two years of trial, it was found that, under the system of voluntary contributions, the salaries of the nine Native clergymen transferred had been improved, and that they were actually higher than when they were paid by the Society; that more money had been voluntarily paid for the repairs of old and the erection of new stone churches, for the Grammar School, for the Female Institution, and in subscriptions for the Bible and Missionary Societies at home. This improvement had since been steadily progressive in every branch of expenditure, both in self-sustentation and contributions to the wants of others. For instance, a Church Missionary Auxiliary had been started, with an average income of 450*l.* per annum, to support a Mission to the heathen tribes in the interior. Accounting for the large sums given by Native Christians in Africa as compared with the Native Churches in India, the author says, "These large sums we learned are raised, not by liberal donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult convert, so that every Christian family now freely gives a penny a week toward the Church Fund in addition to the support of their schools, and of Bible and Missionary Societies."

Madras took the second place of honour in placing the Native congregations of the C.M.S. in a position of independence as a Native Church. The first address on the subject was issued in April, 1867. The first meeting of the Council of the Native Church was held in January, 1868. Since then the progress has been steady and satisfactory in every respect. Different systems were adopted in the two provinces of Tinnevely and Travancore. In Tinnevely a separate Church Council was formed in each Mission district, while in Travancore, for local reasons, one united Council was established for all the pastorates. Thus, whilst "in Sierra Leone the Native Church formed a very completely organized and almost independent body, with a Bishop at its head, in Travancore there was a single Council for the whole province, as in Sierra Leone, but much less advanced; and in Tinnevely separate District Councils, all the members of which, excepting the chairman, were Natives." Each system had its advantages, but in working it was found that Travancore asked for greater facilities of local action, her first organization proving somewhat unwieldy in dealing with matters of only local interest in the several pastorates. Tinnevely, on the other hand, found the need of a somewhat wider representative assembly, in which the Native clergy of different districts would have an opportunity of meeting together

and interchanging their views—a provincial council, in fact, like that of Sierra Leone or Travancore—and the result was a modification of both systems to meet the twofold want of eliciting local district energies, no less than united provincial sympathy.

On the important question, "At what point of a Native Church's development ought the principle of self-support and self-government to be introduced?" the author of the article in the *Madras C. M. Record* answers, as the result of Indian experience, "that as soon as the converts in any district are sufficiently numerous to be formed into regular congregations with a Native teacher located among them, and contribute week by week a sum, however small, to a Native Church Fund," so soon does it become "expedient that they should be trained also on a system of self-government."

In sad contrast to the progress made in self-sustentation and self-government in Southern India is the picture presented of the state of affairs in some of the older Missions of Southern Bengal given in a paper on the "Organization of Missions," read at a meeting of the S.P.G. South Bengal Conference in November, 1881, by the Rev. W. H. Bray, M.A., Calcutta Diocesan Secretary. The picture is no new one, for the grave defects pointed out, and the serious difficulties complained of, are the same as those of which I remembered hearing when I was in Calcutta more than twenty years ago. Some of them arise partly no doubt from irremovable local causes, such as climate; but far more from causes capable of removal or correction, such as the inferior motives which led many of the earlier converts to join our Church—the intrusion and competition of other Churches and Societies, and the over tenderness and excessive toleration shown in times past for the notion, which is truly, I fear, described as the fundamental idea of too many of the professed Christians, "that it is we, and not they, who are benefited by their becoming Christians, and that they ought to have some equivalent for conferring this benefit upon us." The Diocesan Secretary seems clearly right as to the direction in which he would seek a remedy for the deplorable state of things he describes, viz., "First, an organization of teachers and people directed to inspire an interest in Church matters in the people, without which there can be no edification; and, secondly, another organization of the various teachers, missionaries, catechists, and readers among themselves, which would tend most effectually to the building up the Native Church" as a self-governed, self-sustained body. The meeting seems to have adopted these views, and we may look with interest for the results, which, as in the case of a correction of evils of such long standing, must take time to develop.

Sir B. Frere then refers to the "very able and thoughtful paper" by General MacLagan printed in the *C. M. Intelligencer* of July last, and quotes some passages with hearty approval. He concludes with some remarks on Episcopacy in Missions, the value of which he strongly urges. We extract one passage respecting Native Bishops:—

Opinions are divided as to whether the time has come for providing a Native episcopate; but no one seems to doubt that it is essential to a perfect organization of any Native Church, and it is observable that the older, more experienced, and successful missionaries speak with the least hesitation as to the necessity for an immediate commencement of an attempt to provide the whole machinery and organization of a Native Church from Native elements. I cannot think that, in a diocese like Madras, and under suffragans like Bishops Sargent and Caldwell, anything but good results

could follow the experiment of Native coadjutor bishops. Many years ago I ventured to express an opinion that for the complete organization of the English Church in India it would be desirable to have at least one bishop for each nation, speaking a distinct language, in which Missions of our Church were actively at work. I was speaking then of European bishops. . . . But no opportunity should be lost of appointing a Native bishop, where a fit man can be found, to a charge where the Native element largely preponderates in the congregations, and more than one such charge might, I think, even now be found in South India.

We would only add here to what Sir B. Frere has so well and so ably written on this most important subject, that the system which he describes and expresses so much approval of, as brought into existence in South India, has, within the last few years, been extended to, and is now vigorously at work in, other parts of India also. As our readers are aware, Provincial Native Church Councils have been formed for the C.M.S. congregations in Bengal, the North-West Provinces, and the Punjab. And the Committee note with satisfaction and thankfulness to God, how in each case the organization of the congregations into a Council has seemed to infuse new life and new hopefulness into the Native congregations themselves, and has drawn out liberality and earnest interest in Church affairs to an extent far beyond what had been at all expected. And, without discussing now the large questions which Sir B. Frere has raised as to the future Episcopate of India, we may observe that the Committee of the C.M.S. have fully in view the importance of a Native Episcopate.

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#### THOMAS HOWELL, DEACON-EVANGELIST.



IN the *Intelligencer* of August there appeared the announcement of the ordination of Mr. Thomas Howell, "Native," by the Bishop of Lahore. The English name may have attracted notice, and it may be interesting to the Society's friends to hear something more of him.

Early in the year 1866 there was a rebellion in the Native State of Bahawalpur, a tract of country lying to the south-west of the Punjab and separated from it by the River Sutlege. The disturbance ended in the assassination of the Nawab and an appeal for the protection of the heir, a child eight years old, to the British Government. The Commissioner of Multan immediately crossed over and took possession of the state in charge for the young Nawab, and a British resident, Colonel Minchin, was appointed to watch over the interests of the principality during his minority. In quelling the rebellion, and getting the affairs of the state into some order, Colonel Minchin found three lads there, bearing the name of Howell, and enjoying pay from the state revenues. Two of these were in the army, and had lately distinguished themselves both for fidelity to the late Nawab and for courage, although the eldest was then but a lad of about sixteen or seventeen years of age.

These three lads proved to be the sons of a Mr. John Howell, who had

some years previously settled in Bahawalpur, and taken service in the army there under the Nawab Bahawal Khan. This Bahawal Khan was a very wise prince, and as he lived in troublous times he had need of prudence. Ranjeet Sing was then absorbing the provinces of the Punjab, and after his death the turbulence of the Khalsa Sikhs created even greater uneasiness. On an occupation of Lahore, the Nawab formed an alliance with us, and, on the rebellion of Mulraj, Dewan of Multan, this Bahawal Khan sent a contingent to help Herbert Edwardes, and to co-operate with the British troops in the siege of Multan.

Although a bigoted Mohammedan and the head of an almost fanatic race—the Dadputras—Bahawal Khan was in the habit of encouraging Europeans to come to his court, and giving them employment in his army. In this way John Howell had settled there, and had married a Native woman. He had been put in command of one of the regiments, and was known as Colonel Howell Sahib. After the death of Bahawal Khan, he remained in the service of his son, the late Nawab, to the day of his death, which occurred only a few years before the rebellion above alluded to. The eldest of his sons had been appointed to his father's regiment, and the second held a captaincy!

Whatever may have been the antecedents of Colonel J. Howell, or his religious convictions, one thing is remarkable, and that is that not only were his children reared with the profession of Christianity, under very discouraging circumstances, but he had evidently so impressed them with some thoughts on the subject, that they, when left to themselves and quite alone in the midst of a Mohammedan people, maintained their distinctiveness and their decided profession of Christianity for several years.

When the Resident found them in this way, and saw that there was no available means for their suitable education at Bahawalpur, with the sanction of the Government he made them over to the missionary of the C.M.S. at Multan. To this place they removed, and immediately entered the mission-school. It was first intended that they should be educated for offices in the state, and return to it when ready, but circumstances determined it otherwise. After some instruction they were baptized, and the eldest, Thomas, very soon showed a deep interest in spiritual religion, very frequently accompanied the missionaries in their preaching in the city, and about the year 1870 became an active and earnest member of the first Church Council at Multan. Since that he has been acting as an honorary catechist, and his ordination now, it is to be hoped, will place him in a position of larger usefulness; and let those who watch with interest that long line of advance, where the great struggle of Christ's kingdom with the darkness of heathenism is steadily and nobly maintained, remember that with this man another outpost is occupied, and pray that as in his youth he showed valour for and fidelity to his earthly master, he may now have grace to consecrate these qualities to the service of our Lord Jesus Christ.

G. Y.



## EXTRACTS FROM THE ANNUAL LETTERS.

[THESE extracts are now somewhat out of date, referring as they do mainly to last year; but they are very interesting, and we are unwilling to let them drop altogether, though they have been in type waiting their turn for some months.]

## GOND MISSION.

*From the Rev. E. Champion.\**

*Malgalganj, January 6th, 1882.*

**T**HE results of this year's work among the Gonds are few and unimportant, as they appear recorded on paper; but they are material and marked to those who have faith and patience to value them aright. Not only is our presence as teachers of a beneficent religion acknowledged, but that religion itself has come forth from its surroundings of mist and unreality. Hitherto we have been known simply as occasional visitors, who came not for the enjoyment of sport, but to sit and talk kindly to the people. But now I am sure that, throughout a rather large area, we are not only welcomed as friends, but are known as teachers of certain specific truths; and those truths are chiefly these: (1) That no object or being but the great Creator is to be worshipped; and (2) that though we are sinners, that great God loves us, and sent His Son to be the one great sacrifice for the sins of all.

Recently I visited a small village in which no one had ever preached. I explained to my hearers the simple truths of Christianity, and told them of our objects and motives. Then the village watchman said, "I have heard that before." I said, "Where?" He replied, "At Mangalganj bazaar, when you and the lady were there." "And now," I said, "you must tell others who do not know." He assented, and added, "But we already take the name of Christ." We are often told this now, but, alas! it is pretty certain that they do not also give up their old worship. I met an old man named Lachi, one day. I have known him for several years. I said, "Well, Lachi, you have heard us preach very often. Whom do you worship?" He replied, "Isa Masih." "But," I continued "do you worship Him alone?" "Yes, since you came and taught us, I have ceased

to worship our deities—the 'Kher mai' (mother of the village) and the 'Maha mai' (great mother, goddess of small-pox) and all." I asked, "But are you sure that you do not worship some one of your old gods?" "Well, I have given up all except 'Narayan Deo' (the sun), and by-and-by I shall give him up, too." They find it hard to get over their superstitious fear, no doubt, though they readily assent to the reasonableness of what we say, as will be seen from what occurred in another village. No one had preached in it before, and Williamson and I were both present. It was after dark, and at least fifty Gonds and Baigas had collected round a good fire, and more came after we arrived. I preached first at some length, and then Williamson followed. In conversation afterwards we urged their reception of the truth. They said, "Of course, now you have come to us, we will obey. We heard you had given this message in neighbouring villages, but you never came to tell us. Now we have heard we will do as you bid us." Thus it is that this simple, lovable people receive our message. These incidents are not striking, but they are truthful. And yet they by no means convey an adequate idea of the interest of the scene when (shading their faces from the fire with the hands, and stirred from their normal apathy) they look up with surprise and pleasure while we endeavour to set forth the unspeakable riches and loving-kindness of Christ. They receive so little kindness from others that they scarcely believe in its existence. But when assured of Christ's love to the weak, the sick and poor, and of His mighty deeds wrought in their behalf, these facts appeal to their sympathies, and they feel that despised as they are by Hindus and Mohammedans, there is One who does not forget or neglect them. Thus the Gospel, com-

\* Mr. Champion having since retired, and taken up parochial work in Australia, this is his last letter on the Mission which he was mainly instrumental in setting on foot.

mended by its own intrinsic beauty and excellence, is assuredly winning its way among these children of the wilderness.

The *Pandas* (Hinduizing priests—Gonds) are certainly not diminishing in number. They are not much respected or very influential; but as they live in the midst of the Gonds, appeal to their superstitious prejudices, and are, to some extent, backed by the prejudices of Hinduism, they are an influence in the wrong direction. An example of what they are will show how very mischievous their influence must be. A Gond told me, that since Williamson's visit a month or two before he had called on the name of Christ. I found out afterwards that he was a Panda, and, of course, a worshipper of idols. He so far outdid the Hindus, that he would not smoke with his own sons, or eat with any one. I said, "Why is this?" Answer, "The Devi" (the

goddess). "But you are a Gond, and these are your sons. Why do you worship Bhewani, and keep the observances of caste?" Answer, "I used to get ill when I ate with other people." I then said, "We deliver to you the edicts of the great God, and you do not obey them, but worship objects which can neither do you good nor harm. What would your landlord say if you took the rent of this village and gave it to some one else? In this way you defraud God of His just rights." He was unmoved by all I could urge, and concluded by saying, "Both harvests, the wet weather crop and the cold weather crop (i. e. the worship of idols, and the worship of Christ) are necessary to us." From this it will be seen that these *Pandas* are possessed of considerable sagacity and persistency, which they display in order to maintain their position of superiority amongst the people.

#### TINNEVELLY.

*From the Rev. T. Kember, Theological and Training Institution, Palamcottah.*

*Palamcottah, March 11th, 1882.*

I. In the closing sentence of my last Report, I promised to give a fuller account of our *Ordination Class*. I will proceed forthwith to do so. The determination to commence such a class was announced to me by our Madras Secretary in the following words: "Through the great kindness of the Bishop of Madras, funds are provided for giving five of Mr. Vedhanayagam's agents a two years' course of training for the ministry. Kindly let me know if you will be able to make arrangements for receiving them at the beginning of 1881. It would be advisable to find them some practical work whilst studying." Accordingly, we made the necessary arrangements, and work was commenced in January, 1881. Most of the men were comfortably located in houses near the Institution. A separate classroom was provided for their use, and the necessary furniture procured. Lights also were provided for evening study, so that that quiet and freedom from disturbance which they could not possibly have in their own houses, though so necessary, was thus secured to them. The candidates at the outset numbered five; but later on in the year, another student joined the class from Madras;

and later still, the number was further increased by two catechists from Bishop Sargent's districts joining. These latter had already been studying the prescribed subjects privately. Our full number in the class, therefore, during the last few months was eight.

The course of study comprised Old and New Testament History, the Book of Common Prayer, the Thirty-nine Articles, Pearson on the Creed, the Gospel of St. Luke, the Book of Deuteronomy, Paley's Evidences, and the Epistles to the Galatians and Philipians. One of the North Tinnevely men, N. Mutthu, being a good English scholar, and an excellent teacher also, has rendered valuable assistance to me and to his fellow-students in the work of the class. All the men have kept very steadily at work throughout the time they have been reading with me, and their earnestness of purpose has been very gratifying. Being men of experience, they have exercised a very salutary influence over the younger men in the Theological Class, and the benefit of their intercourse with them has been very apparent. In the matter of practical work, besides frequently giving expositions at morning and evening prayer in the Institution, they have gone

out week by week to preach to the heathen of all classes, in the villages near, as well as in the towns of Palamcottah and Tinnevely.

The months passed swiftly and profitably by, till, as the end of the year drew nigh, the pressing needs of the congregations in North Tinnevely rendered it necessary to consider seriously whether the term of two years originally contemplated could with safety be shortened, and the men be once more set free for pastoral work. After much deliberation it was decided that they should be allowed to go up for the preliminary examination for orders in January, and as many as were successful in that should be recommended for presentation at the ensuing Lent Ordination. Two other men, who had not read in our class, were examined with our men; and of the ten candidates, eight were found qualified. One who was unsuccessful in the examination, was a North Tinnevely catechist who had suffered during the year, more than once, from sickness, and even at the time of his examination was not in good health, not having fully recovered from the effects of family affliction with which he was visited in December. It was a terrible disappointment to him not to be accepted this time, but he has borne the disappointment with true Christian resignation. The Bishop of Madras fully approved of the eight men selected, and directed Bishop Sargent to proceed with their ordination. Arrangements were made for their final examination during the week preceding Sunday, March 5th; and in the same week also a series of devotional services was arranged for by Bishop Sargent, at which addresses were given on various matters touching the Christian ministry. The address to the accepted candidates on the Saturday evening was given by the Rev. H. J. Schaffter, based on the words "Lord, what wilt thou have me to do?" and was very appropriate and practical. This season was one of much spiritual profit and refreshment.

On Sunday, March 5th, the ordination took place. To me the occasion was one of intense interest. The duty of presenting the candidates was assigned to me, and very earnestly did I pray that they might all prove men "full of power and of the Holy Ghost," wise to win many souls to Jesus, and

fruitful in every good word and work. The Ordination Sermon was preached by the Rev. V. W. Harcourt, from 1 Cor. iii. 9. "We are labourers together with God," and was full of helpful thought and suggestion. At the Holy Communion afterwards, forty-seven ordained men, including three European missionaries, joined with the Bishop in commemorating the Saviour's dying love. The congregation at the Ordination Service numbered 1246. It was a day in the annals of our Tinnevely Native Church that will long be remembered in connexion with this solemnly impressive service. The Gospel was read by the Rev. N. Mutthu, one of the newly-ordained deacons, who, at the afternoon service, preached his first sermon from the text, Rev. i. 6, "And hath made us kings and priests unto God, and His Father: to Him be glory and dominion for ever and ever. Amen." Three others of the newly-ordained also took part in the reading of the lessons and prayers at this service. The Rev. V. Vedhanayagam, of North Tinnevely, was present at the ordination, and took part in the service. To him the admission of so many fellow-workers into the sacred ministry of the Church was especially interesting, as five of them would be associated with him in the work of his district. The newly-ordained brethren have already gone forth to their spheres of labour, followed by the earnest prayers for their abundant success of a great number of Native friends, and to these earnest petitions will doubtless be added those of countless sympathizing friends in England, who watch with unflinching interest the progress of Christ's Church in this heathen land.

II. But I must proceed to give some account of the work of our *Theological Class*, the examination of which was just being concluded when I sent off my last Report. The results of that examination, on the whole, were satisfactory. As soon as possible after its completion, we settled down to the work of another year, pursuing the same general plan of work as we had followed in 1880. We finished our study of the Book of Isaiah, and the Epistle to the Hebrews, and completed our first reading of Paley's Evidences, and Pearson on the Creed. The lectures on the Prayer-book and the Thirty-nine Articles were continued until the subjects were

finished; and a new portion of Church History was studied. In their private reading the students have gone through the *Compendium of Theology*, Blunt's *Undesigned Coincidences*, the *Old Path*, *Guide to the Ministry*, &c. A final examination, on the completion of the two years' course of study, was held in December last. Most of the students acquitted themselves creditably in all the subjects. The examiners were satisfied with the results as a whole. The examiner in Scripture History, after pointing out what was commendable and what was defective in the answers to his questions, concludes his Report as follows: "All the papers, however, show that the habit of study is brightening and regulating the students' mental powers, and enabling them to grasp subjects of which, otherwise, they could have no conception."

Addresses, expositions, sermons for criticism, and suchlike exercises have been regularly carried on in the Institution; and outside, besides the street-preaching, every Sunday two of our number have gone to assist in Sunday-school work here. Every Thursday afternoon our class of eighteen students was divided into six companies, which set out in different directions to preach to the heathen.

In vacation time, each student carried home with him a supply of tracts and handbills, and availed himself of every opportunity that offered of preaching to the heathen, and of assisting village pastors and catechists in the daily services of the Church.

Thus the season of preparation for future work has been spent. And, one by one, the class of eighteen men have gone forth to their various fields of labour. The first to leave was John Ernest, a young man sent to us from the Mauritius. He was with us for upwards of a year, and before he returned he succeeded in finding a suitable wife to take back with him, and to be, as we trust, in all respects, a helpmeet for him. We have heard of his safe arrival at Port Louis, and of his having commenced his new work as catechist and reader. It is hoped that ere long he will be admitted to holy orders.\* The next student to leave the class was

one who has found employment in the Tamil Cooly Mission in Ceylon. He was the son of a late Native pastor, and we have every hope that he will prove a useful and successful worker amongst the coffee estate coolies. The rest of our number have gone to various places in the Tinnevely district, chiefly to congregations under Bishop Sargent's superintendence. Two volunteered for work in the Telugu Mission, and one of these is now actually on his way thither. I have already mentioned that death has removed one of our number. His name was Edward Masillamony. He became a Christian when about fourteen years of age. He attended Bishop Sargent's boarding-school for some time, and joined our Theological Class in October, 1879. Having some knowledge of heathenism, he knew how to meet the peculiar views and prejudices of the heathen. Whenever he met Hindus, he would speak to them of their own religious tenets, and cleverly turn the conversation to Christianity, and then urge the superiority of the claims of the Gospel over all other religious systems. It was his delight to tell of Jesus; and in conversation with his fellow-students he declared frequently his strong determination and desire to give himself entirely to the work of preaching to the heathen. He was always very diligent and punctual in the preparation of his lessons, and looked forward with joy to the time when he should be wholly employed in the work to which he had consecrated himself. But the Master's will was otherwise. He was seized with cholera soon after reaching home in the Christmas vacation, and in a few hours his earthly race was done, and he entered into eternal rest. One student only now awaits his marching orders from Bishop Sargent. These will doubtless soon be given, and then all the seventeen theological students will be at work again in the Master's Vineyard.

III. *Normal Department.*—Here also the same plans have been pursued as were mentioned in last year's Report. The average number of Normal Students during the year has ranged from 65 to 70; 31 students have been admitted; 15 sent out for employment as schoolmasters; and 6 have gone to our High School or College for further education in English before taking up work as schoolmasters.

\* He was ordained on March 19th by Bishop Royston. See *Intelligencer* of May.

## CEYLON.

*From the Rev. R. T. Dowbiggin, Cotta.*

*Cotta, November 30th, 1881.*

I adhere to my threefold division of (1) Pastoral, (2) Educational, and (3) Evangelistic.

1. *Pastoral Work.*— . . . The Colombo congregation sustained a very great loss in the death of its representative, Mr. J. D. Jayesinha on the 11th September. He had been baptized in infancy, but was only nominally a Christian, and in heart and life a Buddhist until about three years ago. He was well acquainted with Buddhism, and all his relatives were zealous for that faith.

Mr. Jayesinha formed the acquaintance of our pastoral catechist in Colombo, and by degrees his mind became enlightened, and eventually he embraced the Gospel of Jesus in the love of it, and was very earnest in promoting the work of the Gospel. He was the secretary of the Church Committee, and its representative in the Provincial Council. He was also chosen as one of the delegates to the Church Assembly which met in Colombo on the 5th July last.

His devotion to the work of the Gospel excited the opposition of his friends, who were Buddhists and Theosophists; and not content with persecuting him during his life, they even carried it so far as to revile his dead body, heap abuse upon his religion in the house of mourning, and turn to ridicule the funeral service with which the grave closed over his remains.

During Mr. Jayesinha's illness he was forsaken of all but the catechist and his Christian friends. His own Buddhist relatives seemed to regard a Christian and the Christian religion as something altogether vile and unclean; and the consequence was that Mr. Jayesinha was left entirely to the care of his young wife and the catechist; the latter of whom, with the help of his servant, had actually to perform the last sad offices for the dead body of his friend. Mr. Jayesinha had been connected with the office of the Surveyor-General, in a position of trust and responsibility, and where he was much respected. At the funeral there stood around his grave the Honourable the Acting Surveyor-General, his chief office assistant, and

many others who had been his fellow-workers in the office.

To the Christian Church his death is a very severe blow. He was a man that, humanly speaking, the Church could not spare, and by whose life and consistent Christian character we had hoped so much would have been done to help to build up the Native Church in this island.

2. *Educational.*— The schools this year are fifty in number, as compared with forty-eight in 1880; and of these twenty-seven are for girls and twenty-three for boys. It has been my object, as far as possible, to extend female education in this district; and it is with great satisfaction that I see the girls' schools out-numbering those for boys. I very much question if such a thing obtains in any other Mission. My belief is that children are influenced far more by their mothers than by their fathers; and as our hopes rest on the rising generation more than the present, I am anxious to bring as many girls as possible under the teaching and influence of the Gospel of Christ.

On the 30th September, the total number of girls on the lists was 1212, and of boys 1766, as compared with 1149 and 1694, respectively, in 1880; a total of 2978 as compared with 2843 last year. This would give an average for each boys' school of 76, and for each girls' school of 45, avoiding fractional parts.

In the grant-in-aid examinations the average per cent. of passes received in girls' schools was 86, and in boys' schools 87, which is a shade lower than last year. The sum received as grants-in-aid amounted to Rs. 7659-80.

The following table will show how the children are distributed in the different schools, and the cost at which they are maintained:—

1	Girls' Boarding-school	. .	41
26	" Ver. Day-schools	. .	1171
1	Boys' English School	. .	115
2	" Anglo-Ver. Schools	. .	335
20	" Vernacular "	. .	1316
—			
50	Schools.		Pupils 2978

This educational work was carried on

at a total cost of Rs. 13,117-92. The average cost per head would be, for boys and girls in Vernacular and Anglo-vernacular schools, Rs. 2-64; and in the girls' boarding-school, Rs. 58-69. The cost in the English school for boys, leaving out the boarding establishment connected with it, is nearly Rs. 16-72 a head.

As last year, Angampitiya has been the centre round which the battle has raged with, if possible, increased fury. The Kurugala priest seems determined, if he can, to drive us out of the place. The opposition school which he commenced has not accomplished this object; so now he is going to bring the school directly opposite to ours—only the high road will then divide them—and he will also erect a large hall where bana may be read to counteract the influence of our preaching. But this does not terrify us. Our schools at Angampitiya—one for boys and one for girls—have been better attended this year than last; and as a proof that we and our people are not discouraged, we purpose, *v.v.*, to build a school-chapel which shall be our response to the threat to erect a preaching-hall by the Buddhists. We have an idea that our action will be more effective than their words. The temple of this Kurugala priest is about two miles from Angampitiya, but he considers the latter village in his parish. He tried to get up a boys' school near to his pansala, and failed. We purpose, as a diversion, to carry the battle into the enemy's camp, and try to succeed with a boys' school where he failed. At all events it will draw off his attention from Angampitiya.

In Angampitiya there are a variety of castes, and this has been a difficulty in carrying on schools where the idea of caste is resolutely excluded. I think I may say that patience has had its perfect work. In the girls' school you can see five distinct classes and four different castes all seated on the same benches and taught in the same classes, without distinction of any kind. As regards the boys' school we had not so much difficulty. The ladies were more difficult to reconcile than the gentlemen!

The girls' boarding-school has been full throughout the year and has been as successful as in previous years, and

its influence is being felt in the country. As a proof of this, the young women who have left it are eagerly sought for as school-teachers, even in Government schools. Not long ago I had a letter from the Director of Public Instruction inquiring if I could give him the names of any such girls who had left the school. Except about ten, all the girls in the school are the daughters of Christian parents.

In connexion with girls' schools I may mention that we obtained two prizes at the Melbourne Exhibition for lace and embroidery which we sent from the Cotta district.

Of Sunday-schools there have been forty-seven in operation during the year, which were attended by an average of 821 boys and girls.

3. *Evangelistic Work.*—This work is carried on in the (1) Liyanwala, (2) Angampitiya, (3) Makumbura, and (4) Colombo districts, and has not been in vain, though with varying success in the different localities. In some places, specially Colombo, the result has been increased opposition, but in other places fruit has been gathered in to the praise of God's grace.

(1) *Liyanwala.*—The work here makes steady progress, and the catechist in charge is diligent and carries on his work wisely and well. During the year under review five youths who have been attending our school have been baptized, and there are six candidates.

As an instance of the difficulties which beset young women of Buddhist families, I may mention that, in the village of Liyanwala, there are four young women who wish to embrace Christianity, and were educated in the girls' school in that village. In fact three of them still attend the school. They are persuaded of the truth of the Gospel and wish for instruction with a view to receiving baptism; but their friends and relatives all stand in the way of their doing so; and it is very difficult for them, as young women, to take such a decided step; in fact they can only do so when conviction and faith and love are strong enough to enable them to brave all for Christ's sake.

During the present harvest-time, three out of the four were expected to go and work on the Sundays with the other women: they did not wish to do so, but to go to the Sunday-school and church

instead. About an hour before service time, these three young women ran off and hid themselves (seeking sanctuary) in a corner of the church behind the reading-desk; and though the father of one of them made inquiries at the catechist's house, which is close by, he never went to look in the church, and so they escaped for that time. At my last visit, one of these four, the one who is most closely watched, and whose mother is the most zealous Buddhist woman of the village and an earnest devotee, came to me to talk over her difficulties.

There seemed to be a way open for her to come to school again, and so be able to learn more about Jesus, if I could only give her a place in the school as a monitor: the small pay, a rupee a month, and the position in the school, it was thought, would overcome the scruples of her friends and be a sufficient inducement to allow her to come to school again.

However it may turn out, I consented to try the experiment. Should they agree to her request, it will give time for knowledge and faith and hope and love to grow, and thus she may be able to confess the faith of Christ crucified and manfully fight under His banner against the world, the flesh, and the devil.

(2) *Angampitiya*.—As I have said above, under the head of education, this has been the great battle-field of the year; and though we cannot claim to have conquered, or to have driven off the enemy, yet we have maintained our ground and strengthened our position.

The catechist here is young and sometimes a little injudicious, which wins for him some hard blows from his opponents; but he has worked well and showed a bold front to those who would hinder his work. He is learning wisdom by experience.

The following summary of an address of the Kurugala priest at Angampitiya, on the 15th September, 1881, may be interesting as a specimen of his style:—

"1. Buddhism is an older religion than Christianity, but there are some things which tend to destroy Buddhism:—  
(a) The indifference of Buddhists;  
(b) the activity of the Christians;  
(c) sending of Buddhist children to Christian schools.

"2. Christians say they teach science

in their schools, but they teach a false and foreign religion.

"3. Christian bishops, clergy, catechists and teachers receive salaries; and to do so they are even ready to kill a man.

"4. There are no deceivers, trickish, artful liars, fools, and thieves like the Christians anywhere.

"5. Catechists go about villages and in the bazaars to mislead the people by means of vain, foolish, and false stories.

"6. We must drive the Christians out of Angampitiya. The means to be used are—(a) To join the Society of Olcott (Theosophists); (b) directly opposite the station of the Christians we must erect our school, preaching-hall, and temple. Then we shall be able to expel them.

"7. They speak of the *pádre* as a very great person, and some people send their children to his schools. But I do not regard his greatness; and after all, who is he? and what is his greatness?"

The character of this priest may be inferred from his language to the catechist, whom he met one day on the road, and after some discussion, in the presence of about fifteen people, thus addressed him—"Go, devil! Why do you talk so, you devil?"

The catechist, D. J. W., says (in Singhalese): "The Christian Church here is a small one, but the members of the Church are sincere and are serving the Lord Christ. And not only so, they have a hearty desire to see the kingdom of Christ flourish in this district, and with a view to this exert themselves."

(3) *Colombo*.—Of the evangelistic work in this large city I have not much to report, save that much work has been done during the year.

Colombo is the head centre of the Theosophic movement, and its full force has been felt by us. It will be remembered that a year ago they threatened to drive us into the sea. Perhaps, in view of this, it is a cause for thankfulness to say that we are still alive and able to carry on most of our work as usual. It would seem to me that the Theosophite enmity is specially manifested against the Gospel of our Lord Jesus Christ. Theosophism seems to have a good word for every religion but that of the Lord Jesus. I suppose because that only is divine. One constantly sees proofs of the truth of our

Lord's words: men come in their own name and they are received by their fellow-men; while the God-man, who came in His Father's name, is rejected.

*Cotta, December 5th, 1881.*

As a supplement to my Annual Letter, I wish to send you an account of a visit made to Liyanwala and Angampitiya with the Bishop of Colombo.

We left Cotta on the morning of November 8th, and reached Liyanwala at about 3 p.m. Our people had made great exertions to give the Bishop a right loyal welcome, in true Singhalese fashion. At the turn from the high road, which leads down to the village, a fine arch, towering some 40 feet high, and beautifully decorated, spanned the road; while smaller ones, streaming with the young white leaves of the cocoa-nut palm, stretched on both sides for some distance along the road.

A procession of school-boys, bearing painted paper flags, went on ahead, and were immediately succeeded by two drummers, who kept up an incessant roll on their tom-toms—something like the sound of English kettle-drums—more noisy than musical; while on each side of them were some young men, who at intervals fired off guns and pistols, which created a lively feeling of apprehension in my mind; not that the same might injure me or the Bishop, but those who were using them. I think you would have shared my feelings if you had seen the firearms which they used. Then four young men carried aloft a canopy of white cloth over the Bishop's head all the way from the carriage to the house in which he was to stay during his visit. All this very noisy display of Singhalese welcome continued while we walked a distance of three-fourths of a mile to the catechist's house, where we found a second and even more elaborately decorated triumphal arch, and on each side the school-girls and women of the congregations assembled to welcome the Bishop.

But I must explain why this purely Singhalese custom was so fully carried out on this occasion. We could have given the Bishop as hearty a greeting in a much less noisy fashion, and more in keeping with our feelings and simple ritual on other occasions. The Buddhist priest of this district had been urging the people not to show us any kind of

respect, nor to entertain us in their houses, and to reserve those peculiar Singhalese favours, which are accorded to those whom they delight to honour, for the priests alone. As the things themselves were in no way particularly associated with Buddhism, nor objectionable in themselves, I consented to their adoption on this occasion.

At 4.30 we had evening service in the church, at which many Buddhists were present, in addition to our own people, and addresses were delivered both by the Bishop and myself, which were very attentively listened to.

The next morning, the 9th, at 7 a.m., we had prayers in the church, at which the Bishop gave an exposition on the Psalms for the day; after which we started for Angampitiya, where we had a service, with two addresses for our people and the Buddhists who had assembled to see the Bishop. At the Bishop's request I gave an address, pointing out what we meant by prayer to God, and what a privilege and blessing prayer to God is; contrasting with this privilege the barrenness of Buddhism, in which there is no one to whom prayer can be offered, no one to answer and none to hear. I then read the Litany and the 9th chapter of St. Matthew's Gospel, and the Bishop addressed them on the healing of the paralytic, dwelling especially on the power of the Lord Jesus Christ to forgive sin.

The 10th November, at 10 a.m., was the day fixed for the confirmation at Liyanwala. The Bishop confirmed 8 women and 15 men and youths. Most of these it had been my privilege to admit into the Church of Christ by baptism, in the self-same building, during the past five years.

The Bishop seemed very much gratified with all that he saw and heard of the work in this district; and more than once expressed his satisfaction that it was really missionary work, when one here and another there from among the heathen were being gathered into the Church of Christ, and not merely a Church composed of the offspring of Christian families.

I would, in conclusion, draw your attention to the fact that it is in Angampitiya where the agents mainly supported by the grant from the Henry Venn Fund are working.



## THE MONTH.



OW are we to show our gratitude to the Almighty Ruler of nations for the recent events in Egypt? England undertook to restore peace and good government to the Egyptian people, while securing her own highway to India. It was an undertaking which may seem easy now it is done, but which might well have proved most arduous and difficult, and have cost thousands of precious lives. We have all joined in thanksgiving to God for the success of our arms. What shall we now render unto Him for all His benefits?

*Give Egypt the Gospel*—that is surely the only true and sufficient answer. It is not possible for the Church Missionary Society to plant a Mission there with its existing funds, every penny of which is already pledged elsewhere. But the Committee invite *Special Thank-offerings for a Mission in Egypt*; and they have determined to include in the Appeal *Palestine and Persia*, both which Missions are calling for increased grants and more men. In all three countries the work is of the same kind; and in all three it is peculiarly hard. Mohammedanism is the prevailing religion, and Mohammedan rule tolerates no conversions from Islam. But Christ's word is, Preach the Gospel to every creature; and that must include every Mussulman.

The Committee had already, before the war, resolved, in response to Miss Whately's reiterated appeals, to send to Cairo the Rev. F. A. Klein, formerly the Society's missionary at Jerusalem, and latterly employed in Arabic translational work while residing in Germany. Mr. Klein will now proceed to Egypt; and we earnestly trust that the response to the present Appeal may enable the Society to establish a regular Mission in that ancient land.

We commend to the prayerful consideration of our readers the Appeal for Men which accompanies our present number. Fifteen missionaries are wanted immediately, some to fill vacancies, and some to take up work provided for by the Extension Fund or on the general Estimates. University men of good standing are wanted for Fourah Bay College, for St. John's College, Agra, for the Noble High School, and for the Preparandi Institution at Jerusalem. Medical missionaries are wanted for the Niger, Frere Town, the Nyanza Mission, the Gond Mission, and Bishop Burdon's new Mission in South China. A good schoolmaster is urgently needed for Frere Town. Other men are required for Lagos, Calcutta, the Koi Mission, and Mauritius. Besides these, there are requests from Bengal, Sindh, South India, and Mid China which ought to be responded to. More and more urgent is the need for "Half as much again."

OUR readers are aware that in response to Dr. Bruce's earnest appeals, and in consideration of the sums he raised while in England for the Extension Fund with a view to this special object, the Committee resolved, in dependence on the guidance of God, to establish a Mission at Bagdad, as an offshoot from the Persia Mission. The men to undertake this important duty came forward spontaneously. An address by Dr. Bruce at St. John's Hall, Highbury, evoked an offer from one of the theological students there, Mr. Bernhard Maimon, a Jew of Trieste, who was converted to Christianity ten years ago, and who has peculiar qualifications for such a work; and when the announcement of the proposed occupation of Bagdad appeared in our pages, the Rev. T. R. Hodgson, the Society's missionary at Jabalpur,

wrote to volunteer for the new Mission. Both offers were accepted by the Committee; and Dr. Bruce has left England on his return to Persia with the satisfaction of knowing that two men have been raised up by God for the work upon which his heart has been so much set. Both will shortly be on their way to Bagdad; and we earnestly commend them to the prayerful remembrance of our friends.

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FIVE more of the Society's oldest friends have been removed by death; the Rev. Canon Reeve, formerly Minister of Portman Chapel; the Rev. R. M. Chatfield, Rector of Woodford, Wilts; R. Trotter, Esq., for many years a member of Committee; T. W. Crofts, Esq., of Coventry; and Dr. Shann, of York. Canon Reeve preached the Anniversary Sermon at St. Bride's in 1874. Dr. Shann's son is a C.M.S. missionary at Ningpo, where he has been associated with his wife's brother, the Rev. J. C. Hoare, in the important work of training Native agents (but we regret to say he is on his way home invalided). Canon Reeve and Dr. Shann were Hon. Governors for Life.

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LETTERS from Uganda to May 9th arrived on Oct. 19th. It is too late to give extracts this month, but the contents are highly interesting. Mr. O'Flaherty and Mr. Mackay were well. The usual controversies with Arabs had been sustained, but at the time of writing "all was peace." Translations of the Scriptures were proceeding apace. Large numbers were attending the classes. Best of all, *the first five baptisms took place on March 18th.* Laus Deo!

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By the same mail we hear with much thankfulness that all was quiet in the neighbourhood of Mombasa on Sept. 4th.

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WE regret to say that the Rev. C. H. V. Gollmer, of Lagos, and the Rev. F. Gmelin, of Krishnagar, have come home unexpectedly, invalided; also Dr. B. Van Someren Taylor, medical missionary at Fuh-chow, on account of his wife's health. The Rev. G. Shirt, of the Sindh Mission, the Rev. Jani Alli, of Bombay, and the Rev. J. Hines, of the Saskatchewan Mission, have also arrived in England.

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THE Rev. Metcalfe Sunter, M.A., Principal of Fourah Bay College, has been appointed Government Inspector of Education for the West Coast of Africa, and is therefore obliged to retire from C.M.S. after twelve years most assiduous and earnest labours in the cause of Christian education at Sierra Leone. He was prepared for the ministry at Islington College, and received the honorary degree of M.A. from Durham University at the time the affiliation of Fourah Bay College to that University was arranged.

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THE Rev. G. H. Weber, whose proposed transfer from North India to Mauritius we have before mentioned, will after all return to his old Mission, the Medical Board considering its climate more suitable to him. We are sorry that Bishop Royston, who has been asking a long time for a missionary for the Hindi-speaking coolies in Mauritius, should again be disappointed. On the other hand, North India, which has spared Mr. Hodgson for Bagdad, will welcome Mr. Weber back again at a time when its staff can only just hold its ground. The Rev. C. Harrison, however, who was appointed to the Gônd Mission, Central India, is transferred, on similar grounds, to the North Pacific Mission.

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ANOTHER able African missionary has been called away, Dr. Southon, of

the London Missionary Society, who was stationed at Urambo, the capital of the great chief Mirambo. His arm being shattered by a gun accident, he sent for Mr. Copplestone, the C.M.S. missionary at Uyui, and begged him to amputate the arm, giving him instructions how to do it. Mr. Copplestone, who is not a surgeon, but a plain artisan, performed the operation under chloroform on June 23rd; but the arm was not taken off high enough, and on July 9th Dr. Southon was still suffering severely, and said it must be done again. The London Missionary Society subsequently received by telegraph the mournful news of Dr. Southon's death; and just as we go to press a letter has reached us from Mr. Copplestone, stating that he died on July 26th, but giving no particulars.

The L.M.S. Mission to Lake Tanganika has, indeed, suffered severely. Rarely is a society called to lose three such men as Mullens, Thomson, and Southon, who have all laid down their lives for Africa in connexion with this Mission. We sympathize deeply with their brethren. Nor must we fail to sympathize with Mr. Copplestone in the peculiarly painful situation he has been called upon to fill.

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THE new Nyanza party, under Mr. Hannington's direction, have had, by God's mercy, a very happy and prosperous journey so far, that is, up to one stage beyond Mpwapwa, which they reached on August 1st. They had stayed four days at Mamboia with Mr. and Mrs. Last, of whose work they speak very warmly; and two days at Mpwapwa, with Dr. Baxter and the Rev. J. C. Price, and at Kisoko, six miles off, where Mr. and Mrs. Cole are settled. The mail just in brings no letters from the party.

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ONE of the Native clergy of New Zealand has been taken to his rest. The Rev. Rawiri Te Wanui died on March 1st at Otaki. He was one of the earliest converts in those southern parts of the North Island which now form the diocese of Wellington, having been baptized by the Rev. O. Hadfield, now the Bishop of Wellington, as far back as March, 1841. He was ordained in 1872. The Bishop writes of him, "For many years he acted as a lay-reader and teacher. He was much respected by his people for his integrity and straightforwardness. He was a remarkably clear-headed man, and was a trusted adviser of his tribe at all times. His sermons were remarkable for clearness of thought as well as for accuracy and force of expression; there could never be any doubt as to what he meant. During his illness, which lasted some months, he was humble, patient, and resigned, never wavering in his firm reliance on his Saviour." The Rev. J. McWilliam, whose fellow-labourer he was at Otaki, sends similar testimony.

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WE have accidentally omitted to mention before the death of Dr. S. Jesudasen, a leading Native Christian of Tinnevely, on April 18th. He received a medical education at the Madras Medical College, and graduated as a Native Surgeon, and was posted to Madura in 1852. When the Government wanted a Native Surgeon for the Presidency, the Medical Board selected him. On the introduction of the Towns Improvements Act he was appointed a Commissioner for Madras, and afterwards Collector and Assessor of the Madras Municipality. Then he was Assistant Health Officer for Madras during the famine, and after the famine was posted as Native Surgeon of Tinnevely. He died at Palamcottah, where his old friend, Bishop Sargent, frequently visited him during his illness. He represented the

Native Christian community in South India during the visits of the Duke of Edinburgh and the Prince of Wales. He was a Fellow of the Madras University.

THE Fenn Memorial Hostel at Madras, planned in memory of the late Rev. David Fenn, has now been established. A house has been secured in Chintadrappettah, and a trustworthy superintendent has been appointed, who will work under the Rev. W. T. Saththianadhan. The institution will be a home for Christian students attending any of the colleges in Madras. They will be under Mr. Saththianadhan's pastoral care, and will attend Zion Church.

CONCERNING the Gônd Mission in Central India, the Rev. H. D. Williamson notes progress in three respects, viz. (1) "in the interest taken by the people in our preaching," (2) "in their understanding us and our aims," (3) "in *our* understanding *them*." To assist the progress in the two latter respects, Mr. Williamson travels from village to village *without tents*, in as quiet and unassuming a way as possible; while the progress in interest is illustrated by a man—the first Gônd met with who could read—coming eighty miles to get a copy of the Scriptures. A medical missionary in earnestly asked for, and would find a most inviting sphere of labour among these simple aborigines.

THE number of Christian adherents connected with the C.M.S. Mission to the Hindu coolies in Mauritius increased during last year from 1406 to 1551. There were 96 adult baptisms. Forty services are held weekly in different parts of the island, most of them conducted by the two Native clergymen and a staff of Native teachers, but a good many by volunteer Christians, who, writes Mr. Buswell, "are happily beginning to understand that the way to enjoy religion is to communicate it to others." The newly-formed Native Church Council is working well, "a supply of the oil of kindness having kept the wheels in motion with hardly a jarring sound."

THE Rev. C. A. L. Reichardt, of Fourah Bay College, Sierra Leone, visited Port Lokkoh at Christmas last to administer the Holy Communion to the little congregation under Mr. J. A. Alley's charge; and he gives an interesting account of his preaching before four petty kings who had come thither to meet the Governor of Sierra Leone:—

These kings are Bei Buri Kutrae, Bei Kama, and Momuraka, from Magbeli. They were all of them told of God and the Saviour of their own immortal souls, and how by repentance and faith in Jesus Christ, the Saviour of sinners, they could save their souls and enter hereafter into the Kingdom of Heaven. By far the most sensitive and intelligent man of these kings was Bei Kama, from Kama, his principal town, situated to the north-east of Port Lokkoh; it is through this chief's territory that the great trader-caravans from the rich countries on the banks right and left of the Djoliba (Upper Niger) have to pass. Issuing from the Fulde territories, and still

higher up from Maasina and Haussa—from the vastly important regions of Burré and Sego, the centre of the gold countries—the stream of traders, loaded with ivory and other species of valuable produce, after passing Sangara, Koranko, Suleiman, and Limba, have to pass through Bei Kama's kingdom before they reach Magbeli and Port Lokkoh. Bei Kama heard us with scarcely an interruption, telling him of the blessing he and his people would derive from the acceptance of the Holy Scriptures and the truth as it is in Jesus. He called two of his intimate wives, and foremost in intelligence, to sit at his side, after having shaken hands with Mr.

Alley and myself; also they listened with apparent interest. Having kindly inquired of my work, and how long I had been living in Africa, he asked me to offer up a prayer for himself and his people. Before we parted, he told us we should be welcome at his home. In

his younger days, and with yet distant prospects to the throne of his country, he had been serving as boatman to Governor McCarthy; but a few scanty rudiments of English words and broken phrases had remained as his memorial possession.

Mr. Alley mentions his friendly intercourse with the two Moslem priests of Port Lokkoh itself. They enjoy reading the Word of God. The brother of one of them, who died lately, "would not pray as Mohammedans pray, but as Christians pray."

**NEMBE**, the recently occupied capital of Brass, in the Niger Delta, affords a remarkable illustration of self-help in the matter of church-building. Archdeacon Crowther wrote on April 19th:—

On my arrival at Nembe, I received calls from the Christians and chiefs. Our conversation was on a new church for Nembe. We decided that sermons bearing on the church should be preached on the coming Sunday, and notice given for a large meeting on the Monday following, when every one would be expected to put down on a list opened something towards the new church, as God had given him means.

Accordingly on Sunday, April 2nd, I preached to a congregation of 693 persons in the morning, and to an afternoon congregation of 404. We had the Lord's Supper administered to fifty-eight persons after the morning service. On Monday, the 3rd, by 9 o'clock the church was full of people—men and women. I addressed the meeting, showing what had been done in other places as regards the building of a place of worship—the 217 churches in Liverpool alone, those at Sierra Leone, Lagos, &c.; then the catalogue of drawings of iron churches was passed round; then the appeal for means. The chiefs asked liberty to leave the church for consultation, which I granted; the whole of the men rose and

went out. They sent twice to ask—1st, What was the nearest cost of a church to hold 900 persons? I told them about eighty puncheons of palm oil, sold here at 10*l.* per puncheon—800*l.* 2ndly, Whether they should expect help from England towards the building? I answered that they should expect *none* whatever; that the Society has not enough money to take up the many new openings in China, India, Africa, and other places. After half an hour's consultation, they returned, and two chiefs spoke, that every one should do his best, as it is for God's cause and their own good. There were four instances I took notice of, in which the givers stood up again and asked that so much might be added to what they had already promised, and by the time the meeting closed at 11 o'clock, there were forty puncheons promised.

I must not omit to mention that three self-taught carpenters of Nembe congregation have voluntarily made a pulpit for the present use of the church. I was greatly surprised at the fine work produced; it certainly does them credit.

**THE** Rev. Imad-ud-din, the Society's well-known Christian Maulavi at Amritsar, reports as follows concerning his literary work:—

It is a matter of extreme thankfulness that an entirely new translation of the Book of Common Prayer has been made during the course of the year. Our dear Bishop has been very assiduously engaged in the work, and has bestowed a great deal of labour and attention on it. I was present with him at the Murree Hills for about a month and a half. The Rev. Messrs.

Shirreff and Hooper have also been very actively engaged in it. Papers from other quarters regarding this translation were also on the table. This is a better translation than the former. All the objectionable phraseology has been removed, and a new and idiomatic and acceptable translation is now put forth in the hands of the public. I was engaged in its revision

for about three months previously, and had to re-write it from beginning to end, which has cost me a deal of time and attention. Similar efforts were also put forth by other members of the Committee of Revision. I am thankful to say that this work has been thus successfully brought to a close, and hope that the Church will be profited by it.

Another most important work, which I was compelled to take in hand, was the preparation of a refutation of the new religious views promulgated by the Honourable Maulvī Syud Ahmad Khān, K.C.S.I. From a long time I had given up the idea of writing controversial books, but when I found that the Maulvī's efforts were directed very largely against Christianity, and were becoming a very great obstacle in the way of weaker Christians, it was deemed advisable that some effort be put forth in that direction. But this called for

extra and steady application. All of his works and articles that have yet been written had to be collected, and very carefully read, and his views had to be carefully sifted before anything could be said or written about it, and thus a very great part of my time was devoted to it. But as one large and consolidated work would have necessitated very great delay, I thought it best to issue it in parts. The work is entitled *Tauqīd ul Khayālāt*. In this work some fifteen or twenty of the particular objections will be scrutinized. Nos. 1 and 2 of the series have already been prepared, and are now in course of circulation among the members of the Urdū Sub-Committee of the Punjab Religious Book Society. The other numbers I hope to get through during the course of the present year. It is hoped that twelve numbers will finish the discussion.

CHIEF SPIFF, one of the earliest converts at Brass, is dead. Archdeacon Crowther thus writes of him:—

A man of deep religious principles, consistent and straightforward; he was known throughout as being very fond of his Bible, which he used to read every day. Not unfrequently was he seen coming hatless from his house when at the Mission yard, in search of the minister, catechist, or schoolmaster, his hand on a certain text of Scripture which he wanted explained. Nothing kept him away from his seat at church or at Sunday-school, or from the class meetings, except severe illness. His reverence for the Lord's Day was great. On one oc-

casión a shipment came for him in one of the steamers on a Sunday, and he was asked to land what belonged to him. But as he did not appear the things were taken back. He wrote to the Company to this effect, that he "would rather suffer the loss of everything, than land a single package on the Lord's Day, and that Sunday work does no man any good." This was told me by the European shipping agent of the S.S. Company, who admired the late Chief Spiff for his consistency.

THE REV. Koshi Koshi, of Cottayam, Travancore, is translating Part II. of Butler's *Analogy* into the Malayalam language. Part I. was translated some years ago by another Native clergyman, the late Rev. G. Matthan.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the apparent missionary openings in Egypt and at Bagdad. Prayer for the missionaries about to be stationed there; and for Missions to Mohammedans generally (P. 697.)

Prayer that the Committee's appeal for men may meet with a full and speedy response. (P. 697.)

Thanksgiving for Mr. Price's report of many mercies in East Africa, and of extensive missionary openings. (P. 668.) Prayer that the Gospel may speedily take root in the Shimba country.

Prayer for the Native Christians of Travancore (p. 660); for the Theological and Training Institution in Tinnevely (p. 690); for the Gônd Mission (p. 689.); for Cotta (p. 693.)

## HOME WORK OF THE SOCIETY.

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**Blackburn.**—The Anniversary services at Blackburn were held on Sunday and Monday, October 8th and 9th, there being a preliminary prayer meeting on the Saturday evening. The deputation were the Revs. J. P. Ellwood and W. J. Richards. Monday's meeting was the fifty-third annual meeting. The Mayor presided, and on introducing Mr. Ellwood, bade him welcome to his native town; Mr. Ellwood being a Blackburn man. There were seventeen local clergy on the platform, and the report stated that the amount raised, 821*l.* 16*s.* 6*d.*, was an increase of 58*l.* upon the previous year; there were also 102 missionary boxes as against twenty-five two years ago.

**Bradford.**—The Anniversary of this Association took place on September 24th and 25th. On the Sunday twenty-five sermons were preached in thirteen churches in the parish and neighbourhood; there were also four addresses to scholars. The annual meeting was held in the Lecture Hall of the Church Institute on the Monday evening, Bishop Ryan presiding. The Rev. V. J. Ryan, the secretary, stated that 381*l.* 3*s.* 6*d.* had been raised by the association during the past year. In the year 1880–81 the amount was 401*l.* 15*s.* 2*d.*, and in 1879 and 1880, 438*l.* 7*s.* 11*d.* The Revs. S. Coles from Ceylon, W. J. Richards from Travancore, and J. P. Ellwood from Lucknow, then addressed the large assembly. Admission to the meeting was by ticket; this plan having been most successful in securing large meetings, has been adopted at Leeds and York with the same gratifying result.

**Liverpool.**—At a meeting of the Committee of the Liverpool and S. W. Lancashire Association of the C.M.S., the Venerable Archdeacon Bardsley tendered to the committee his resignation of the office of honorary secretary, explaining that the increasing pressure of other duties prevented him from carrying on any longer those of the secretaryship of this Association. The following resolution was unanimously agreed to:—

“That this meeting receives with great regret the announcement of Archdeacon Bardsley's resignation of the secretaryship; but having heard from him the explanation of the reasons which have led to this step, they are compelled, though most reluctantly, to accept his resignation. They desire gratefully to record their sense of the benefits the Association has enjoyed through his services. He has given to its cause a loving devotion to the principles of the Society, and to the great end it has in view. His services have been rendered most effective by his powers of organization and his habits of business. He has always secured able and efficient deputations for the public meetings of the Association; and special mention must be made of the juvenile meetings on Saturdays preceding the annual sermons. These meetings were inaugurated during his secretariat, and under his energetic management they have now become a most interesting and encouraging feature of the anniversary. This Committee highly appreciate the action of the Parent Committee in adding the name of the Archdeacon to the list of the Honorary Life Governors of the Society. And they rejoice to know that although Archdeacon Bardsley resigns his office of secretary, they have his assurance that they will still enjoy the advantage of his assistance when necessary.”

On the motion of Canon Clarke, seconded by Mr. Hakes, it was resolved unanimously and cordially that Archdeacon Bardsley be requested to become one of the Vice-Presidents of this Association.

**Macclesfield.**—The Anniversary of this branch Association took place on September 10th and 11th. On the Sunday sermons were preached in six churches, the collections (including Sunday-school boxes, 7*l.* 14*s.* 7*d.*) amounting to 73*l.* 8*s.* 4*d.* The annual meeting was held on the Monday evening in the Town Hall, the Rev. J. Johnson presiding. The Rev. A. H. Lash, of Tinnevely, was the deputation. The collection after the meeting was 4*l.* 18*s.* 2*d.*

**Manchester.**—On Tuesday, October 10th, there was at Manchester first a Conference of Honorary District Secretaries, over which Canon Green presided, and

then a special meeting for the young in the large hall of the Young Men's Christian Association. Mr. G. W. Moultrie, from the Bank of England, took the chair, and mentioned his deep and long abiding interest in Missions, he having resided both at Calcutta and Bombay. The speakers were the Revs. T. Campbell, J. B. Wood, and N. Vickers, and Mr. Mantle. There were present of the Manchester clergy—Canon Stowell, and the Revs. W. Doyle, F. C. Birch, E. Hewlett, H. J. Meres, T. H. Guest, C. N. Keeling, J. Watson, T. C. Skeggs, E. Greensill, and W. J. Smith. This is the first special meeting for the young in Manchester, but it is hoped they will become annual events.

**Shaftesbury.**—The Anniversary Sermons in aid of the C.M.S. were preached in the three parish churches of this town on Sunday, August 13th; the special preachers being Bishop Crowther and the Rev. A. Strawbridge. There was a special service at St. James's Church in the afternoon for children, at which the Sunday scholars of the town parish were also present. Bishop Crowther gave an address to a very crowded church, on Mission work, particularly among children.

On the Monday a meeting was held on the lawn of Holy Trinity Rectory, in the afternoon, at which about twenty of the neighbouring clergy and their friends were present to hear addresses from the Rev. A. Strawbridge, and the Right Rev. Bishop Crowther. The Rev. J. B. Wilkinson presided.

In the evening the Bishop again addressed a well-attended meeting in the large Market Hall, when the mayor, A. N. Everett, Esq., took the chair.

The total amount collected at the meetings amounts to 28*l.* 7*s.* 8*d.*, being 12*l.* 1*s.* 5*d.* more than has been collected in any previous year in Shaftesbury.

**Shanklin.**—A most successful Harvest Thanksgiving Festival was held at St. Paul's Church, on September 13th. A great deal of interest was manifested owing to the announcement that Bishop Crowther was going to preach. There were two services, one at 5 p.m. for the young, and the other at eight. The collection amounted to more than 13*l.*, and is to be given to the Church Missionary Society. The vicar, the Rev. W. Pettitt, announced that a working party had been formed in connexion with St. Paul's Church, for the purpose of raising a fund to help Bishop Crowther in his episcopal and missionary operations. Four years ago, the Rev. W. T. Sathianadhan, Native clergyman from Madras, was present at the Harvest Thanksgiving then held.

**Shrewsbury.**—The Anniversary of this Association was held on September 10th and 11th; sermons being preached in six of the churches on the Sunday by Bishop Crowther, Revs. H. C. Bowker (Culmington) and R. Pargiter (Assoc. Sec.), and the Parochial Clergy. On the Monday morning a meeting of the Hon. District Secretaries for Salop was held in St. Chad's Vestry, when Reports were given in and conversation had on the extension of the work in the county. The morning meeting was presided over by Colonel Corbett, who gave a most suitable address, and was followed by Bishop Crowther, who gave a graphic description of the Niger Mission. The meeting was then addressed by Rev. H. C. Bowker and Archdeacon Allen. There was a larger attendance than usual, and the collection amounted to 10*l.* 13*s.* 5*d.*; in addition to which a diamond ring was in the plate, valued at ten guineas. At 5 p.m. more than 300 people sat down to tea; after which the good Bishop spoke for about ten minutes, and riveted the attention of all. The evening meeting was held at 7.30; the large hall being filled from end to end. The chair was taken by Rev. J. Yardley, the President, who spoke warmly and heartily, and was followed by Rev. R. Pargiter and Bishop Crowther. Collection, 14*l.* 8*s.*

A hearty and well attended meeting was also held at Berwick on the 12th, in a large room kindly lent by — Watson, Esq., who presided. The speakers were Revs. T. T. Smith (formerly N.-W. America), J. Yardley, and R. Pargiter; 5*l.* 18*s.* 6*d.* being the amount collected.

**Tavistock.**—The annual bazaar in connexion with the parish of St. Paul's,



took place on Wednesday, September 6th, at 2.30 p.m.; half the produce of the sale being for the C.M.S. There was a public tea at five o'clock; admission to both the above being by tickets of 1s., 6d., and 3d. each. A missionary meeting was held in the evening, at which the Rev. T. Y. Darling (Assoc. Sec.) gave a lecture on the Nyanza Mission; the Revs. W. J. Tait and G. D. Symonds afterwards addressed the meeting. The Rev. W. Symons, Vicar of St. Paul's presided.

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**Weymouth.**—On September 9th, 10th, and 11th a series of the most successful meetings ever held in connexion with any missionary efforts in this town were held in behalf of the Church Missionary Society.

On Saturday evening a prayer meeting was held in St. Mary's Schoolroom, at which the Rev. D. Brodie, missionary from the Punjab, gave a devotional address.

On Sunday the pulpits of St. John's, St. Mary's, Christ Church, and at Radipole were occupied at some portions of the day by deputations from the Parent Society, or the local clergy, each of whom advocated the Mission cause so warmly that the result was a considerable increase in the sums collected.

On Monday afternoon the first meeting of the Dorset Church Missionary Society's Union was held at the Working Men's Institute, and there was a numerous attendance, a considerable number of clergymen from the town and neighbourhood being present. The meeting was presided over by the Rev. T. W. Knipe (Dorchester). The Rev. H. Sutton read a paper on "Tried Means for Developing an Increase to our Funds." The Rev. Carr Glyn then engaged in prayer, after which the Rev. H. T. Cavell, Vicar of St. Paul's, Poole, read a paper on "Persevering Prayer—a bond of Union and Strength," which was dealt with under various aspects. The Rev. Canon Smith next offered up prayer, at the conclusion of which rules for carrying out the object of the union were submitted and approved of, members enrolled, and a very happy gathering brought to a close.

In the evening the Sixty-third Anniversary meeting of the Weymouth and Melcombe Regis Association of the Church Missionary Society was held in St. Mary's Schoolroom, and there has not been so large a gathering since Dr. Stern made his appearance shortly after his return from captivity in Abyssinia. Both the large schoolrooms were well-nigh filled. The chair was occupied by Mr. H. Moule, whose brother is a missionary bishop in China. He urged upon his audience the importance of having a missionary spirit. Some special missionary hymns having been sung, the Rev. Canon Stephenson offered up prayer. Mr. G. Eliot in his financial statement reported that 366l. 6s. 6d. had been remitted to the Parent Society for the year 1881 as against 348l. in 1880; this increase only making up the deficiency in 1880. The Revs. H. Sutton, D. Brodie, H. A. Hall, and C. T. Wilson afterwards addressed the meeting. The rector, Rev. J. H. Scott, then brought the proceedings to a close, and urged upon each more hearty and zealous work in the blessed cause.

A breakfast in connexion with the Sixty-third Anniversary of the Weymouth Auxiliary was held in the Lecture-room of the Working Men's Club on Tuesday morning, a goodly number of clergy and others being present. After breakfast the Rector took the chair, the Rev. R. D. Travers offered up prayer, and the Rev. W. H. Lyon gave a very appropriate and profitable address on Ephes. iii. 1—12. After another prayer by Rev. C. P. Phinn, the Revs. D. Brodie, R. R. Meadows, and H. Sutton and others addressed the assembly. Canon Stephenson pronounced the benediction, and brought to a conclusion one of the pleasantest and most profitable meetings that has been held in Weymouth for many years.

The juvenile branch held its meeting on Tuesday afternoon in St. Mary's schoolroom. About 800 children were present, both rooms being crowded. The Rev. J. H. Scott, the Rector, presided; the Revs. T. Y. Darling (Assoc. Sec.) and H. Sutton gave interesting addresses to the children.

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**Windermere.**—On September 26th two meetings were held in this town: one of the Hon. District Secretaries of the Diocese of Carlisle, the other of members of the C.M.S. Union. In the morning an hour was devoted to business; afterwards

the Rev. W. J. Smith, of Pendleton, read a paper on "Old Principles and New Methods." In the afternoon the Rev. W. P. Schaffter read a paper on "Some Objections to Missions answered." The Rev. Canon Battersby presided. A. H. Heywood, Esq., of Windermere, very generously and kindly provided hospitality.

#### MISCELLANEOUS.

**Cheeshire.**—From June 18th to October 8th. Sermons at Haalington and Crewe Green, Seacombe, Harthill, Norbury, Davenham, Dodleston, and Kinnerton; sermons and meetings at Ashton, Hayes, Macclesfield, Wybunbury, and Mobberley. Preachers and speakers, the Revs. H. Sutton, W. Lutener, N. Vickers, the Dean of Chester, A. H. Lash, J. D. Valentine, and R. Palmer (Assoc. Sec.).

**Cumberland.**—In August and September, sermons and meetings at Whitehaven and Cleator Moor; and sermons at Ainstable and Nether Wasdale; deputation, Bishop Crowther and the Revs. J. P. Ellwood and A. Strawbridge.

**Derbyshire.**—From June 18th to October 8th, sermons and meetings at Bialow, Haaland, Matlock Bath, Scarthen and Cromford, Tansley, and Crich; sermons at Shardlow and Duffield; and meetings at Ashbourne, Buxton, and Winhill. Preachers and speakers, the Revs. H. Sutton, D. Brodie, G. Ensor, J. Eaton, T. Spratt, L. Nicholson, J. W. Consterdine, and R. Palmer (Assoc. Sec.).

**Dorsetshire.**—A sermon at Frome Vauchurch by Rev. W. H. Nantes. From August 13th to September 14th, sermons at Shaftesbury (St. James's, St. Rumbold's, and Holy Trinity), Litton Cheney, Weymouth (St. Mary's, St. John's, and Christ Church), Radipole, West Compton and Burton Bradstock; preachers, Bishop Crowther, and the Revs. A. Strawbridge, Dr. F. T. Colby, R. C. Marriott, W. C. Templer, the local clergy, and the Revs. H. Sutton, D. Brodie, and T. Y. Darling. Meetings at Shaftesbury, Weymouth (also juvenile, Radipole, Haselbury Bryan, Kingston Magna, and Mappowder; the deputation being Bishop Crowther, the Revs. H. Sutton, D. Brodie, and T. Y. Darling. Also from September 17th to October 9th, sermons and meetings at Portland (St. George's), Long Bredy, Abbotsbury, and Broadway; sermons at Swanage, Loders, and Little Bredy; and meetings at Buckland Newton and Fordington (juvenile). Preachers and speakers, the Revs. J. G. Davis (Hon. Dist. Sec.), G. F. Unwin, R. D. Travers (Hon. Dist. Sec.), Dr. Edersheim, H. Pigou, R. R. Meadows (Hon. Dist. Sec.), G. H. Penny, F. L. Bazeley, and T. Y. Darling (Assoc. Sec.).

**Herefordshire.**—Sermons and meeting at The Lickey; Rev. J. Goodwin the preacher, and Rev. R. Pargiter addressed the meeting.

**Lancashire.**—During August and September to October 11th, sermons and meetings at St. Helen's (Parish Church), and Blackburn and neighbourhood, in sixteen churches (annual). Sermons at Rainford, Leyland (St. James's), and Hey; and meetings at Broughton-in-Furness, Manchester (St. Bride's); also of Hon. Dist. Secs. at Manchester, and a juvenile (the first), and Collyhurst. Preachers and speakers, the Revs. J. Barnacle, R. T. Dowbiggin, J. P. Ellwood, W. J. Richards, N. Vickers (Assoc. Sec.), local clergy, and Mr. Mantle.

**Leicestershire.**—In August, sermons at Saxby, Stapleton, and Edmonthorpe, by Rev. G. F. Smith (Assoc. Sec.), and a meeting at Pickwell, by Rev. H. D. Hubbard. During September, sermons at Castle Donington, Donisthorpe, and Enderby. Preachers, the Revs. T. Spratt, P. N. Leakey, G. Edwards (all Hon. Dist. Secs.), and G. F. Smith (Assoc. Sec.). A meeting at Castle Donington; the Rev. T. Spratt the deputation.

**Northamptonshire.**—In Aug. sermons at Creaton and Ravensthorpe, by Rev. C. Eacott, of Gaulby. September 27th, meeting at Orton Waterville (in barn). Speakers, the Rev. C. Coles (Ceylon), and J. W. Mills of St. Lawrence, near Maldon (Hon. Dist. Sec.).

**Rutlandshire.**—Sermons at Tinwell and Casterton by Rev. H. Fuller (Assoc. Sec.).

**Shropshire.**—On September 10th, sermons at St. Chad's, St. Alkmund's, St. Julian's, St. Giles', St. Michael's, and St. George's by Bishop Crowther, Revs. H. C. Bowker (Culmington) and R. Pargiter (Assoc. Sec.), and the Parochial Clergy; and the annual meetings on the 11th; meetings also at Berwick and Seaton.

**Staffordshire.**—From June 18th to October 10th, sermons and meetings at Lichfield, Stowe and Gayton, Sharesbill, Coven, Walsall, Stafford, Fazeley, Alstonfield, and Wolverhampton; sermons at Chabsey, Milwich, Wiggington and Harlaston, Hanbury, Colwich and Great Haywood, and Maer; meetings at Tipton (Parish Church), and West Bromwich (Holy Trinity). Preachers and speakers, the Revs. J. B. Whiting, A. H. Lash, F. A. P. Shirreff, G. Nicol (Gambia), E. R. Mason, W. H. Purchas (Hon. Dist. Sec.), Dr. Baudsley, J. Tunbridge, Bishop of Victoria, Dean Fremantle, and R. Palmer (Assoc. Sec.).

**Sussex.**—Sermons at East Grinstead by Rev. H. D. Hubbard, and meetings at Hollington and Jevington; deputation, Revs. H. D. Hubbard and A. E. Moule. Also sermons and meetings at Sompting, Eastbourne (Parish Church and Trinity), Southwick and North Chapel; sermons at Worthing (Christ Church, St. George's, and Chapel-of-Ease) and Broadwater; and a meeting at Mark Cross. Deputation, the Revs. H. Fuller, E. K. Elliott, W. Clayton, A. E. Moule, and H. D. Hubbard (Assoc. Sec.).

**Warwickshire.**—In August, sermons and meeting at Studley, by Rev. G. F. Smith (Assoc. Sec.); sermons at Burton Hastings, Church Langton, and St. John's, Harborne; preachers, Revs. A. S. Webb (Stockingsford), J. Harris, and Bishop Crowther. A meeting at Walmley; deputation, Bishop Crowther. In September, sermons at Newton Regis (first time for C.M.S.), Birmingham (Christ Church), and Temple Grafton. Meetings at Leamington (St. Mary's, and juvenile at St. Paul's), and Wolston. Sermons and meeting at New Bilton (Harvest Thanksgiving). Deputation, the Revs. J. Richardson (Hon. Dist. Sec.), J. B. Whiting, and G. F. Smith (Assoc. Sec.).

**Westmoreland.**—Meetings at Brough, Warcop, and Soulby—Bishop Crowther being the deputation; and sermons and meetings at Burneside and Morland. Deputation, the Revs. A. Strawbridge and N. Vickers (Assoc. Sec.). J. Cropper, Esq., M.P., presided at the Burneside meeting.

**Worcestershire.**—Sermons on August 20th at St. Mary's and St. George's, Kidderminster; also a children's service at the latter. Preachers, Revs. — Kershaw and R. Pargiter (Assoc. Sec.).

**Hibernian Auxiliary (Northern District).**—Sermons in March and April at Balbriggan, Kingstown (Christ Church), Dublin (St. James), Drumcree (Co. Meath), Moate, Ballivor, St. Werburgh's, Newry (also juvenile), Lucan, Clare Church (Co. Armagh); Dublin (Baginbrough Church), St. Matthias, St. George, St. Stephen, St. Anne, St. Jude, Free Church, Zion Church, and Tullow Church; Monkstown, also St. John's; Kingstown (Mariners' Church); Killeney, also Trinity Church; Bray (Christ Church and St. Paul's); Portarlinton, Enniscorthy, Londonderry, and Caryscroft Church (Blackrock). Preachers, Bishops of Cashel and Ossory, Archdeacons of Cork, Dromore, and Kilmore, Canons Money, Murray, and Peacocke, Revs. A. Byrn, G. H. Garrett, P. L. Jameson, S. Coles (Ceylon), T. Good, R. S. Campbell, S. Campbell, T. S. Berry, A. W. Poole, T. B. Crozier, T. Welland, F. Lettente, M. Day, F. C. Hayes, Dr. Bell, and H. Seddall (Assoc. Sec.). Meetings at Moate, Portarlinton, Celbridge, Sandford, Monkstown, Powerscourt, and Kingstown (St. Matthias and Mariners' Church), Leeson Park, Parochial Hall, and Zion Church School; also Annual Meeting in Dublin, the Deputation being Revs. Canon Money, A. W. Poole (Telugu Mission), S. Coles (Ceylon), Dr. Bell, and H. Seddall (Assoc. Sec.). Since the above, sermons have also been preached at Annaghmore, Dunlavin, Portadown, Gorey, Killanne, Ballyeglish, Killashee, Ballymacormack, Aghadoe, Knockane, Kenagh, Navan, Ardbraccan, Timolin, Coolkenno, Donnybrook (Dublin), Moate, Newry, Portarlinton, Charlestown, Cloydah, Carlow, Castletown, Killeishin, New Ross, Desertreight, Athboy, Killiney (Co. Dublin), Adamstown, Old-Ross, Cavan, Lisnadill, Powerscourt, Tubrid and Ardnan, Street, Trinity Church (Dublin), Greystones, Abbey Church (Waterford), Clashmore and Kinsalibeg, Killylea, North Strand Church (Dublin), Derry Cathedral, Killelagh, Moville, Gleneely, Donoughmore, Christ Church (Derry), Coolock, Poyntzpass, Kilmore, Caledon, Longford, Rathangan, Granard, Ballymachugh, Mountrath, Whitechurch, Donegal, and Ballintra. And meetings held at Dunlavin, Naas, Moydow, Moate, Portarlinton, Celbridge, Borris, Bilbo, Painstown, Ballickmoyler, Carlow, Adamstown, Monellan, Cudaff, Meigh, Mullaghglass, Loughgall, Tandragee, Gortin, Edgeworthstown, Gowna, Ballyshannon, Killymard, Laghy, Rosstownlagh, Derryvullen, Bray, and St. John's (Monkstown).

**Hibernian Auxiliary (South District), Cork.**—Sermons at Castlemartyr, Carrigrohane, Glenbrook, and Glanmire, by Rev. J. Stokoe (Assoc. Sec.), Cork (Christ Church), by Bishop of Cork; the Cathedral, St. Luke's, St. Mary's (Shandon), Youghal, Kilmodon, and Ballymodon (Bandon), by Bishop of Moosonee; Kinsale, by Rev. W. F. Ainley; Passage, West, by Rev. J. McChaine; and Mallow by Canon R. C. Wills. Meetings at Bandon, Kinsale, Queenstown, Rochelle Seminary, and Cork (Lislee and Christ Church Schools). Juvenile Meetings at Cork (St. Luke's) and Shandon (St. Ann).

**County Cavan.**—Sermons at Kilmore Cathedral, Belturbet, Clover Hill, Killeshandrel, Baileborough, Cotehill, and Dernakeah. Preachers, Revs. H. Taylor, J. Cullin, and J. Stokoe (Assoc. Sec.). Lectures with pictorial illustrations, by the Rev. J. Stokoe, at Rockcorry, Ballyconnell, Templeport, Ballyhaise, Shercock, Killersherdiny, Knockbride, Killinkere, Billis, and Oldcastle.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 3rd, 1882.*—A letter was read from the Rev. A. W. Poole, late of the Telugu Mission, resigning his connexion with the Society on account of continued ill-health. The Committee received Mr. Poole's resignation with great regret, and directed that he be assured of their sincere sympathy with him, and of the joy it would be to them if it might please God to open a way for his return to the Mission-field.

Letters were read from the Rev. F. A. Klein, accepting an invitation which had been sent to him from the Committee to proceed to Cairo to reopen the Society's Mission there. The Secretaries having reported that Miss Whately considered the country was now open, and house accommodation easily procurable, and that she herself had returned to Egypt, it was resolved to ask Mr. Klein to be ready to proceed thither at an early date.

The Secretaries drew attention to the present position and prospects of the Society's work in Mohammedan countries, not only demanding increased expenditure in Palestine but also requiring additional strength in Persia; while the work about to be taken up in Bagdad, and resumed in Cairo, was certain to call for increased expenditure. It was felt that the Committee, having adopted the policy of extension in its Mohammedan Missions, must recognize the necessity of maintaining each Mission in efficiency. Attention was drawn to the critical state of the Mohammedan world, and the signs of encouragement to press forward missionary enterprise; and to the providential close of the war in Egypt, the effects of which must be felt in all Mohammedan countries, as making the present an opportune moment for a Special Appeal for Mohammedan Missions. It was resolved: That the objects of the Special Fund for Palestine be expanded to embrace the Society's Mohammedan Missions in Egypt, Palestine, and Persia, and that an appeal stating the object of the Fund be put forth, and contributions thereto be invited as thankofferings for the speedy restoration of peace in Egypt, and for the favourable openings which the Lord has put before His servants for carrying the Gospel into Mohammedan countries.

The Medical Board having reported that the Rev. C. Harrison, who had been appointed to the Gônd Mission, was not in a state of health suitable for a hot climate, the Committee appointed Mr. Harrison to the North Pacific Mission.

Letters were read from the Bishop of Waiapu, the Ven. Archdeacon W. L. Williams, and the Rev. R. Burrows, expressing their own and the other Missionaries' approval of the Committee's proposed scheme for the future management of the New Zealand Mission. The Committee directed that steps be immediately taken to form the new Mission Board, and appointed to seats upon it the Ven. Archdeacon E. B. Clarke, the Rev. S. Williams, and the Rev. R. Burrows, as the three Missionaries to be nominated under the scheme; Messrs. Henry Clarke, Thomas Tanner, and Frederick Larkins to be the lay members; and the Ven. Archdeacon Williams to be Secretary; the Bishops of Auckland, Waiapu, and Wellington being *ex officio* members.

Letters from the Rev. J. Treusch, of Benares, and a minute of the Calcutta Corresponding Committee, were read, urging the necessity of further help for the development of the Benares Female Normal School, and the city schools affiliated to it. It was resolved to request the Indian Female Normal School and Instruction Society to appoint two ladies to Benares for that purpose.

Letters were read from the Revs. R. Clark and T. P. Hughes, asking for a grant towards the erection of the Memorial Church and Native Parsonage in Peshawar, stating that the estimate for the whole was 2200*l.*, of which 1500*l.* had been collected. The Committee granted the sum of Rs. 2000, to be paid when the remainder of the money required had been collected, provided that plans and estimates signed by the Executive Engineer at Peshawar be sent home, and that the designs be for buildings of a plain and suitable character, without undue ornamentation.

The Committee took leave of Bishop Crowther, about to return to the Niger, and the Rev. Dr. and Mrs. Bruce about to return to Persia. The Bishop and Dr. Bruce were addressed by the Chairman (Sir Wm. Hill) and the Hon. Clerical Secretary. The Bishop replied, dwelling on the need of great care in the selection and retention of agents, and expressing in warm terms his thanks to the Committee for the appointment of the Rev. T. Phillips, the new English Secretary of the Niger Mission, whose presence he felt assured would be a tower of strength and confidence in the Mission, and of whose health he (the Bishop) would take the utmost care. Dr. Bruce also addressed the Committee, dwelling at length on the openings in Persia and at Bagdad. Prayer was then offered by the Right Rev. Bishop Alford.

The Rev. G. Shirt, who had been connected with the Society's Hyderabad (Sindh) Mission since 1866, and who had just returned home on leave, had an interview with the Committee, and gave information on the work in the Sindh Mission generally. He referred to his own growing conviction of the great importance of the work, and spoke of the conviction which seemed to be increasing amongst the people generally of the truth of Christianity, and of the loosening of their prejudices. He urged the great importance of public preaching to the heathen, and described also what he had been able to do in Bible translation and the production of Christian literature in Sindhi. He also referred to the encouragement of the work amongst the women, and to Mrs. Shirt's and Mrs. Redman's efforts amongst them. He finally made an earnest appeal to the Committee for another Missionary labourer to be added to the staff of the Sindh Mission.

The Rev. J. D. Thomas, who had recently returned from the South India Mission, with which he had been connected, first in Tinnevely and afterwards in Madras, since 1863, had an interview with the Committee, and conversation was held with him on the prospects of Christianity in Madras, and on the work in the neighbourhood of that city, which had recently been handed over to the charge of the Madras Native Church Council.

Mr. J. H. Pigott, a student of the London College of Divinity, St. John's Hall, Highbury, about to be ordained to the curacy of St. Jude's, Mildmay Park, having offered himself to the Society for missionary work, and testimony having been borne to his Christian character and missionary qualifications, his offer was accepted, it being understood that he would work as a curate in England for a year before being assigned to a post in the Mission-field.

*General Committee, October 9th.*—The Committee confirmed the Resolution of the Committee of Correspondence, recommending that a Special Fund be opened for the Society's Mohammedan Missions in Egypt, Palestine, and Persia.

The Finance Committee reported that a circular had been issued to a large number of the Associations throughout the country, inquiring whether they would approve of an alteration in the mode of accounting for the funds

collected by the Associations, viz., that the Society's accounts in future only acknowledge moneys actually received by March 31st in each year, and exclude balances in the hands of the Associations; and that, of those Associations which had replied, nearly all were favourable to the change. The proposed change was sanctioned accordingly.

The Secretaries reported the deaths of the following long-trying friends and supporters of the Society:—The Rev. J. Perowne, late Rector of Carlton-with-Ashby, Norfolk, on August 26th; the Rev. R. M. Chatfield, fifty-two years Rector of Woodford, Salisbury, and Honorary District Secretary, on September 21st; the Rev. Canon J. W. Reeve, Minister of Portman Chapel, and an Honorary Life Governor of the Society, on September 26th; Dr. Shann, J.P., of York, an Honorary Life Governor of the Society, and father of the Rev. R. Shann of the China Mission, on October 2nd; T. W. Crofts, Esq., Honorary Lay Secretary of the Coventry Association, in October; and R. Trotter, Esq., late Bengal Civil Service, and for many years a member of the Committee, on October 4th. The Secretaries were instructed to convey to the surviving friends an expression of sincere sympathy, and of the grateful remembrance which the Committee retain of the valuable services rendered by them to the Society.

Attention having been drawn by the Rev. Sydney Gedge to the importance of urging on the Government the duty of using the present opportunity to secure the extinction of the slave-trade throughout the dominions of the Khedive of Egypt, the Secretaries were directed to prepare a memorial on the subject to be presented to the Government.

Letters were read from Dr. E. W. Forster, of Darlington, and from Dr. T. B. Lombe, of Bremerton, Torquay, with reference to the appeal in the *Church Missionary Intelligencer* of September for gratuitous medical attendance on Missionaries at home, offering such attendance in the southern division of Durham and the North Riding of Yorkshire, and at Torquay, respectively. The offers of Dr. Forster and Dr. Lombe were thankfully accepted, and the Committee expressed an earnest hope that other medical men might be led to follow their example.

A letter was read from Dr. George Johnson resigning his office as Honorary Consulting Physician to the Society, which he had held for twenty-six years. The Committee received this intimation with much regret, and directed that the expression of their appreciation of the generous manner in which Dr. Johnson had bestowed his valuable time and medical skill on the Society be conveyed to him.

The Secretaries reported the resignation by General Scott of his seat on the General Committee. The Committee received this intimation with much regret, and appointed the Hon. Dudley Ryder, of Hemel Hempstead, Herts, to fill the vacancy.

Letters were read from the Rev. R. Clark and Mr. Abel Smith M.P., proposing the employment of the Gordon Memorial Fund, amounting to 257*l.*, in aid of the erection of a chapel in connexion with the Lahore Divinity School, to be called the Gordon Memorial Chapel. The Committee agreed to the proposed appropriation of the Gordon Fund.

A letter was read from the Church of England Book Society offering for this Society's use a large number of copies of the Prayer Book in Hindustani, the Thirty-nine Articles in Arabic, the Baptismal and Confirmation Services in Arabic, &c. The Committee accepted this grant of books with many thanks.

The Rev. J. Hines, of Asisippi, Saskatchewan Mission, North-West

America, having returned home on leave, was introduced to the Committee, and gave an account of the progress of the work at Asisippi and in the neighbouring districts, and of the conversion of some of the Indians, including one or two of the leading chiefs.

### NOTES OF THE MONTH.

#### ORDINATIONS.

At an Ordination held by the Bishop of Dover in Canterbury Cathedral, on September 24, Mr. Arthur John Shields, B.A., and Mr. Bernhard Maimon, were admitted to Deacons' Orders.

#### RETURN HOME OF MISSIONARIES.

*Yoruba*.—The Rev. C. H. V. and Mrs. Gollmer left Lagos on September 1, and arrived at Liverpool on October 10.

*North India*.—The Rev. F. and Mrs. Gmelin left Calcutta on August 20, and after a short stay in Ceylon arrived in London on October 4.

*Punjab and Sindh*.—The Rev. G. and Mrs. Shirt left Karachi on August 17, and arrived in England on September 21.

*Western India*.—The Rev. Jani Alli left Bombay on September 1, and arrived in England on October 7.

*China*.—Dr. Van S. and Mrs. Taylor left Fuh-chow on August 22, and arrived in London on October 10.

*N.-W. America*.—The Rev. J. Hines left Asisippi on August 10, and arrived at Liverpool on October 1.

#### DEPARTURE OF MISSIONARIES.

*Sierra Leone and the Niger*.—The Right Rev. Bishop Crowther and Miss A. H. Ansell left Liverpool on October 14 for Sierra Leone.

*Persia*.—The Rev. Dr. and Mrs. Bruce left London on October 10 for Ispahan.

*North India*.—The Rev. R. R. Bell left London on September 20 for Calcutta.—The Rev W. Latham, the Rev. A. J. Santer, Miss Neele, and Miss Sampson left London on October 18 for Calcutta.

*Ceylon*.—The Rev. G. and Mrs. Liesching left London on September 27 for Colombo.—The Rev. J. and Mrs. Field left London on October 18 for Colombo.

*China*.—The Rev. A. E. and Mrs. Moule, the Rev. C. Shaw, and the Rev. A. R. Fuller left London on September 27 for Ningpo, Shanghai, and Fuh-chow.

### Contribution List.

*In the following list of receipts from Sept. 11th to Oct. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

#### ENGLISH ASSOCIATIONS.

Berkshire: Wantage.....	7	6	0	Petersfield District.....	4	11	5
Cheshire: Davenham.....	40	0	0	Portsmouth.....	1	1	0
Mobberley.....	18	14	0	Isle of Wight:			
Stockport.....	17	10	3	Carrisbrook: St. John's.....	23	0	0
Cornwall: St. Keyne.....	15	0	0	East Cowes.....	27	18	3
Derbyshire: Ashford.....	1	3	6	Ryde: St. John's.....	11	5	6
Pinxton.....	1	8	0	Shanklin: St. Paul's.....	16	13	2
Winshall.....	17	4	8	Totland Bay: Christ Church.....	18	0	0
Devonshire: Colebrooke.....	4	12	0	Whippingham.....	1	19	4
Devon and Exeter.....	100	0	0	Herefordshire.....	65	0	0
Dorsetshire: Blandford.....	1	1	0	Hertfordshire: Pottenham.....	3	7	0
Buckland Newton.....	4	0	0	Huntingdonshire: Brampton.....	2	17	4
Haslebury Bryan.....	16	6	0	Kent: Bobbing.....	3	2	2
Kington Magna.....	2	0	0	Charing.....	9	0	6
Litton Cheney.....	15	6	0	Elmley.....	2	5	2
Poole: St. Paul's.....	11	3	5	Minster-in-Sheppey.....	7	13	10
West Compton.....	3	5	6	Tonge.....	1	15	4
Weymouth, &c.....	150	0	0	Lancashire: Allithwaite.....	3	8	0
Durham.....	400	0	0	Hey: St. John's.....	12	3	6
Essex: Felstead.....	1	10	0	Leyland: St. James's.....	10	0	0
Gloucestershire: Longborough.....	2	15	0	Littledale.....	1	1	0
Hampshire: Burton.....	10	13	1	St. Helen's.....	37	0	10
				Leicestershire: Castle Donington.....	13	8	0
				Lincolnshire: Bradley.....	2	6	9

Grantham.....	16	0	0
Moulton.....	12	9	
Middlesex: City of London:			
St. Stephen's, Coleman Street.....	20	1	8
Clerkenwell: Martyrs' Memorial: Juvenile Association.....	5	18	9
Harefield.....	38	10	11
Hendon.....	1	3	6
Islington.....	150	0	0
North Bow: St. Stephen's.....	14	2	2
Pimlico: St. Michael's.....	18	0	6
Somers Town: Christ Church.....	18	0	
Stepney: Christ Church.....	3	17	0
London Hospital Chapel.....	3	3	8
St. Dunstan's.....	4	17	6
Trent Park: Christ Church.....	7	5	0
Westminster: Christ Church.....	14	16	2
Monmouthshire:			
Michel Troy with Cwm Carvan.....	4	16	6
Pilgwenlly.....	1	3	0
Norfolk: Hardingham.....	100	0	0
Northrepps.....	5	15	2
Northamptonshire: Higham Ferrers.....	4	4	9
Oxfordshire: Baldwyn Brightwell.....	3	1	8
Banbury and North Oxfordshire.....	25	0	0
Shropshire: Shrewsbury and Shropshire	100	0	0
Preses.....	8	14	0
Somersetshire: Bath.....	100	0	0
Elsworth.....	1	18	6
Mark.....	2	9	0
Stawley.....	1	1	6
Wincanton.....	7	0	0
Yeovilton.....	10	1	0
Staffordshire: Barton-under-Needwood.....	2	13	9
Wolverhampton: Parish Church.....	17	0	11
Suffolk: Monewden.....	3	1	3
Rendham.....	4	13	0
Woodbridge.....	45	0	0
Surrey: Bermondsey.....	23	5	0
Brockham.....	4	0	0
Coulston.....	30	0	0
Ham.....	1	18	8
Mitcham: Christ Church.....	13	7	1
Oxted.....	7	1	2
Sussex: East Sussex.....	200	0	0
Frant.....	24	13	8
New Shoreham.....	3	0	2
Petworth.....	35	0	0
Warwickshire: Church Lawford.....	5	3	10
Ilmington.....	1	8	2
Leamington.....	114	5	5
New Bliton.....	16	2	0
Studley.....	3	10	3
Westmoreland: Crosscraike.....	3	16	10
Wiltshire: West Ashton.....	5	9	0
Worcestershire: Kidderminster: St. George's.....	16	17	9
Kidderminster and Trimpley District	24	4	6
Yorkshire:			
Bridlington Quay: Holy Trinity.....	2	7	0
Halifax.....	310	0	0
Hull, &c.....	300	0	0
Leeds.....	250	0	0
Middleham.....	5	17	0

## ASSOCIATIONS IN WALES.

Anglesey: Llangefni.....	4	18	3
Brecknockshire: Crickhowell.....	9	0	7
Denbighshire: Llanrwst.....	6	5	2
Rnabon.....	3	6	10
Glamorganshire: Llanfabon.....	1	5	6
Michaelston and St. Bride's Super Ely	1	0	0
Montgomeryshire: Llandinam.....	3	1	0
Pembrokeshire: Tenby.....	6	16	11

## SCOTLAND.

Aberdeen: St. Paul's.....	10	18	6
Gally.....	53	6	3

Edinburgh Auxillary.....	150	0	0
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## BENEFACTIONS.

Anonymous.....	13	0	0
Crossley, Clement, Esq., Colorado.....	10	0	0
Dixon, Henry, Esq., Tunbridge Wells.....	5	0	0
Greenwood, Miss, Dewsbury.....	20	0	0
Hoare, Joseph, Esq., Hampstead.....	200	0	0
"In Memoriam," per E. N.....	5	0	0
Maitland, Rev. H. F., Honingham.....	5	0	0
Marryat, Miss, Weymouth.....	20	0	0
"Pearl".....	30	0	0
Reade, Rev. Henry St. John.....	10	10	0
Rose, Sir Wm., K.C.B., Linton.....	8	0	0
Sale of Jewels by a lady (one moiety).....	20	0	0
Stacey, W., Esq., New Barnet.....	5	5	0
"Z," a Thankoffering.....	100	0	0

## COLLECTIONS.

Clifton Parish Church, Young Men's Bible-Class, by Mr. G. Warr.....	1	0	0
Evangeline R.'s Missionary Box.....	7	6	0
Gledhow School, by Rev. R. Simpson.....	14	6	
Hull, Mrs. E., Derby ( <i>Miss. Basket</i> ).....	10	0	0
Nightingale, Rev. J. L. ( <i>Miss. Box</i> ).....	14	6	
Nugent, Rev. C. P. C. ( <i>Miss. Box</i> ).....	1	3	0
Wood Green: St. Michael's Girls' Sunday-school Miss. Boxes, by C. F. Parker, Esq.....	1	12	0

## LEGACIES.

Clark, late Ed., Esq., of Saham Toney: Exors., Messrs. G. B. Clark and T. Lindsey.....	9	0	0
Newman, late Mrs., of Salisbury: Exors., Messrs. C. H. Card and J. Squire.....	19	19	6
Robinson, late W.: Extrixs. and Exors., Misses S. Robinson and H. Meakin, and Messrs. H. Blackwell and C. Stenning.....	450	0	0
Scott, late Mrs. Anne, of Birkenhead: Exors., Messrs. C. C. F. Todd, J. F. Crosthwaite, and J. D. Banks.....	10	0	0

## FOREIGN CONTRIBUTIONS.

Africa: Sierra Leone: Port Lokkoh.....	5	14	3
America: New York: Emmanuel Church, for India.....	4	1	6
Australia: New South Wales.....	100	0	0
Canada: Montreal.....	51	14	3

## HENRY WRIGHT MEMORIAL FUND.

A constant reader of the <i>Gleaner</i> .....	5	0	0
A tithe.....	8	8	0
Douglas, F. Brown, Esq.....	5	0	0
Douglas, Mrs. F. Brown.....	5	0	0
Harvey, Mrs., Hampstead.....	10	0	0

## DISABLED MISSIONARIES' FUND.

Harvey, Mrs., Hampstead.....	10	0	0
Kinnear, Mrs., by Lt.-Col. W. J. Martin.....	10	0	0

## EXTENSION FUND.

Sellwood, F. Esq., Cullompton.....	100	0	0
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## RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq., Rickerby.....	5	0	0
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## BISHOP OF THE NIGER'S FUND.

Buxton, Sir T. Fowell, Warles.....	20	0	0
Buxton, T. Fowell, Esq., Easneye.....	100	0	0
Dalton, Rev. T., Windsor.....	5	0	0
Enfield.....	11	7	6
Islington: Holy Trinity.....	8	7	5
Philp, Captain, Timabury.....	5	0	0
Ramsgate: St. Luke's.....	15	0	0
Society for Promoting Christian Knowledge (Grant).....	250	0	0
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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

DECEMBER, 1882.

## ADEN AS A MISSION STATION.

BY MAJOR-GENERAL F. HAIG, R.E.



NOW that all eyes are anxiously directed to the East, and the sudden overthrow of rebellion in Egypt, and the occupation of that country by our army, raise in many minds the hope that God is about so to curb Mohammedan fanaticism as to open a way for His truth into lands from which it has hitherto been shut out, it may not be amiss to direct attention to a point in connexion with the question of Missions to Mohammedans, which has hitherto, perhaps, been overlooked. I refer to the importance of Aden as a Mission station, and a centre for the evangelization of the countries lying along both sides of the Red Sea, and of the Gulf of Aden, and those bordering the Arabian Sea and the Persian Gulf. This is a vast territory indeed; the home of the Arab, the Bedawîn, the Somalis, and other wild tribes differing among themselves in origin, language, and customs, but all alike professing the religion of the false prophet, and fiercely intolerant of any other.

In the early ages of Christianity, Christian Churches were established here and there at a few points in Northern Arabia, and as far south of Aden. Even Socotra, lying far out in the Indian Ocean, was once a professedly Christian island. But the fatal virus of sacramentarian error had been introduced along with the truth, and when Mohammedanism arose in its early vigour, these Churches, possessing by that time little more than the name of Christian, were quickly swept away. Arab missionaries crossed the Gulf, and the Somalis and the other tribes of North-Eastern Africa submitted to the yoke of the prophet, which for ten centuries at least has been firmly riveted upon the populations of all that part of the East. Proud and independent, yet grossly ignorant of the true Gospel, these people still look down with the profoundest contempt upon the corrupt and idolatrous Christianity which their ancestors trampled in the dust. The idea of evangelizing them has hitherto been hopeless. Death is the punishment of apostasy from the faith, and Turkish power, which has been extended to the Straits of Bab-el-Mandeb, is not slow to enforce a law which popular sentiment fully approves. No Christian, however he may disavow proselytism, is safe in the interior of Arabia; and the sale or distribution of the Scriptures at a few of the ports appears to be the only possible way at present of introducing the truth. But little however, it would seem, can be done in this way, for only a very small

percentage of the population can read, and still fewer with an understanding of what they read, the instruction in the schools being mostly confined to reading and reciting the Koran, whether intelligently or not.

The Somalis, Dankalis, and other tribes along the southern shore of the Gulf of Aden, though apparently not so savage and treacherous as they have been described, are probably equally fanatical with their Arab neighbours in religious matters, and just as ready to avenge any slight offered to their religion. Islam thus reigns supreme over all these regions. The strong man armed keeps his palace. His armour of bigotry, ignorance, and fanaticism joined to worldly power is complete—complete at all but one point. There, and there alone, if we mistake not, is the opening in the joints of his harness where a deadly blow may yet be struck at his power.

If such a spot, indeed, there be, how strange it seems that it should so long have been overlooked, and how hopefully may we not now go forward to occupy it. For proud and defiant as he still is, the days of the Mohammedan Antichrist are numbered. The disintegration of the Turkish Empire proceeds apace, and every succeeding political event seems to indicate more and more clearly that the day of deliverance, of Gospel light and liberty, is about to dawn upon the nations which have so long sat beneath the dark and deadly shade of Mohammedanism.

From the southern coast of Arabia, a little to the east of the Straits of Bab-el-Mandeb, there juts out into the sea the little rocky promontory of Aden. Selected and occupied as a British possession, in the first instance mainly from political and strategical considerations, it has, since the introduction of steam, and still more since the opening of the Suez Canal, become a point of great commercial importance. It is the port of call for all, and a coaling station for most of the great fleet of steamers by which the vast and ever-increasing traffic between Europe, Eastern Asia, Australia, and East Africa is carried on. It possesses a good harbour, commanded by powerful batteries along the south-west sea-face, and is protected from the possible incursions of hostile tribes on the land side by a line of fortifications running from sea to sea across the narrow neck of sand which connects it with the mainland. It is held by a garrison of about 2000 men, is attached to the Bombay Presidency, and is the seat of a British Resident, who, with his assistants, administers the civil government of the place in addition to his political duties.

The official returns show Aden to be the healthiest station in the Bombay Presidency, a circumstance which is probably owing to the extreme dryness of the climate (rain only falling on one or two days in the year, and sometimes not more than once in two years), and the consequent absence of the noxious exhalations which in India are such a fruitful source of disease. The actual proportion of deaths to population in 1875-76 was 38.06 per 1000; but as Captain Hunter, the Assistant Political Resident, to whose excellent account of Aden I am chiefly indebted for information, points out, this includes persons suffering from disease brought in

from the interior to be cured, others landed during the pilgrim season with small-pox, Europeans dying at sea in the vicinity of Aden brought in to be buried, and Somali children, a large proportion of whom, owing to the carelessness of the mothers, die in infancy. The actual mortality in the case of Europeans, though much increased by the deaths among the passengers and crews of vessels which, for some reason, are included in the returns, amounts to 23·2 per 1000 only. The station is, in fact, for Europeans notoriously healthy, though, of course, the same vigour of mind and body is not felt as in the temperate zone. It is swept by the sea breezes, has an equable and not excessive temperature, a good water supply, partly from rain stored in tanks, and partly obtained by the distillation and condensation of seawater. Ice, manufactured on the spot, is plentiful, at a moderate price, and there is an abundant supply of meat, fish, and excellent bread. Vegetables are not yet so abundant, but measures are being taken to increase the supply. The houses are good and substantially built. The best medical aid is available, and the station is only twelve days' journey from England by the overland route, if health should at any time render a change to a temperate climate desirable. It is said that after a residence of twelve or fourteen years the brain begins to show signs of a loss of energy; but there are few places within the tropics to which this remark would not equally apply.

On the whole, it may perhaps be affirmed that there is not a single missionary station in all Africa, and but few in India, which presents more favourable conditions for health and power for work than Aden. A missionary stationed there, if a man of a catholic spirit, would suffer less from loneliness than in many places in India and Africa. He might not always meet with sympathy from the European residents, though generally he would find at least a few like-minded with himself, but he would be frequently cheered and refreshed by the visits of the numbers of Christian men of all professions passing to and fro in the steamers which are almost daily arriving from all parts of the East and West; missionaries from India, China, Japan, and East Africa would have much to tell of the Lord's work in those lands; while others returning to their respective fields of labour would bring with them a refreshing savour of the more healthy and vigorous Christian life which is characteristic of the Churches of the West. If at any time he felt physically and intellectually, if not spiritually, in need of a tonic, a change for a few months to England may be had at half the cost as compared with most Mission stations in the East, no mean advantage in its bearing upon the spiritual efficiency of the missionary, as those who have most experience of the work well know.

It is time, however, to give some information as to the populations of the countries lying around Aden as a centre. The most important of these are the Arabs in Arabia, and the Somalis on the opposite side of the Gulf. The former consist of numerous independent tribes, some of whom however are under special treaty engagements with Great Britain. These occupy a territory extending about 120 miles along the coast (sixty miles east and sixty west of Aden), and

from thirty to ninety miles inland. Each constitutes a separate and independent state ruled by its own Sheikh or Sultan. They include the Abdali, Fadhli, Akrahi, Subaihi, Haushabi, Alawi, Amir, and Yaffai tribes; having a total estimated population of 132,000 souls, with a gross revenue of 125,000 crowns. They receive annual stipends from the British Government varying from 50 to 6492 German crowns, and are allowed to levy certain transit dues upon the articles passing out of or into Aden through their territories. What their obligations are in return for these payments is not clear; probably they are bound simply to be of good behaviour, and to refrain, as far as British subjects and British commerce are concerned, from their usual lawless and predatory habits. They will also furnish a safe conduct for any persons passing through their territories with a pass from the British Resident. Some of these tribes are more warlike, others more peaceful in their habits. The country, though low and flat immediately along the coast, rises rapidly towards the interior, and has hills and upland tracts several thousand feet in height at distances of fifty and sixty miles from the sea. These produce a considerable variety of articles, several grains, including wheat and millet, coffee, cotton, fruits, wax, &c. The rainfall in the hills appears to be considerable, for numerous rivers intersect them, having a large volume at one time of the year. Between the sandy margin along the sea and the hills lies a broad alluvial belt, in which irrigation is more or less practised, and where "jowári (white and red), bájri, cotton, oil-seeds, Indian corn, and tobacco are grown, and where English vegetables can be successfully cultivated."

Aden furnishes an ample market for all articles of consumption, and tens of thousands of camel-loads of such produce enter it every year from the neighbouring districts, besides the great "kafilahs," or caravans, from the interior. This traffic constitutes the only intercourse between the people outside Aden and the garrison and residents. No resident is allowed to pass the lines except under special circumstances, and then only to within a very limited distance from them. Thus a missionary would not at present, or perhaps for many years to come, be able to penetrate into the interior beyond a few miles from the fort. Only a few months ago a German traveller who ventured into the inland districts was put to death not more than fifty or sixty miles from Aden. In this case, however, as I was informed by the Native Assistant Resident, great provocation had been given by the traveller entering the mosques and engaging in the worship there under the guise of a Mohammedan. It cannot be wondered at that summary vengeance should be taken by the people for such acts of deceit, and the desecration of their holy places by an infidel.

Aden, however, presents in itself a field of labour of much greater importance than is generally known, and missionaries might there not only acquire a thorough knowledge of one or two languages, but engage with perfect safety in the work of preaching the Gospel to thousands, any of whom, on embracing Christianity, would do so under the full protection of British power. The population has grown

with the trade, which has had an extraordinary development of late years. Aden has now become the *entrepôt* for the whole of the trade between Southern Arabia, the countries along the western side of the Red Sea and the Gulf of Aden, and Europe, America, India, China, and East Africa. All exports and imports are made through Aden by transshipment from or into the steamers calling there from all parts of the East and West. The direct traffic which formerly existed between port and port, and between the Arabian and African ports and India or Suez, has almost entirely ceased. Everything now goes to Aden first, and is thence distributed as already said. The consequence has been an enormous expansion of the trade of that port.

Up to 1850, Mokha and Hodeida continued to monopolize the valuable trade of Arabia and Africa; but to remedy this Aden was in that year declared a free port by the Government of India, and since that time no Customs dues have been levied, except a transshipment fee of 10 rupees a chest on opium. In the seven years that preceded the opening of the port the average annual value of exports and imports was 187,000*l*. In the next seven years it rose to 602,000*l*. These figures do not include the value of the imports and exports by land. The next period of seven years brought the value of the yearly sea-borne trade of the settlement up to 1,131,000*l*.

It was reserved however for the opening of the Suez Canal fully to develop the capabilities of the port, as will appear from the following figures:—

1870-71. Imports	.	.	.	£1,095,400
Exports	.	.	.	651,900
			Total	£1,747,300
1875-76. Imports	.	.	.	£2,008,200
Exports	.	.	.	1,447,800
			Total	£3,456,000

These figures do not include the value of merchandize transhipped from one vessel to another without the intervention of a local consignee, and they therefore represent the value of the mercantile business transacted in the settlement itself. The transshipment trade alone, either to Europe or America, to the Westward, or to Natal, Reunion, Seychelles, Zanzibar, Muscat, Persian Gulf, British India, and China to the eastward, was estimated at 2,000,000*l*. in 1876-77.

Such a trade as this must give employment to a large number of people. Accordingly we find that the population, which was 19,289 in 1872, had risen to 34,860 in 1881. The latter included—

Christians	.	.	.	2,597
Hindus	.	.	.	2,666
Mohammedans	.	.	.	27,022
Others	.	.	.	2,575

Classified by religions and races this population consists of—

<i>Christians.</i>		Males.	Females.	Total.
European British Subjects		1047	183	1230
Other Europeans, Americans, and Eurasians.		189	36	225
Indian Native Christians		322	104	426
				1881
<i>Mohammedans.</i>				
Africans		5058	4079	9137
Arabs		9038	4199	13,237
Indian Mohammedans		2435	1552	3987
Others		220	23	243
				26,604
Parsees		164	72	236
Hindus		1835	748	2583
Jews		1087	1034	2121
Jains		134	23	157
Others		51	6	57
				5154
Others on shipping		1038	34	1072
Perim		117	32	149
Total of all religions and races		22,735	12,125	34,860

By languages the classification of the Arabs and Africans is as follows:—

<i>Persons speaking—</i>	Males.	Females.	Total.
Abyssinian	90	72	162
Dunkali	125	14	129
Hurari	15	3	18
Jabarti	160	30	190
Massowabi	26	3	29
Nubian	27	12	39
Somali	4286	3731	8017
Swahili	260	154	414
Swakini	19	—	19
Arabic	9325	4297	13,622

Passing over other reflections which these statements might suggest, the important point to be noticed is that there is within the limits of the settlement an important population of Arabs and Somalis, quite enough to afford employment to two or three missionaries. 22,000 parishioners of these two nationalities ought to be sufficient to content any man. A correction however has here to be made. The whole of the above population does not now live within the limits of the settlement. Last year, in consequence of some disturbance, it was thought necessary to limit the numbers within the lines, and consequently several thousand (perhaps 8000) Arabs were compelled to remove to the village of Sheikh Othman,\* about seven miles distant, which now numbers about 10,000 souls. There is however constant daily

\* This village, together with thirty-four square miles of the surrounding country, has since been purchased from the Sultan of Lahej, and annexed to the British territory.

intercourse between this place and Aden, and a large traffic in supplies and, in the bad season, water, which is obtained from wells. In 1875-76 no less than 72,000 camel-loads of water entered Aden, besides great quantities of fodder, firewood, &c. In fact the population resident within the lines affords but an inadequate idea of the numbers with whom a missionary in Aden would come in contact. The rich produce of the highlands of Yemen is brought into Aden by camels, large kafila's, or caravans, of which arrive daily from the interior, and, after a few days' rest, again wend their way home with return loads. The value of these exports and imports in 1875-76 was 300,000*l.*, and the number of camels that entered the settlement with merchandize and supplies in that year, 267,845. If we allow a man to every four camels, at least 60,000 Arabs must visit Aden from the interior, and spend a few days there every year. With all these a missionary might communicate with perfect freedom and security, no man interfering with him so long as his proceedings were of a wise and conciliatory character.

It seems most surprising that with almost every avenue of access to the Mohammedans closed within the Turkish Empire, while Missions have actually been withdrawn from more than one point from the apparent impracticability of preaching or teaching the truth, there should be this open door within our own territories, at a spot visited by thousands of our countrymen every year, and yet the Church of Christ has never been at the trouble to make any inquiries about it, and remains in ignorance of the fact to this day. The Roman Catholics, as usual, are before us; they have two chapels, a convent, two orphanages for European and Native children, and a school which affords European families facilities for obtaining a complete education.

It may be mentioned in this connexion that there are two Government schools in Aden; one Anglo-vernacular, with an attendance of about 60 boys, mostly the sons of Indian officials and settlers; the other Arabic, with about 130 boys and 20 girls. Of the latter it is stated that "the instruction imparted is, as is customary in Mohammedan countries, *through the medium of the Koran*, but latterly secular reading, writing, and elementary arithmetic have been introduced." There are also some small private vernacular schools; one is usually attached to each *musjid* (mosque); nothing however but repetition of the Koran is taught in these. The Jews have three schools, in which religious instruction only is imparted. The aggregate attendance is 125.

The Somalis constitute the other important section of the Native population, their number being, as already stated, 8000. They come from the other side of the Gulf, and some account must now be given of them. The country inhabited by their tribes extends from some degrees south of Cape Guardafui nearly as far as the Straits of Bab-el-Mandeb, having a length from east to west of about 500 miles. The origin of the Somalis is not known with certainty, but it seems probable that they are the descendants of Arab settlers from Hadramaut, who intermarried with the Galla inhabitants. The language is composed almost wholly of words derived from the Arabic and Galla

languages. There are two great divisions of the Somali family, the Buri (or eastern) and the Gulbedh (or western). The former includes the Mijjerthayu, Wursungeli (lit. "bringer of good news"), and Dulbhanta tribes; the latter the Habr Awal, Habr Tul Jaala, Habr Gehajis, &c., &c. It is chiefly members of the western tribes that visit Aden, where they bring sheep, cattle, gums, myrrh, ivory, feathers, &c., and take back corn, dates, iron, lead, beads, cotton goods, &c. The principal ports are Berbereh and Zeyla, the former situated about 150 miles due south of Aden. Both are now visited by a fortnightly steamer of the Egyptian Government, which plies between them and one or two other ports and Aden. The Somalis are Shaffai Moslems. The Mijjerthayu is the only tribe under the sway of a Sultan; other tribes have nominal heads whose authority is but slight. The country is generally hilly, and it has this remarkable peculiarity distinguishing it from all other parts of Africa, that there are immense ranges of mountains rising to heights of 4000, 5000, and over 6000 feet quite close to the sea, where in fact a perfectly temperate climate is enjoyed. At the back of these ranges lies the Wady Nogal, or "Happy Valley," which is spoken of in the most glowing terms by the Natives. Its people are described as a peaceful race, who subsist chiefly by the chase, and by the sale of ostrich feathers, myrrh, and ghee. The more mountainous parts of the country are covered with frankincense trees, and produce a variety of gums. Sheep form the principal article of export in the western districts, and "the countless flocks that are driven down to the coast almost daily, and shipped off for the Arabian coast, almost exceed belief."

The city of Harrar, in the province of that name, though hardly in the Somali country, is closely connected with it by its commerce. There was formerly a considerable traffic in slaves between it and the coast, but it is to be hoped that this no longer exists. It appears to be about 150 or 170 miles S.S.W. of Zeyla. Burton visited it, at considerable risk, not very many years ago; but since the Egyptian Government have brought that part of Africa more directly under its rule, there seems to be less insecurity, and there are now five Europeans, agents of firms at Aden, residents in the town of Harrar, besides several others at both Berbereh and Zeyla. Coffee of a quality equal to that of Mokha is grown throughout Harrar, and exported in large quantities, together with cotton cloths, silks, cardamoms, gum mastic, myrrh, manna, saffron, and safflower. The Somali country is in fact fast opening up to European trade, and there are Native agents of Aden firms at several other points along the coast.

The reputation for cruelty and treachery which has been attributed to the Somalis appears to have little foundation. In a very few instances Europeans landing on the coast have been attacked, but not without clear provocation. On the contrary, Colonel Playfair, formerly British Resident at Aden, bears this emphatic testimony: "I should add in favour of the Somalis that I have known many instances of vessels having been shipwrecked on their coast, and that in nearly every instance the shipwrecked crews have been received with the greatest hospitality, have been loaded with kindness, and then brought back safe



and sound to Aden." M. Revoil, who some years ago travelled for three months through the eastern tribes, says of them, "The reputation for ferocity and cruelty which they have acquired is little deserved. They are rather distrustful and jealous of their liberty than bad, and it must be admitted that they have some reason to be so. Go among this people respecting their institutions, give them the assurance that you have no design of conquest, and you will succeed, if not in winning their friendship and devotion, at least in contracting with them secure relations which will enable you to give an outlet to the riches of their country." And again, "The people among whom I have lived do not know what disinterested hospitality is, or even gratitude. They are rude and insolent in their misery, but as regards personal security there is, I think, nothing to fear from them."

But, as already said, we have a colony of 8000 of these people at Aden. There at least their language may be acquired, and evangelistic work carried on among them with perfect security. There is constant intercourse between them and their own country, which is now only fifteen hours distant by steamer. As an instance of what may be done in Aden alone we have the fact that a Somali grammar has been published there by Captain Hunter, the Assistant Resident, whose knowledge of the language has been almost wholly, if not altogether, acquired on the spot.

It is evident from what has been said that Aden presents a most valuable base for missionary operations among the Mohammedan tribes of Arabia, and of the African shore of the Gulf of Aden and Red Sea. Many thousands of Arabs and Somalis are accessible to missionary efforts within the settlement; and very much larger numbers constantly visiting Aden from the interior, and from the opposite coast, might also be brought under Christian influences. And both the population of Aden and its neighbourhood, and the activity of intercourse with the surrounding countries, will certainly continue to increase from year to year. Larger and larger numbers might there be brought under the sound of the Gospel. There is frequent communication, mostly by steamer, partly by sailing-ship, with Berbereh, Zeyla, Massowah, and other ports on the African coast, and with Jedda, Mokha, Hodeida, &c., on the Arabian, affording opportunities for periodic visits and the distribution of the Scriptures. It is quite possible too that a medical missionary, if a skilful man, and possessing a good knowledge of Arabic, would, as his fame was spread through the interior by those who had received benefit from him in Aden, be able to penetrate with safety and with a hearty welcome into the more inland districts which have hitherto been inaccessible to Europeans. The Somalis might be reached in the same manner, and a station established not only on the coast but on the cool highlands immediately behind it. Aden, the centre whence all these beneficent agencies and influences would emanate, would always afford a safe and secure asylum to the missionaries, and if necessary their converts. Here too might be established the training institutions where young Christian Arabs and Somalis might be prepared for evangelistic work among their countrymen.

It is earnestly to be desired that some effort may be made to utilize this most important position in the manner for which it seems so providentially fitted. Four young missionaries, at least one of them a medical missionary, should be sent out; half the party to apply themselves to the study of Arabic, and half to the Somali. Rooms could be got in Aden, though it might be best eventually to erect the necessary buildings. In this way a really solid beginning might be made in the all-important work of evangelizing this long-neglected part of the East. Surely God in His providence is about to open ways for His truth into those lands, and the Church of Christ ought to be ready to enter in with perfectly equipped men the moment an opening is afforded. God has been wonderfully blessing our own land of late years, and there cannot be a doubt that there must be numbers of young men who would willingly give themselves to the work of Christ in the East, if only the means were provided.

Will not the Church make some special effort at this time? The establishment of a Mission station at Aden would not be the least appropriate acknowledgment of the goodness of God in granting success to our arms in the recent war, and in using us as His instruments, let us hope, for establishing in that country and its dependencies, which now include the Somali country, \* a really stable Government on those principles which are guiding the vast populations of our Indian Empire safely into the paths of true progress and enlightenment.

### LETTERS FROM UGANDA.



LAST month we were just able to announce the receipt of letters from Uganda. We now present some extracts. The period covered by them is from Christmas last to May 9th. The latest entry in Mr. Mackay's journal printed in our August number was dated Dec. 20th. The continuation of his journal will, we hope, come to England hereafter: the present letters are mostly occupied with matters of business, &c., and merely afford a general view of the progress of the Mission during the spring of this year.

On March 12th, Mr. Mackay describes the character of his and Mr. O'Flaherty's life and work, notices the proceedings of the French Roman Catholic Mission, and makes the first reference to the candidates for baptism:—

*Buganda, March 12th, 1882.*

The work which lies before us in the Lake region alone is quite appalling. I do not mean the size of the field, regardless of suitable openings; I mean the amount of work which could easily be undertaken if we only had a sufficient force on the spot. Buganda alone is a vast field; and here are two of us, so hampered by circumstances necessary to

attend to, especially in this early stage of our Mission in the country, that we are unable, except in the most trifling degree, to take advantage of our position.

In the last letter (8th April, 1881) which I have from Mr. Hutchinson, he says of Buganda, that "if we are to hold on, it must be only with a small and weak force." He then contends that we must

\* The Sultan of Turkey formerly claimed jurisdiction over the whole of the Eastern coast of Africa as far south as Cape Guardafui, but about ten years ago transferred his rights, for a money payment, to the Egyptian Government, which, before the war, had small garrisons at Berbereh on the Somali coast and Harrar.

have three conditions in order to hold on at all; viz. (1) a free footing with Mtesa; (2) men; (3) money. Now as to the first, what have we to go on other than faith in God? What will any guarantee of freedom, &c., on Mtesa's part be worth? In his state of health, even his life will be short at best, and a new king means a revolution. I have always endeavoured to strike a mean between the fluctuations of feeling towards our Mission, as they show themselves here from time to time. Unquestionably the mean has been much in our favour. I am not aware that opposition to our work has shown itself stronger in any part of the world than it has done here occasionally; yet we are still here, and here we must and shall remain unless actually expelled.

A month ago a trader brought the report of three Englishmen being on the way to join us. We began to lift up our heads, thinking that now at length we would be in a position to carry on the work in some measure as it deserves to be carried on. But the mail has come, and no word of new men. We fret not for ourselves, but for the work.

The Roman Catholics are five against our two, and are reaping a golden harvest at present. Being so many, they are able to divide their work, so that one man can daily represent their party at court, another can devote the entire day to teaching, another to literary work (which at present is especially needful), another attends to cultivation and supplies, while another does the artisan work. They are thus able to encourage all-comers at all times, when one or two are constantly engaged in teaching. The result is more than evident. Crowds of old and young are taught by them every day. Mr. O'Flaherty has repeatedly seen large numbers coming out of their mission-house. They have likewise baptized very many. Some tell us they have baptized hundreds, which is probably an exaggeration.

Still, taking these baptisms, or their requirements for that, only for what they are worth, the fact remains that they are having great success in their own way, and thus much poisonous seed is being sown, which it will fall to our share by-and-by to deal with, when it may be too late.

The French station is close by the present court, and this doubtless gives

them a great advantage, as we are nearly three miles distant, and the mass of the people are quartered around the king's residence.

You will ask, "Why do we not ask a site near the court as well as the Frenchmen?" We believe we are better where we are. We have a considerable number of very promising pupils who come to learn here, some of them from a distance of several miles beyond the court. Before this mail leaves, I hope that Mr. O'Flaherty will have been able to admit several of them into the visible Church of Christ by baptism. I think we have been in no haste in this matter, nor do I think it advisable to delay longer. The candidates have nearly all been under instruction for some three years. Their number might be considerably greater, as some of the best of them are at present in distant parts of the country. We believe the Spirit of God is working in their hearts, and that they have, as far as man can judge, come to a saving knowledge of the truth. Now our present distance from the royal quarters may diminish our numbers "in time of peace;" but when opposition prevails it is an advantage. At such times our pupils are less liable to be apprehended by enemies. At this distance we are free from the annoyance of idle begging chiefs at all hours, while we have much more land here than we should be allowed in what I may call the "city." We shall soon have a building also in which the valuables of the station can be kept infinitely more securely than in these huts of grass and reeds, and in which Mr. O'Flaherty can reside with comfort and in health. Buildings of the sort we are making now cost a little money and more time, from want of labour, and we cannot therefore change our site with every freak of the court, i. e. oftener than we can help.

As for the court itself, I look for little good there, except in an individual way. It is, I believe, absolutely necessary that one of us represent the Mission by attendance at *burzah* once or twice a week. The king seems to expect this, but the task involves the entire day.

Visiting must also be done. The chiefs expect it, and generally welcome us too. In their houses there is always much opportunity of public and private lessons on Christianity. Mr. O'Flaherty is further asked on every hand by the

chiefs to teach their harems to read; but his time and strength compel him to decline, except to give occasional lessons. The women are the most enthusiastic believers in the lubarè superstition, but they seem eager to know something better. Their influence would be more powerful in the land if we could lead them in the way. But we two cannot, because we are only two.

Our plantation requires constant labour. This is a land that knows no Sabbath. Everything that will grow, grows to rankness.

The labour question is one of our greatest difficulties. Only recently we have made no small step in advance in this line. We have succeeded in getting Natives to work for us, or rather with us, for payment in cloth. Fence building, and suchlike work in reeds, they will do; but the male population will not cultivate. That is women's work, and we have not yet been able to hire female labour; but it is absolutely necessary that we make some strenuous effort in this direction. We have a dozen coastmen (*Wang'wana* = gentlemen) who cost us more in food than they can produce by hoeing, besides their wages. Half of these assist Mr. O'Flaherty on the land, and the others I use in building our house of clay. We have a dozen of our own family, chiefly little boys, who help to tend the goats, &c., and cook. Such of them as show an aptitude for learning have most of the day at their books.

Thus our time is completely occupied, and an idle hour unknown.

During the last three months the only time we have been able to devote to

teaching is a few hours in the middle of the day. Early and late we are outside. But we cannot thus do justice to our pupils. We feel they need more attention, although it is astonishing to see the progress they make with the little help we give.

Whatever comes of the plantation, or building, or housekeeping, or everything else, Mr. O'Flaherty and myself have resolved to arrange our work so as to encourage our pupils more, and encourage more to come. We have therefore planned a division of work into manual and mental, taking it month about. We have a square-built hut in a secluded corner of the garden. This we mean to convert into a schoolroom. One of us shall spend the greater part of each day in that, teaching (with its accompaniment—being taught) and translating; the other can meantime do his best to look after the labour outside.

We find that it is almost impossible to work part of the day in the sun and remain fresh for mental work besides. *Truly we need more men.* Even when a spell of opposition breaks out, and pupils are scared away from us for weeks, there remains much that several men can do, not merely with their hands but with their heads too. A little over a year ago, when almost none came near us, both Pearson and myself were able to make progress in translation, while the matter I was able to print then has stood in excellent stead now, for our lads have been reading these pages ever since, while I have not set a type for twelve months.

Writing on March 15th, Mr. O'Flaherty refers to the candidates for baptism in connexion with the Christmas festivities observed at the Mission:—

On Christmas Day we had fifty of our pupils at dinner. Many others were with their masters at their country residences, or were sent on messages, and could not be present. The king gave me two fat oxen and two fat goats, and a large calabash of plantain wine. We killed a goat and an ox; gave portions to our workmen and cooked the remainder. Mackay made an excellent plum-pudding! We covered the floor with plantain leaves, spread over them other plantain leaves boiling hot, and then laid out the food. Fifty male and five female friends sat down with glee to partake of abundant fare in honour of

the birthday of the Saviour of the world. Their black faces looked bright and happy. It was indeed a glad day. In our service and reading I brought home to their hearts and minds the divinity and humanity, the atonement and salvation of Jesus Christ: His birth, life, death, and resurrection: His wonderful love for all men. I tried to press home and apply personally the lessons of His great salvation on the hearts of our pupils. There was much serious feeling exhibited by many, and all rejoiced in the "glad tidings of great joy." Eight wished to be sealed with the seal of the baptismal covenant, but I post-

poned it in order that they might be the better instructed, and that I might be a better judge of their lives.

Last week, I am sorry to tell you, in consequence of the king having reduced the youthful Mukwenda, of whom the Society heard so much, to the rank of sub-chief = Mutongoli, he has gone to his new place in the country in the far north, and some of our most faithful and advanced pupils are gone with him. They are his men and boys. His departure has reduced my school more

than half. Other chiefs, whose followers attended us regularly, have also gone to the country; while their places are supplied by new-comers whose men we scarcely yet know. Chiefs change their residences from the capital to the country in turns. We have still upwards of forty or fifty who come pretty regularly. Our pupils came to bid us farewell. It was affecting to see how they left us. I trust their being scattered in the country will scatter the seed of the Word of life.

Three days after this was written, namely, on March 18th, five converts were baptized. Mr. O'Flaherty writes, on April 1st:—

On the 18th, the anniversary of my arrival here, I baptized five young men. Their names are Henry Wright, Edward Hutchinson, Philip, Mackay, and Jacob. Philip is my own servant, assistant, schoolmaster, and friend. Others have actually wept when they were not admitted.

I have a preparatory class, and so has

Mr. Mackay; and when our school and chapel is finished (in a week) we will have regular service and instruction. In a week all our crops will be in, and our shamba beautifully cultivated. I am then once more at literary and missionary work. Mackay and I will take the secular work turn-about.

No further details are given of these firstfruits of Uganda unto Christ, which is a great disappointment; but we hope that Mr. Mackay's journal, when it comes, may tell us all about them. Meanwhile we have their baptismal names, and can remember them by those names before the throne of grace. Much of the spiritual future of the Mission may depend on the character of these five young men. Mr. Mackay's brief reference to them in the extract next following is undoubtedly encouraging. On March 26th he sends "a brief summary of progress" during the twelve months to that date, which is very succinct, clear, and interesting:—

*Buganda, March 26th, 1882.*

Unfortunately we have kept no roll, so that I cannot give exact numbers; but somewhere about fifty young men, average age 20 years, have been taught to read (and some to write) within the year. Many of these have been carefully instructed in the way of salvation, and not a few of them show signs of having received the truth into their hearts.

On the 18th inst., after careful preparation, Mr. O'Flaherty baptized five young men, who, so far as we could judge by their answers, diligence, and behaviour, have resolutely made up their minds to become disciples of Jesus Christ, and face every risk which their confession may involve them in.

A considerable number more are anxious for baptism, and we hope that in a short time, after fuller instruction and when we know them sufficiently, we

may be able to welcome them too into the fold of the Church below.

One class of pupils has gone through the whole of the Gospel of St. Matthew and the Acts of the Apostles; another class has studied St. Mark; another has read chiefly lessons in Old Testament History; while some have read two or three of the Epistles.

These have all been read in Kisuheli, and rendered sentence by sentence into their own language, either by the pupils themselves or by us. All of them, and many more, have first read and become perfectly familiar with a pamphlet which we printed in their own language containing the Lord's Prayer, the Creed, the Ten Commandments, and a series of Scripture Texts.

The work of translation has been continued, but somewhat irregularly. A large part of the Old Testament lessons, the service for Morning Prayer,

and the Baptismal Service for adults, have been translated. Former translations have been revised; while we have added very largely to and corrected our previous vocabularies and grammar.

In printing we have done nothing for twelve months. We are waiting for our press from Uyui, and the missing types we wrote for to Salisbury Square.

The relations between the Mission and the authorities have been, as usual, somewhat chequered. For many months the Arabs especially offered most violent opposition to us in everything. Meantime they are quiet, and so far friendly as to enter into business negotiations with us, advancing us calico for bills on Zanzibar. The king has been especially friendly and generous, while the chiefs seem not to prohibit their dependents and servants from coming to us for instruction. Suspicion of our aims and objects has prevailed at times, but that has as often blown over, while more than once, liberty to teach as we like has been granted by the king in court.

Several of the head chiefs encourage their harems also to learn something of Christianity; but we have been able to occupy this great opportunity in only a feeble manner compared with how we might and would. For we are only two. Generally speaking, the attitude at the present moment is *peace*.

Within the year, also, we have got repeated extensions of land, so that our present ground is at least five times its original extent. This we have further fenced in, with the exception of a portion where our Wang'wana have built their huts and cultivated patches. All the land is now, by Mr. O'Flaherty's unwearied labours, brought under excellent cultivation. Besides some thousands of plantain-trees in our new land, five hundred young ones have been planted by us in the open parts. We have reaped excellent crops of maize, millet, beans, peas, tomatoes, and sweet potatoes, besides other things, and a fresh crop is in the ground.

The Natives are beginning to understand the meaning of working for hire. Formerly they would only beg or steal. We have got them to contract for and finish a deal of fencing, for payment in calico. Others work a week tramping clay for a fathom of the thinnest calico. Women have come forward and commenced to hoe and prune for cowries;

while many lads, some of them pupils and others strangers, have gone so far as to break the custom of the country, and hoe for us every morning. It must be remembered that this is the work of women exclusively.

We have a fair herd of cattle and goats, mostly presents, as we seldom buy any. Fowls are little seen in the country compared with Unyamwezi, but we have always a score or more. We have difficulty in saving the chicks from kites which are adepts at snatching them.

We have erected, and hope (D.V.) soon to finish, a house of wattle-and-daub, the first of the kind ever permitted to be built in the country. The walls are all built in with stones and red clay, while a thatched roof preserves the plaster (of white clay) from being washed away by rain. We have an upper storey, with a solid staircase. The building is therefore looked upon by the Natives as a marvel of constructive skill.

We have made and burnt more than two thousand bricks, and built a flight of steps in front of the verandah with them. Not only bricks, but even steps were never seen here before, still less an upper storey.

Our carpenter's shop and forge have been busy throughout the year. Some lads were sent to us for instruction in the use of tools, but most of these left after learning a little. One is by this time of considerable assistance in working both in wood and iron.

A wheel was never seen before, until we made a cart, which has proved of the greatest service to us. We made for it a powerful screw brake also, as the roads are very much up and down. We broke in a pair of bullocks for the yoke, and these have taken kindly to their work.

Our last attempt has been a plough, and in this we have succeeded. We had a few pieces of an English plough, but the main parts were wanting. These we have forged, and now the instrument stands complete. To the Natives this looks the oddest thing they ever saw. They will believe anything of it—the prow of a boat, a piece of a cannon, or anything else,—but that it is a thing for hoeing with they believe a pure imposition on my part. They will soon see it at work, and then—

We sank a deep well in our garden,

while the Natives laughed at the idea of water being found there. A long copper pump raises the water up twenty feet in large volume, that height being about the limit for our atmospheric pressure at this altitude above the sea-level.

Our old house has a lightning-conductor, which we erected so as to attract as little attention as possible, for we feared the thing would be regarded as a charm for bewitching some one. Now we have erected two lightning-conductors on the most prominent parts of the new house. All visitors ask the use of the copper rods. There is a *lubarè* (demon) of lightning who is greatly feared, so we give them a sermon on the device which puts their old Jupiter Tonans to shame. At one end of the roof we have fixed a weathercock, while at the other is a revolving four-vaned anemometer—both made by ourselves.

We have built an oven, with a brick chimney and iron door, for baking bread. The Natives are fond of inspecting this curio. It looks not unlike the small fetish-huts which they erect everywhere in honour of the *lubarè*. They are astonished to find it nothing other than a white man's pot for cooking "dry food." Looking-glasses, rat-traps, and other small things we have made for the people; but some trifles which we have made in the turning-lathe have taken their fancy more than anything else.

On one occasion, the king sent a lot of his smiths to us, that we might show them how to forge a navy's pick. When finished it was pronounced as good as if made in Europe.

Recently, on our recommendation, a public market has been established, where the produce of this and neighbouring countries is daily sold in exchange for calico and cowries.

The king has conceded a port near the north end of Murchison Bay, where canoes and boats may land passengers and goods. Hitherto our port has been on the main lake, some thirty miles off; and the way to it over very rough country—hill and swamp. The new port is only some three hours distant, while Mtesa has given us permission to bridge over the swamps on the way, and otherwise improve the road, so as to make it passable for wheeled vehicles.

The three miles of way between this

and the court, where the market is held, have been hitherto impassable, in some places, for even a donkey. We have widened and levelled parts, and built a dyke or embankment across the swamp, with a broad bridge of logs resting on piles in the centre. The fame of this has spread far and wide.

We have tried to manufacture some sugar out of cane grown in the country. In this we were successful, turning out a product that would pass for Muscovado sugar in any market. The molasses have been very grateful to flavour our porridge of Indian-corn meal.

Coffee and cotton grow everywhere in the country, and we have a little of both in our own garden. We mix the Native coffee with what we get from England, and find the mixture an improvement on either. In like manner, we mix Native tobacco invariably with our imported. We find the lye of the ashes got by burning the rind of the plantain a strong alkali, and therefore useful for washing clothes. The Natives know the art of boiling it down with fat, making a good but coarse soap. This they learned from the Soudan deserters from Baker's and Gordon's armies.

We brew our own plantain wine, or beer, from bananas and millet, grown in our own garden. We have also acquired the art of making very fair wheaten loaves, using the fresh banana beer as yeast.

For a whole year the plague, or black death, has been raging in the country; but by God's infinite goodness it has not been permitted to enter our household. Its presence made us pay more attention to sanitary laws, while we have done our best to inform the Natives on every hand how to prevent the spread of the disease. We have frequently supplied medicine to persons seized with the malady. These cases have all recovered; whether the medicine helped or hindered recovery is more however than I can certify.

Every day people receive medical treatment at the Mission. Most of the cases are the result of syphilitic poison, for the nation seems to be sorely contaminated with that in all ranks of society. Our treatment generally succeeds in effecting at least a temporary cure. But many cases requiring the skill of the surgeon we have to turn away untouched, telling the poor

sufferers that there is no one nearer than Urambo, where of course they cannot go, who can relieve their sufferings.

The diseased state of the blood of the population gives us a text from which many a time we try to impress upon their minds the universality of the disease of sin, and the power of the remedy.

Daily throughout the year a completed meteorological register has been kept at this station. Besides the daily maxima and minima of temperature

and amount of rain-fall, four or five times every twenty-four hours have we recorded the readings of two aneroids, dry and wet bulb thermometers, as also wind and sky. The station being almost on the equator, and sufficiently far removed from the Lake to be probably out of reach of its atmospheric disturbances, these observations will in time prove of some value to meteorologists. We have already found them of value in our own plantation.

On May 9th, our latest date, Mr. Mackay writes:—

*Buganda, May 9th, 1882.*

Mr. O'Flaherty and myself continue, by the never-failing grace of our loving Father in heaven, in excellent health. Our relations in the country remain on the whole amicable; they are at least so as far as the king and the common people are concerned. As always, the chiefs are more or less jealous and suspicious, because very proud. A few of them are very good friends however.

We were unable to despatch the letters which we wrote in March on account of the sudden death, by typhoid fever, of old Namasolè, the Queen Mother, who, although not really Mtesa's mother, held a position of great importance in the land. Another lady of rank has I believe been already appointed as her successor, and of course bearing the same name. Like the word Rabaka (king), there must always be a Namasolè, or queen dowager, in Buganda.

Mr. O'Flaherty continues to exercise considerable influence over Mtesa's mind, and is always treated with great respect by him. He was recently successful in inducing the king to release one of his former greatest chiefs, who would otherwise have been burnt alive under the charge of having bewitched Namasolè. The reason of suspicion resting on him was that he had recently been deprived of his high office at Namasolè's instigation.

On the queen's death, Mtesa asked us to make three coffins for her burial, the inner of wood, cushioned with cotton-wool; the next of copper, which we manufactured out of trays, pots, and drums; and the third a huge box, measuring twelve feet by seven feet wide by eight feet high. The timber was

brought to the mission-station, where we sawed it up, all Native artificers being sent to our aid, while the king supplied large quantities of food to us the whole month during which we were engaged on the task. Our skill and workmanship have commanded now the highest praise.

The huts in which we are living have of late proved extremely uncomfortable on account of the rain pouring in through the roof at all points, in spite of frequent repairs. We are therefore making an effort to finish as quickly as possible the new house of clay, which has taken our few hands the greater part of a year in erecting. It is a plain building, but substantial, and will, we hope, give greater security to the Mission property than our present huts of straw and reeds.

We are exceedingly delighted to hear that at length you have determined to send more men to carry on the work in East Africa. We do pray that they may be men of God's own choosing. You may rest assured that we shall be prepared to give them a hearty welcome in the name of the Lord and Master. But new-comers cannot be expected to take up the work where they find it. It would be a great loss to leave them to commence *de novo*, as we ourselves had to do. We shall therefore, should God spare us, remain with them a year or so until they find themselves at home. While God wills, both my companion and myself are prepared to carry on the work here to the end of our lives. But whether we continue here or not, more labourers are absolutely necessary. We shall eagerly wait for tidings of their being actually on the way out.

Under the same date, Mr. O'Flaherty mentions that he had translated into the language of Uganda St. Matthew's Gospel, the Morning and



Evening Services, and Bishop Steere's Suahili Scripture History; and that Mr. Mackay had translated some of the Old Testament Lessons, the Baptismal Service, and several texts, &c. One other extract, from Mr. O'Flaherty's letter of March 15th, may be given:—

During the last three months and more the food of our household has cost us nothing, or next to nothing. For twelve months flesh-meat has cost us little. We have killed more than one hundred goats, and we have now some fifty goats and twelve cows and three calves. Most of these have been given by the king and a few others. Our great expense is in the feeding of our

Wangwana and mail men. In fact, when the plantains (which look splendid, and which we have ourselves planted) bear, towards the end of this year, we shall be able, not only to supply our now large household, but our Wangwana also. We will require nothing from the Society for many years to come, if spared so long,—so much for agriculture.

On these letters it is not necessary to comment. The position generally does not seem changed since the previously published accounts. But it is a matter for deep thankfulness to God that the missionaries have been enabled to instruct so many of the Waganda in the elements of Christian truth, and to register already five seals to their ministry. By the end of this year, the new party will, we trust, through the good hand of our God upon them, be in Uganda.

## THE KHUMBH MELA AT ALLAHABAD.

BY THE REV. W. HOOPER, M.A.,

*Principal of the C.M.S. North-West Provinces Divinity School.*

*Allahabad, 22nd January, 1882.*



HERE has been, from time immemorial, a mela (religious concourse of people) at the confluence of the Ganges with its largest tributary, the Jamna, here in Allahabad. It lasts during the whole lunar month which the Hindus call *Mágh*, the eleventh according to the old reckoning (which begins the year in the spring). During these twenty or thirty days, Hindu pilgrims from all parts of India, especially from the nearest few hundred miles in every direction, come and bathe at the end of the sandy tongue which is formed by the meeting current of the two rivers. There are three specially sacred days in the month—the “conjunction,” i.e. the entrance of the sun into a new sign of the zodiac (this is of course variable); the *new moon*, i.e. day of conjunction of the sun and moon, just in the middle of the month (for the Hindu months in this part of India begin and end with full moon); and on the *fifth day after new moon*, why, I don't know. This helps to illustrate the fact that heathenism is essentially an *earthly* religion. Knowledge of astronomy is pressed into its service to make it tally the more exactly with the changing state of nature.

Two objects are gained by having the bathing in this month particularly. 1. The rivers are at their lowest, the rains being over long, and the snow near their sources not begun to melt, and so there is a wider space to have the great gathering on, and no fear of floods. 2. The water is coldest, and hence the greatest merit attaches to bathing in it. This is, I suppose, by far the stronger reason. “Salvation by works” naturally tends to make the work as painful as possible; and though there are tens of thousands who go on pilgrimage by train in these days, yet there are at least equally many who trudge along the high road.

Allahabad is not, strictly speaking, on the confluence, the city being entirely on the Jamna; and the fort, a very strong and commanding place, from which you *look down* on the confluence, yet does not actually reach up to it. Quite separate from the rest of Allahabad, there is a purely Hindu suburb on the Ganges before it reaches the confluence.

This confluence is considered a very sacred spot. Allahabad (or Prayág, as the Hindus call it) is not, as a town, anywhere near Benares in sanctity; but the confluence is so sacred as perhaps to put into the shade the numberless sacred spots of Benares. A few Hindus live there always, and recede with the rising floods in the rains; a greater number come every new moon to bathe; but by far the greatest number come, as I have said, in the month Māgh. Some stop the whole month through; but most come to remain only a few days, and, if possible, try to include one of the above specially sacred days, of which the new moon is the most sacred. The great object is, of course, to bathe; but they also take away some of the water from the confluence in vessels slung by a pole across the shoulders, to offer to idols in other places. *Here* there is a pleasing and comfortable absence of idols—an agreeable change, in this respect, after Benares.

Hitherto I have spoken of the mela as it is every year; but whenever the sun happens to leave the sign "water-pot" within the month it is a far larger affair than usually. This happens once in every ten or twelve years, I hear; and then the mela is called "Kūmbh mela," Kūmbh being the Sanscrit for a water-pot. This year happens to be one of these occasional ones. But besides this there has been another cause at work to swell the numbers this year. It has been given out that the virtue of the Ganges is soon to cease, and be transferred to the Nerbudda, the river of Jubbulpore; and of course, with the virtue of the Ganges goes that of the confluence. Before I came here I heard that this was to be absolutely the last Kumbh mela; but Nehemiah, who has been here, has found out that the Ganges has eighteen years more of sacredness, so that there will be one more of these melas. The idea seems to be written in some sacred book; it is, that the present Kalizog, or, so to speak, "Iron Age," will in eighteen years have run on for 5000 years; and that then the degradation of everything sacred, and triumph of everything evil, will be far greater than hitherto, so that even the Ganges will lose its virtue!

The one last Kūmbh mela will be much more crowded than this, I suppose; but anyhow, people seem to have come on this occasion, many of them, with an idea that they had better get the healing virtue while they can. It would be difficult to imagine much greater crowds than there have been this year. The road from Benares here has been so thronged that it has been said (with some exaggeration, no doubt), that no cart could pass anywhere in the sixty miles of road; and of the line of railroad between this and Jubbulpore, I have heard that though *six special* trains have been running every day, yet every station has been surrounded by enormous crowds, struggling unsuccessfully to get into the trains, and when they do succeed they are literally packed like herrings in a barrel—so they have some penance, even in this mode of pilgrimage!

I went down twice this last week, Monday and Thursday. The former was chiefly to see the sight, and understand the wondrous phenomenon. The latter occasion was the day of the new moon, when the density of the crowd would have prevented this object from being attained. Let it be first understood that the whole of this great gathering is on the bed of the river, or rather of the two rivers. In the rains it is all covered with water;

hence the sandy bottom is as favourable as anything could be for such an assemblage. It is a drive of about three miles from here, until we come to a great dyke, made to save Allahabad from inundations. From the top of this we look down on the extraordinary sight—a river-bed turned, as if by magic, into a populous town, with myriads moving to and fro like ants. From the dyke to the end of the sandy tongue must be about two or two and a half miles. The first mile of this is higher than the rest, and *there* are camped, in their rude way, all the pilgrims who stay some days; and those, too, who even from the neighbourhood, lodge there on purpose, so as to be able to bathe just at sunrise, the most auspicious time. This long row of encampments, a mile broad, is broken by a very wide road, i.e. a space of about 300 yards, marked out for traffic, and on each side of this are shops, and among these shops are the tents and the awnings where preaching goes on.

Behind the shops on one side, extending over many acres of ground, is the special camping-ground of the devotees. These are commonly called *fakirs* by Europeans (which is the Mohammedan word); but by the Hindus “*sādhu*,” which literally means “good.” There is no pleasure, but very much the reverse, in looking on these perverters and degraders of humanity in the name of religion. The best of them either cover their naked bodies all over with ashes, or paint their whole faces yellow, or some other disgusting colour. Many torture themselves in various ways. I must have seen at least half-a-dozen squatting barefoot on iron spikes, arranged in an oblong shape, like a bed, on which they are *said* to lie down at night, and indeed their pillows were at one side of the horrid beds. But in one place I saw what was more dreadful than this. I saw a man first standing immovable on his head, his weight really resting rather on his arms, and I was told he had been thus a long while. After a while he moved, laid hold of two rope rings which hung from a bamboo structure, got his feet into them, and hung downwards. Another man, his aider in these miserable practices, kindled a little fire of leaves under him, and the first man sometimes hung, sometimes swung himself over it. When the fire became too warm he got the rings up to the top of his legs, and then did the same again, his head being just over the fire, but further from it. One could not understand how he could retain his consciousness; but he must have done so, for he went on counting his beads all the while. At last I could stand it no longer, and left.

Below the encampments, a mile in width, which I have spoken of, the river-bed is intersected by little streams, one of which I had to wade through; and here begins the reign of Hinduism pure and simple; I mean, here the religious aspect begins to appear unmixed. On all sides, and thicker and thicker as one neared the water's edge, are Hindu preachings and book sales and exhibitions going on. The Hindu preaching is a very different sort of affair from ours, and I have long wished that we could make ours in some respects externally like theirs. The preacher never thinks of standing—that would utterly compromise the dignity of his office and message. He sits on what they reckon an honourable professional chair, slightly above the ground, in fact like a platform. On this platform, just in front of him, are his scriptures; and just behind them a sort of vessel into which his hearers are continually dropping, as they come and go, pice and flowers and sweetmeats. The congregation sits generally on the ground on three sides of him. They consist chiefly of women. I have used the word *preaching*, but they rather speak and teach the people “as

the scribes," and "not with authority." The Hindu books are all in separate leaves; and they take a leaf at a time out of the scriptures in front of them, and read and expound it sentence by sentence. The reading is of course, in Sanscrit, which language the people do not understand; but without hearing the reading they would not feel that they had the divine Word set before them. The exposition is in Hindi, for the most part in difficult words, but interspersed with more common ones. I stood behind many of the preachers, and looked over their books, and they were all, as one would suppose, about the glories of the confluence, and the advantages (even *bodily*) which bathers thereat infallibly receive. The book-selling did not seem to me a success. The print appeared execrable to our eyes, and the price about four times what ours is enabled to be by the support which Christian people at home give to our tract and Bible societies.

When I got still nearer the water's edge I found the crowds become thicker and thicker, so that I did not know how near I was. At last the ground was wet with the drippings of people just emerged from the stream, and coming back past me. But I had not come to the right point for the actual confluence; and found that in order to reach it I must get on one of the boats, which were continually conveying crowds out to it, and bringing them back. The reason of this is, that this year, instead of the sandy tongue being firm land up to its point, it is a peninsula crossed by streams in many places, and in fact under shallow water most of the way. Still the tongue, as I saw it from the middle of the river, was crowded with swarms of pilgrims going and returning; but yet vast numbers preferred going by boat.

While my fellow-voyagers were bathing at the actual spot, I was surveying the scene and trying to realize the meaning of the facts spread out before my eyes, and seeking for the spirit of Jesus, who "had compassion on the multitude." The boat did not, indeed, go to the very point of the tongue, for there was a kind of whirlpool there caused by the meeting of waters. When I asked the boatman to take me there he refused, saying the boat would be swept away, and added, "The power of the Ganges is great!" In moving slowly back I noticed what a very large proportion of the pilgrims were women. In some places they seemed to be more than the men. Another thing that struck me was, that all the moving myriads were Hindus, no Mohammedans among them! Wherever I looked there was the same type of face, which is to me so interesting and attractive.

But I must say something about the efforts made by missionaries to present the Gospel of the grace of God to these hundreds of thousands. It is a very sad thing that, owing to the abandonment of Allahabad a year and a half ago by the C.M.S., and the many delays, which made it impossible for us to come before this month, our Society has been almost unrepresented this mela, where fifty different societies might find plenty of scope, without in the least hindering one another. Owing to the serious deficiency of funds, peremptory orders were sent out to close the Mission here, and the tents had been sent down to Burdwan, and I was not able to borrow any. So whatever work has been done by the C.M.S. in this mela has been done in the tents of missionaries of other denominations, or else in the open crowd. This last is a very unfavourable method of preaching the Gospel. On the two occasions that I have been to the mela I have adopted the former plan. And the latter has been generally tried by our excellent young evangelist Peter Ralph, and by Hodgson, our Jubbulpore missionary, who came here because his own districts were denuded of people, and he came to find them here.

The only denominations who have had tents here are the American Presbyterians and the English Baptists. I allied myself to the latter, because their tent was situated in a more favourable place, and also because Mr. Bate, their chief missionary, is a good Hindi scholar. As the people passed to and from the shops at the edge of the road leading to the river-bed, they passed by the tent of the Baptists and their two awnings, the one for preaching, the other for selling. One cannot but hope that most good was done by the last of these means. Besides the man in charge of the book-stall, there was one standing on a platform with a number of books in his hand, waving them, and praising their contents and price just like an auctioneer. The consequence was that constantly from the crowd hands were stretched out with pice. The books were chiefly single gospels and tracts in Hindi; but just a few Sanscrit and English. The gospels sell at 2 pice ( $\frac{1}{2}$ d.) each, the tracts at 1 pice. On the day of the sun leaving the sign of Aquarius, Bate sold Rs. 25 worth in this way; and when I was there at the new moon he told me in the afternoon that he had already sold Rs. 136 worth in this fortnight, since the beginning of the mela. One cannot realize the extent to which this represents the permeating of the minds of the Hindus for hundreds of miles round, with the living, saving Word of God.

As to preaching, I need not say that one is never at a loss for listeners. Crowds, crowds at all times of the day, hang on one's lips; the difficulty is, power of lungs and throat to go on and on, telling them the word of life. It is we that tire, not they. Nor is this only collectively of them, for the same individuals will sometimes stand for hours together, and sometimes day after day, drinking in the truth. And though occasionally an objector will mar the work for awhile, yet this hindrance is far less met with than usually in preaching. How one longs for an angel's voice and power to reach these perishing multitudes! How one wishes the armies of heaven to come down in human form (since redeemed sinners will not or cannot), and gather thousands of congregations throughout the seething mass! Gladly would I have gone every day, or almost every day. However, my orders are peremptory to open the Divinity School as soon as possible; and my presence in the compound is almost daily requisite, to see that the buildings go on properly, not to speak of the preparation of lectures, which is absolutely necessary before beginning.

On the afternoon of the new moon I had blessed work at the mela. Many men, hungering and thirsting for salvation, came in and sat down behind the preachers, and to these I went on explaining the way of salvation, till I had hardly any more power left in voice or brain. Still I went on answering their interested questions; and at last, when I could go on no longer, two men told me that the word they had heard that day had sunk into their heart, and they would never forget it. One said he would come and see me. But even if he had, what more could have come of it? God grant that the seed sown and dropped into apparently good ground may spring up and bring forth blessed fruit! Mr. Bate has had several such cases, and of men who have even said they were determined to become Christians when they got home.

*Allahabad, February 12th, 1882.*

I have now to tell of a very interesting, in fact quite extraordinary, visit yesterday evening, just as I was going out in the air to have a little quiet time to prepare my sermon this morning. Four Sádhus were announced, that is, Hindu devotees. On being introduced and seated, their spokesman

said they had come to learn about God. When I asked what had induced them to come to me to learn about God, they said they had seen the name of the school painted up on the front facing the road in the Hindi language, thus:—

ST. PAUL'S DIVINITY SCHOOL.

ईश्वरविद्यालय

مدرسة علم الہی

The Hindi words on the left meaning literally "Abode of the knowledge of God." So as they wanted this knowledge they came in to seek it in what professed to be its abode.

Thus early has that name borne fruit, and the name being put in *Hindi* too, which many here would think unnecessary. May it do so again unnumbered times!

I asked the devotees what they wanted to know about God; and they said, "To meet with Him," which includes reconciliation with Him, and finding Him. After expressing my gladness that they were sensible of a distance, an estrangement, from Him, and were not satisfied with the omnipresence of God, I said that I supposed this had brought them to the religious festival, the mela just held. They said it was even so. They belonged to the Agra district. Then I told them what it was that caused this separation from God, and explained to them what sin is, both actual and innate. There were two insurmountable difficulties, I said, in the way of becoming holy, and fit for God's presence. First, the corrupt nature, which could be got rid of only by regeneration; and secondly, past sins, which must be forgiven. This, of course, led me to the whole marrow of the Gospel. They listened intently, and proved it by the questions they asked afterwards. One was, What *evidence* Christianity had, better than Mohammedanism or Hinduism? each of the several sects of both which declared itself to have the real truth. But their chief difficulty was that Christ, like the Hindu gods and sages, and Mohammed also, was living only in the past, while they wanted a *present* Saviour. All religionists, they said, promised salvation *after* death, but they wanted it *now*. It can be well imagined what a delightful field this opened up. But still one difficulty remained. How were they to be sure that Christ *did really* die? Knowing the unhistorical minds of Hindus I was somewhat at a loss to answer this question. But I found that these had a sense of the value of historical evidence, which was truly wonderful, and which indeed was itself the reason of their difficulty. They were quite willing to believe contemporary testimony, and it was only the unsatisfactory nature of mere tradition which caused doubts in their minds. How few there are here who seem able to comprehend this! When assured that there *are* accounts of Christ's death, written by His own disciples, shortly after His return to heaven, they eagerly said, "Can you let us have a copy?" I need not say with what delight I gave them St. Luke and St. John in Hindi, explaining that these accounts were written from different points of view, but were not contradictory. They still wanted to know whether other religions had not contemporary documents. I replied that no Hindu professed that his were so; but that the Qurán was perfectly genuine, and only required to be read along with the Gospel, to see which of the two was more likely to be God's own Word. By this time it had become quite dark, and they asked leave to go (as the native custom is). We all stood, and I invoked God's enlightenment, guidance, and salvation for them, and they departed.

## THE SUPPLY AND PREPARATION AT HOME AND ABROAD OF LABOURERS FOR MISSIONARY WORK.

*Being the substance of a Paper read at a C.M.S. Conference held at the invitation of Abel Smith, Esq., M.P., at Woodhall Park, Herts, July 31st, 1882.*

BY THE REV. F. E. WIGRAM, M.A.,

*Hon. Clerical Secretary.*



THE exigencies of our work, the ever-increasing opportunities for advance into fresh fields, and demands to strengthen the bands of patient labourers in existing fields, combine to keep before the minds of the friends of Missions throughout the country the financial needs of our Society. They who are carrying on a world-wide warfare against the kingdom of darkness realize that the work is costly, that the cost is growing, and that they will be seriously hampered unless the means put at their disposal grow also.

The deeply interesting accounts of what the Lord is doing by His servants, of individual souls won from the power of Satan unto God, of Christian communities established in heathen lands, and themselves being centres of light and life to their own countrymen, necessarily and rightly absorb a large portion of the time given to the study of the subject of Missions, and furnish the speaker at meetings and conferences with ample material to interest his audience.

But your attention is asked to-day, neither to the financial difficulties which tend to hinder the work, nor to the results achieved, which as a trumpet-call from the Lord bid us take heart and go forward with redoubled energy, assured that He who hath been mindful of us will continue to bless us. It is hoped, however, that the subject will neither be lacking in interest nor in profit; although, perhaps, too frequently kept in the background at such gatherings as the present.

When our blessed Saviour sent forth the seventy "two and two before His face into every city and place whither He Himself would come," the absorbing thought in His own mind, as it embraced the multitudes scattered abroad as sheep having no shepherd, found expression in the statement and command contained in those familiar words, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." The supply of labourers is, after all, the first essential for the work, and our blessed Saviour's words just quoted remind us that it is His prerogative to send them forth. But in His providence He uses human agency to select, and to prepare in certain respects, those who shall go forth under the auspices of our Society.

For this most grave duty, so far as the supply from England is concerned, I am responsible to the Committee, and am led to select the subject announced for this paper, in the prayerful hope of enlisting your sympathy, counsel, and co-operation in this branch of the work. It must stand in the forefront. Without the living messenger sent forth by the Divine Spirit the whole of our organization must fail. "How shall they believe on Him of whom they have not heard? and how shall

they hear without a preacher? and how shall they preach, except they be sent?"

Were we willing to accept, without sifting inquiry, all who offer themselves for training in our Islington College, we should have to enlarge that college fourfold, and, as far as mere numbers are concerned, should have no lack of men for the work. But we do our utmost to select only men who have the essential qualifications, without which we could look for no blessing on their labours. It may be well to briefly sketch the process by which each candidate is sifted. No application is entertained till the candidate has completed his twentieth year. As a rule his first application is answered by a letter, requesting the names of three clerical supporters of the Society to whom inquiry can be addressed. His referees are asked regarding his spiritual qualifications, his zeal for the good of others, his family circumstances, &c. On satisfactory answers being received, the candidate is furnished with a paper of questions, to test his doctrinal knowledge, his spiritual condition, his views of missionary work, his general fitness for such work. The next step is, that the letters from his referees, and the answers to the questions, are read to and considered by our Clerical Sub-Committee, which approaches its work with a marked spirit of patience and prayer and purpose to weigh as in God's sight each case. About half of the candidates do not get beyond this stage; and are informed by letter, which carefully aims at preventing them from being discouraged in their prayerful desire to consecrate their lives to the Lord, that the Committee cannot promote their connexion with the Society. The remainder are invited up to see the Society's medical adviser, and to have personal private interviews with some of the Secretaries and members of the Clerical Sub-Committee. Not infrequently, as the Committee feel it necessary to be thoroughly satisfied that the candidate's constitution is likely to endure, the medical certificate closes the case, there being some physical evidence that the candidate's constitution would not endure a tropical climate, and the hardships frequently attending a missionary's life. In such instances I always myself communicate the fact to the candidate, and have some conference and prayer with him, and it is often very touching to see how truly the heart has been set on missionary work. Were one at liberty to make public such matters, very interesting illustrations could be given of the manner in which the Lord has led some of these young men up to the point of offering themselves to the Society for His work.

Others come to our College with educational advantages which had led them up to the threshold of one of our Universities. Sometimes a university man comes for a season after taking his degree. In the majority of cases of young men who have not had the advantage of a high education, their probation is commenced at our Preparatory Institution at Reading, where our excellent retired missionary, the Rev. R. Bren, receives them into his family, and prepares them up to the standard required at their entrance into the College. Through this sieve some eight out of ten pass safely, and it is a comparatively rare occurrence



that after once entering the College any fail through health or other cause in due course to go forth into the mission-field; while the large majority are presented for ordination. All hold themselves in readiness to go out at the call of the Committee at any time, and in any capacity, lay or clerical.

For the thoroughness of the three years' training received in the College, I may appeal to the result of the last Oxford and Cambridge Preliminary Theological Examination. All ten men of the senior year were presented, and all passed; two in the first class, six in the second, and two in the third. In the former year all the young men presented to the Bishop of London for examination were well placed. I think all were within the upper half of his candidates. Such results must be as cheering as they are creditable to our late Principal, the Rev. W. H. Barlow, who, having expended his best strength on the College for some eight years, has lately retired from its supervision. The new Principal, the Rev. T. W. Drury, has come to the work with true missionary zeal, and with the prestige of high academical distinctions, and has made a most happy commencement.

During the college course, the students have practical experience in Mission work amongst the dense population which surrounds the College; have the advantage of attending medical lectures, and of walking the hospitals, so as to acquire some familiarity with the healing art, which every missionary must more or less practice; and have instruction in singing—not only to enable them to lead the converts in psalms and hymns, but also that the ear may be cultivated, and be the better able to distinguish diverse tones and sounds, when the missionary commences the study of the language, often a language void of literature, in which his graver work will have to be conducted.

But ought there to be any need for such a Missionary College at all? Ought not our Universities to supply fully qualified men for the foreign as well as for the home field? This is a very grave question, which we home clergy need to lay to heart. The August number of the *C. M. Intelligencer* contains the substance of a paper by Dr. Bruce on the "Relation of the Ministry at Home to the Ministry Abroad," which will well repay prayerful perusal. Our Report for the year 1881-2 with thankfulness records that nineteen candidates for missionary work, ready to go out at once, were accepted within the year. Of these, thirteen held university degrees, another was already ordained, four were lay agents, and one a lady. The ring of thankfulness which sounds through this paragraph of the Report is justified in the light of past experience. There are signs that in the Universities the claims of the mission-field are being better recognized than of old, and that among medical men there are those who realize that no better consecration of his skill can be found than is open to the medical missionary. But oh! when one realizes how great is the harvest, how few the labourers, the announcement of those numbers is more calculated to produce humiliation and shame than exuberance of joy.

Let me only enumerate the present requirements of our work, and remind you that our lack of men is partly due to the reductions made two years ago in the number of men under training, when our Committee was obliged to adopt a stern policy of retrenchment. We need men to fill openings, the cost of whom is provided in our current estimates, to an extent which may surprise some.

We require, in addition to the goodly company already located this year, eight clergymen ready to go out (two of whom at least ought to be university men of high standing for posts in our colleges), four medical men, and one schoolmaster.\* Can you help us to find these men—men of the right stamp? It is a fundamental principle of the Society that none but spiritual agents can do spiritual work. We want men whose hearts are aglow with love for their known Saviour, whose spirits are stirred with yearning pity for the heathen; men who have that qualification which St. Paul indicates when he says of his own calling to be a missionary: "When it pleased God, who separated me from my mother's womb, and called me by His grace, to *reveal His Son in me*, that I might preach Him among the Gentiles." Such men will be indeed welcomed by the Committee in Salisbury Square, who, after sifting inquiry and private personal interview through individual members, receive them in Committee, and on being satisfied that the call to the mission-field is of the Lord, gladly and thankfully accept them for the work.

I long to have not only our present urgent needs supplied, but also a list of men who will hold themselves in readiness to go forth, if invited, to take posts which they have reason to think they can, by God's grace, fill. Vacancies occur, openings present themselves, often very unexpectedly, and one ought to know where to turn for the men suitable to fill them. I do not speak with impatience. We have to wait on the Lord at one time for openings, at another for means, again now for men. Be it so. The work is His, and He would keep us dependent on Him, and in full realization of our own utter insufficiency. Only let us do what in us lies to wipe off the reproach from our Church that when He sets before her an open door, and the means are in hand, the living agents, aye and the best that the Church has to give, are not forthcoming!

But, humanly speaking, the evangelization of nations must be eventually wrought through Native agents of each individual nationality. To our Christian converts we ought to be able to say, as St. Paul to the Thessalonians, "From you sounded forth the Word of the Lord." And, thank God, there is much to encourage in this respect. Through ignorance of what God has already permitted the Society to do in the training of Native agents, or through a failure to realize that a suitable supply of such agents must be the work of time, some ungrounded adverse criticisms are uttered against us. I myself have been gravely asked, in a tone of some indignation, "Why do you not employ Natives instead of Europeans? They would be far better able to reach their

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\* The list has since become larger. See the Appeal for Men in our last number, and the invitation to prayer in this one.—Ed.

own countrymen, and the expense would be greatly diminished by their employment." Such critics would receive a gentle rebuke, and some valuable instruction, if they would refer to the Statistical View of the Society's Missions published in each Annual Report, or to that wonderful chronological chart which prefaces the C. M. Atlas. In this year's Report the Statistical View reveals the fact that our Native clergy outnumber our European clergy by nine, the figures being 230 against 221. There are also just nine East Indian and country-born clergy on our list, so that, adding these to the Europeans, the number of Native clergy exactly equals that of clergy from all other sources. And when we turn to the lay agents we find but a handful of Europeans and country-born as against Natives—57 of the former, 3030 of the latter!

The preparation of suitable Native agents both for employment as catechists and teachers, and also for the ministry, is an essential element in our work, to which our attention is given at the earliest possible stage in the commencement of a Mission. The necessity of time and patience for the development of an efficient Native agency must not be overlooked, nor must we be disheartened if at times there should be disappointment. Wherever the Society is blessed with converts, there, in a more or less complete manner, does it provide for the preparation and training of Native pastors, catechists, and teachers. You will find in the Index of Special Topics at the commencement of the Annual Report, under the head "Training of Native Agents," references to this branch of our work which will well repay careful perusal: namely, in West Africa, at Lagos, on the Niger, at Frere Town; in Palestine, at Jerusalem; in India, at Calcutta, Allahabad, Lahore, Bombay, and in Tinnevely, Travancore, &c.; in China, at Ningpo, Fuh-Chow, and Hong Kong; in Japan, at Nagasaki; in New Zealand; and in North-West America. In this last-named country we are indebted to the wise and far-seeing policy of Bishop Machray, of Rupert's Land, in founding the University of St. John's, Manitoba, to the chair of Exegetical Theology in which we appoint, and where our students can be sent for training. Bishop McLean, of Saskatchewan, has a college at Prince Albert, on which we can rely for this branch of our work, and where he aims at giving instruction in the vernacular of the four Indian tribes whence he hopes to draw his students.

This work will, under God's blessing, receive a great impulse in China and Japan through the munificence of our old benefactor Mr. Wm. Chas. Jones, of Warrington, who has eclipsed his former noble gifts by transferring into trust for specific purposes in those empires the sum of 72,000*l*. The main object we are to keep in view is the training of Native pastors, catechists, and medical missionaries. Dr. Taylor, of Fuh-Chow, has already made an independent effort in this direction by training for medical missionary work his Native assistant. The wise provisions of the trust are such as by no means to save the funds of the Society, on which all the cost of European agents to preside over the training colleges will be thrown; but the eventual benefit which, by God's blessing on the work, we may hope to reap is incalculable.

One other training ground for Native agents must be recorded, that afforded by voluntary evangelistic effort on the part of Christian converts.

Take for example our Missions amongst the Tukudh Indians in the north-west extremity of British North America. Their baptismal register shows a total of 1544. Archdeacon McDonald can only visit their scattered centres at rare intervals; meanwhile he has instituted a body of class-leaders who voluntarily conduct their services and studies, and seek to exercise influence over them for good. Last summer they were visited by Bishop Bompas of Athabasca, who notes as a mark of great progress during the five years that had elapsed since his last visit, that whereas then all instruction was of necessity given orally, and the chief effort on their part was to commit every lesson to memory, now they had learned to read in their own tongue the Gospel, and the prayers and hymns used in their services.

In the Fuh-Kien province of China, the "exhorters," who render voluntary assistance to the Native pastors and catechists, should also be mentioned. Too much stress cannot be laid on the importance of these voluntary efforts for the evangelization of their countrymen.

Time forbids that we can do more than take one or two typical instances of the method of instruction followed, as the advance of education and civilization enables.

Fourah Bay College, Sierra Leone, is affiliated to the University of Durham, which grants its degrees on examinations held at the college.

The studies pursued in the Cathedral Mission Divinity College at Calcutta are thus graphically described by the Rev. W. R. Blackett, our missionary who has been appointed by the Government of India to represent the Church of England on the Vice-regal Commission on Education:—

We work mainly by dictation. I give the students a short paragraph sentence by sentence, and then we discuss it conversationally. There are few text-books in Bengali, and if there were more I doubt whether we should be able to use them satisfactorily. But the notes of lectures are valued by the students, and usually bound up for preservation and future study. Every few months we have an examination, in which the men generally answer fairly. But I must own I don't much believe in examinations; I would rather inspire my men with a mind to study and to think than cram their minds with a pile of answers to examination questions.

What do we read? The Bible, of course. Piari Babu—Mr. Rudra's usual designation—reads the historical books of the Old and New Testament with the Junior Class, and I am just now [Aug., 1881] going through Romans with the Senior Class, and Isaiah with all together. Then sometimes we have an hour's practice in the *topical* use of the Bible, in hunting up the texts bearing on some important subject, explaining and combining them in a systematic form. They wanted me to give them the Bengali version of the *Dublin Text Book*, but I say we must make one for ourselves. Then we are reading through the Prayer-book, which I am sorry to say becomes a somewhat controversial exercise, owing to the increasing attacks on the Church's doctrines, both from without and from within. Mr. Rudra has also read the Church Catechism with his class. Church History is not neglected, but I find, as I was led to expect, that the Indian mind is not easily interested in anything historical. We also have some time every week at Pastoral Theology, and at sermon composition, both theoretically and practically. I have begun to make the students preach on Wednesday evenings at Christ

Church, and they have really acquitted themselves very fairly. Theology I take in a systematic way with the elder class twice a week.

This is all Bengali work. With my little English Class I have been reading Pearson *On the Creed*, and Angus's *Introduction to the Bible*. They have made good progress in Greek, and will soon be able to read the Greek Testament with some ease. This is rather important in this country, where every educated Hindu can quote the Shastras, and every Mussulman the Koran, with more fluency than intelligence certainly, but yet in a way that makes it desirable that our better educated Christian teachers should know the Christian Shastras in the original. Then, by way of setting them to think, I have been reading some Logic with them, and find it both interesting and useful. Moreover, finding that one of them had been studying Latin by himself for two years, I have just begun giving him an hour a week in it. I should not wonder if I have to begin Hebrew with him some day. These two men have read Paley with Mr. Clifford, and are beginning Butler.

As to our students. They are our weak point at present, for we have only seven of them. But, after all, if we can turn out seven fairly taught men every two or three years we shall supply all the present wants of our Missions. And we are very particular as to the quality of the material we accept.

The Rev. F. A. P. Shirreff, Principal of the Divinity School at Lahore, and the Rev. H. U. Weitbrecht, who is associated with him in the school, have a still more complete system, which would compare with that of any theological college in England. The standard of theological education maintained will be gathered from Mr. Shirreff's summary of the subjects of his lectures during the year :—

The Book of Isaiah (with Delitzsch and Kay); the Gospel according to St. John (with Godet); the Pastoral Epistles (with Alford and Ellicott); the Nicene Creed (Pearson and Forbes); the textual criticism of the New Testament, with some account of the MSS., versions, &c. (Hammond and Scrivener); Church History (Smith's Manual and Dictionaries of Christian Biography and Antiquities, with occasional reference to original sources); the Prayer-book (Humphry, Daniel, &c.); the History of the Doctrine of the Person of Christ (Hooper's Urdu version of Dörner). At the missionary meetings on Friday evenings I have lately been giving the students accounts of some of the chief missionaries in the sixth and seventh centuries.

To these subjects must be added Mr. Weitbrecht's list, including Old and New Testament Exegesis, the History of the Jews up to the Destruction of Jerusalem, Butler's Analogy, the latter half of Ezekiel and Samuel, the Epistle to the Romans, and a Sketch of the Life and Writings of St. Chrysostom, with special reference to his example as a preacher and expounder.

As one single illustration of the humbler efforts amongst people of lower advance, both in the scale of civilization and also intellectually, I take a sentence from a report sent last year by Mr. Menzies from our liberated slave station at Frere Town, which was founded but eight years ago :—

I have taken classes of the people, and classes with the catechists and others week by week for the best part of the year. Mr. David and Mr. Ishmael have been reading with me the books of Joshua and Judges, *Nicholls' Help*, *Boulbee on the Articles*; and Mrs. David was reading through a small work on the Prayer-book.

This rapid glance at some features connected with the supply and preparation at home and abroad of labourers for missionary work in connexion with our Society, will, I trust, enable you to realize that

the subject receives that earnest, prayerful consideration which its unspeakable importance demands. On the fidelity of the messenger, as regards the effect of the message on the hearer, how much depends!

Will you remember us and our wants in your prayers? Will you help us to find suitable agents for our work, and bring the matter prominently before our younger clergy? And that there may never be wanting a supply of fit persons, taught by the Holy Ghost, to carry the glad tidings of salvation to the uttermost parts of the earth, will you ask for a blessing on our Preparatory Institution and College? and be instant in your prayers to the Lord of the harvest that He will send forth labourers into His harvest?

### THE NIGER MISSION AND THE RECENT TRIAL AT SIERRA LEONE.



Another page will be found the Minute of the Committee on the distressing facts brought to light at the recent trial, at Sierra Leone, of two Native African ex-agents of the Society, on a charge of murder at Onitsha. Our readers will have no wish that we should place on permanent record in these pages the details of the barbarities perpetrated by these two men. We expressed in the *Intelligencer* of October the feelings which must have filled the minds of all the Society's friends at the bare report of such wickedness in men connected, in however subordinate a capacity, with missionary work; and now that the charges have been proved, and the criminals sentenced, we need only avow our painful satisfaction that the strong arm of British justice has prevailed to punish the guilty.

That the occasion should have been seized by some of the newspapers to reflect on the Society and its Missions, was only to be expected. No real injury will be done to the cause by such reflections. The Christianity of England has little right to cast stones at the Christianity of Africa. It will be time to do that when cruelty and murder are things of the past among ourselves. In instructive contrast to remarks of the kind may be placed a leading article which appeared in the *African Times* of Nov. 1st,—a paper published in England, but with a considerable circulation and influence on the West Coast, and which is not connected with missionary societies, but is rather the organ of African trade and industrial development. We prefer to let that paper speak, rather than comment at length ourselves on the events which have caused us all so much sorrow:—

*From the "African Times."*

"We have felt it to be impossible to allow the record in our journal of the late trial of Williams and John at Sierra Leone, for the brutal treatment of a young girl at Onitsha, on the River Niger, which resulted in her cruel death, to pass without some observations on our part. The conviction and punishment of the offenders, which have satisfied the claims of justice, mark a new era in the progress of civilization in West Africa. The accounts which

have reached us from time to time of atrocities committed up the River Niger have been very distressing. The difficulties in the way of prosecution and punishment for the most heinous offences against humanity at places so far distant from the British Government Settlements seemed to give an impunity for crimes of the deepest dye. The late prosecution and conviction of Williams and John will, we hope and believe, put an end to that idea of impunity, and tend to restrain the brutal instincts of men who, as Natives of the British Settlements, claim the protection of the British Government without considering themselves to be in their own persons amenable to British laws. We will not unnecessarily shock our readers by a recapitulation of the abominable atrocities of which those men were found guilty. It was of a nature, unhappily, but too common in Native Africa among the heathen populations; but that it should have been committed by men and women who had received Christian education in the Missionary Schools of Sierra Leone, and who, by a profession of Christian faith, had been admitted into the ranks of teachers of Christian faith and precepts, made it especially heinous, and its punishment especially desirable. We feel deeply for the Church Missionary Society in this unhappy matter, which must have inflicted the greatest pain on the members of a Committee who have done and are doing so much for the Christian education of the African people. That these gross offenders should have been trained in their institutions, and been deemed worthy to be employed as teachers of Christianity, will, we fear, be urged by enemies of Christian Missions as an evidence of the fruitlessness of Christian effort. Nothing can be more unjust than this; and if other evidence of its injustice were wanting, ample has been given by the general feeling of horror which the report of the atrocity gave rise to among the Native Christians of Sierra Leone—a feeling which would never have existed, much less been manifested, by any Native African heathen community. All the reports that we have received are unanimous in their statement of the painful impression produced among the Native Christians at Sierra Leone by the evidence of the shocking brutality committed on the person of the unfortunate victim—brutality so cold-blooded and pitiless that it seems strange to us that human beings who had been instructed in Christian precepts could have been guilty of it. The evidence was, however, too clear to admit of any doubt on the subject; and yet we have no hesitation in asserting that these gross offenders made such profession of Christian faith and principles as fully justified the Church Missionary authorities in admitting them into the glorious ranks of Christian teachers, without which they would never have been so honoured. Only the all-seeing eye of God could have known of the depravity that lay hidden in the secret recesses of the heart, waiting only favouring circumstances to enable it to reveal itself. We can only hope that the offenders will see the hand of God in the temporal punishment that has fallen upon them. We rejoice that their lives have been spared; that they were found guilty of manslaughter, and not of murder; and that, having, as they now have, time given them for repentance, they may by it obtain that pardon which embraced the malefactor on the cross at Calvary. Finally, we would say to the Church Missionary Society: ‘Be not discouraged because human wisdom is fallible. You have in the ranks of your Native African teachers men who are working as zealously and as purely for their dear Lord and Master as any, even the most faithful, of the ministry in this favoured kingdom of Great Britain and Ireland. You have scattered seed in Western Africa which will, by the continued blessing of the GREAT HEAD OF THE CHURCH, produce a glorious harvest.’”

This truly Christian and sensible article will be read with general satisfaction. We only wish to add two remarks. (1) It has not been sufficiently realized that the unhappy men were subordinate Native lay agents. A glance at the Statistical Table in the last Annual Report will show that there are more than three thousand Native lay agents in the service of the Society's various Missions. These are necessarily all engaged locally; and not fifty of the whole number are known in England by name. The vast majority have been carefully selected by the English missionaries or Native clergymen, and are doing excellent service under their direction; but they must not be thought of as if they had appeared before the Committee, passed through the College at Islington, and were in regular communication with Salisbury Square. (2) As one of the two men was at the time in the Society's pay, it is scarcely worth while to lay stress on the fact that the other was not. Still it is the fact, as we stated in October, that the chief criminal, W. F. John, was a man who had been dismissed for misconduct by Bishop Crowther as far back as 1875, and although afterwards employed as a sort of clerk and storekeeper, was not paid from C.M.S. funds. It is of course easy now to say that his local re-engagement was a mistake; and certainly even the humblest servants of a Mission should if possible be godly men; but it was done, as we understand, out of pity for a man cast adrift with his family 1500 miles from his home at Sierra Leone. (3) It seems that some evidence was given at the trial implicating two Native African clergymen in at least a guilty knowledge of the affair. Both these clergymen have died since the events took place, one in November, 1877, and the other in April, 1881; and we can only hope that the statement is a libel on their memory.

But the friends of the Church Missionary Society must not suffer their attention to be diverted by a case of this kind—painful as it is—from the actual work being done by the Niger Mission. Let it not be forgotten that the crime which has now met its punishment occurred in 1877. That was before the *Henry Venn* steamer was sent out; before the appointment of the two African Archdeacons, Henry Johnson and Dandeson Crowther; before the schemes for the improved administration and development of the Mission; before the remarkable movement towards Christianity at Brass and Bonny which has excited so much interest in the last two or three years. Nothing that has been said in the Society's publications and elsewhere regarding the progress of evangelization on the Niger is affected by the recent trial. Rather may we rejoice the more at what God has wrought there, when we see so sad an illustration of what human nature is capable of, even in persons professing Christianity. In particular, let Archdeacon Johnson's report of Onitsha itself (the very scene of the crime), which was printed in the *Intelligencer* of September, be turned to, as an example of the blessing vouchsafed on the earnest missionary work of Native Africans. And now we have some further letters from both the Archdeacons, out of which we may gather some items of interest.

Archdeacon Johnson writes from Lokoja, on June 24th, respecting the translational work which he is pushing on so vigorously :—



I am sending along with this letter manuscripts of an Igbara reading-book, and of Watts' First Catechism, translated by Mr. P. J. Williams of Gbebe, and carefully revised by me. While the river remains low, and facilities for moving about are unobtainable, I have been devoting much time in pushing forward the work of translation. It is my earnest desire to provide elementary reading-books for the Natives, as well as the Sacred Scriptures and the Liturgy, in their own tongues. For the work to take root in this country, the Natives must be able to read for themselves, and they can be made to do so very easily. When I had the Breadfruit Church in charge, the Yoruba language was used morning and afternoon, and English at the evening service, every Sunday. There was never any mixture of the two languages. One was never allowed to interfere with the other; and I can testify from my own experience to the substantial benefits derived by the people from being able to read, and from hearing the Gospel preached, *in their own vernacular*. I am thoroughly convinced that the Christianity of our converts in the Niger will have no stability, that it will not be a religion of intelligence, but

of blind imitation—without any solid foundation—unless they can be made to understand the grounds of their belief, or, as the Apostle says, “give to every one that asketh a reason of the hope that is in them,” through the medium of their own language.

I have been preaching of late in four languages, viz., English, Yoruba, Hausa, and Nupe. In the two latter my addresses are translated by Mr. T. C. John and the schoolmaster. When I find that instead of an average congregation of only sixty or seventy, as in 1881, we are now having from 160 to 180 every Sunday, my conviction is simply strengthened as regards the fact that when people can hear what is said in the House of God, they will come to it. The vernacular must be cultivated. Not many years will be over, I hope (the Lord fulfil our desire!), before we shall have hearty services in the Nupe, Igbara, and Ibo; and when the Natives of each several tribe will worship God in a language “understood” by them all.

I have got ready for the press, Morning and Evening Prayer, Litany, &c., in the Igbara; but I wait to have the same in one or two other languages before I forward them to be printed.

On September 6th, Mr. Johnson sends further, for printing, the Church Catechism, Watts' First Catechism, and a Reading Book, in the Nupe language; and writes that he is now engaged in translating the four Gospels and the principal services in the Prayer Book. In the same letter he mentions the death of King Umoru, the Mohammedan sovereign of Nupe, whose name will be familiar to all who have read Bishop Crowther's accounts of visits to his court at Bida. He is succeeded by the chief of the army, a man named Maliki, who, says the Archdeacon, “is not of that genial temperament which distinguished Umoru, but we have every reason to rely on the friendly assurances he has given of continuing the conciliatory policy of his predecessor.”

Archdeacon Johnson also refers to the expected arrival in the Niger of the new English Secretary of the Mission, the Rev. T. Phillips, who, as later letters tell us, has since been up the river in the *Henry Venn* :—

I am writing a few lines to meet Mr. Phillips at Lagos. I have issued a circular letter to all the agents, advising them to remember the new Secretary at their prayer-meetings. We shall en-

deavour to give him a hearty welcome. I pray the Lord to enable him to fulfil the high trust committed to him with advantage to the work and all connected with this Mission.

Archdeacon Crowther, too, writes on Sept. 6th, respecting the work in the Delta. The paragraphs about Nembe, the capital of the kingdom of Brass, should be read in immediate connexion with the Archdeacon's letter about the same place printed in our last number :—

NEMBE, BRASS.—Arrived at Tuwon in s.s. *Dodo* on the 17th August. Next day, Chief Wm. Kemmer having sent me his gig-canoë and men, I proceeded up the river, and after a rather rough and perilous voyage we landed at Nembe, welcomed by Mr. and Mrs. Garrick. As usual, visitors came in, and notice was given for a meeting with the chiefs and principal members of the Church, to take place next day.

*Saturday, 19th.*—The bell was rung at the appointed time, and we met in the church; there were present eight principal chiefs and ten under-chiefs and their men and boys. Opened with reading and prayer by Mr. Garrick. I told them that I came to know what progress had been made towards the new church subscription, that I was sorry to find only four puncheons paid in four months, and if they followed that rule it will take us fifty-five and a half months, equal to four years seven months and fifteen days, to build the church. This announcement excited a smile. I added that I wished to hear what excuse they had to make. After a pause, they asked to be allowed out of the church, which was granted. The consultation lasted only a quarter of an hour this time, and they returned. Chief Wm. Kemmer was appointed spokesman, who commenced by thanking me for coming round to Brass; that they have no excuse to make; that there has been good trade this year; they themselves have kept good health; and their country at peace; what kept them from paying up was "sheer carelessness;"—but now I have come they promise to see all the fifty-five and a half puncheons of oil paid in two months from date (August 19th); and to show that they meant what they said, a paper was drawn up, to which they attached their marks.

The only remaining incidents which

These are merely fragments; but they will serve to illustrate the spirit in which the two African brethren are carrying on the work in their respective Archdeaconries. They have already been of the greatest assistance to the venerable Bishop; and we may hope that his experience and their energy, encouraged now by the presence and counsel of Mr. Phillips, will be used of God for the firm establishment on the Niger of a true spiritual Church, to His praise and glory.

took place at Nembe, were two occasions of the birth of twins, the babes rescued and brought to the Mission station. The first was by a Christian parent, Adeline, the wife of William Aberekuma, also a communicant. The custom of Brass being more tolerant than that of Bonny, spares the *first-born* but destroys the second. The heathen brother of William ordered the destruction of the last, according to custom; but the parents would not, and threatening to come over to their house to do it himself, they ran to the Mission station with the babes, and were lodged by Mr. Garrick. After two weeks the little boy who would have been spared died, and the little girl to have been destroyed is still living, a fine stout baby, baptized "*Theodora*," by the Rev. J. D. Garrick.

On Sunday the 20th I administered the Lord's Supper to seventy-two persons. Attendance at church: morning, 820; afternoon, 546.

BONNY.—As I wrote in my letter of the 20th July, notice was given for a "Thanksgiving Service," which was held on the 23rd July. The day opened with rain, which increased in force till service time; but by the time the second bell was rung there were present 703 persons, among whom were King Geo. Pepple and sister, Chief Samuel Hart, son of the late Chief Captain Hart, Chief Boprosima, who had succeeded late Chief Captain Hart, and kept the house till the son's arrival from England (this was his first appearance at church, and he has been attending since). Also Messrs. John Jumbo, Harry and Peter Allison (sons of chiefs of Bonny), who had had the advantage of education in England (the first named, Mr. J. Jumbo, is doing a large business here with a firm in England); with over eight under-chiefs, and three Europeans. I took my text from Micah vi. 6, 7, and 8. I believe the Lord was with us on that day.

## THE KWAGUTL MISSION, VANCOUVER'S ISLAND.

**U**NTILHERTO the Indians among whom this Mission is established have been called the *Quoquolt* tribe. The Rev. A. J. Hall now, however, calls them *Kwagutl* or *Kwagiuth*, and we adopt the same spelling. His station at first was at Fort Rupert, but has been removed to Alert Bay, by advice of Bishop Ridley. Mr. Hall writes as follows:—

*Alert Bay, British Columbia,  
July 28th, 1882.*

The following will give you a faithful account of my work during the past four months. It seems to me we have good reason to rejoice, for doubtless there is a moving among the dry bones at last. There are many villages that I cannot influence because of their distance; one, containing 400 Indians, would be a splendid field for an additional labourer. If possible two Europeans should be sent to each nation—i. e. each language.

Let me beg of you to pray for the outpouring of the Holy Spirit on the *Kwagiuth* people.

*February 9th, 1882.*—Left Alert Bay and reached Fort Rupert in the evening. A medicine-man was running from house to house on our arrival, followed by a crowd of men blowing whistles, and shrieking. About 500 Indians are now assembled here, and other tribes are coming to attend a large "potlatch." Our mission cabin, built three months ago, is about a quarter of a mile from the village.

*February 10th.*—Visited a house this evening, and conversed with eight chief men. They said they were willing to give up everything I wished, except the "potlatch." I told them I had come to deliver God's message of salvation, and if they received it they would know how they ought to live. Poor things, their immoral lives are reducing their numbers fast; last year there were thirty-six births, and 145 deaths! Visited the fort, and held family prayer with the officer in charge.

*February 11th.*—Spoke to three men about John the Baptist (Matthew iii.), and shortly afterwards addressed a large circle of Indians. On my return I found the cabin full of visitors, with whom I held another service. Spent the evening preparing for Sunday. There are Indians from six tribes here, and it is a splendid opportunity for preaching the Gospel to the heathen.

*Sunday, February 12th.*—Held service in the fort; only twenty-five present. The Indian agent told me to-day that the *Nā-gwāk-dākw* doctors had threatened to kill a man, and that he had paid a canoe and thirty blankets to be spared.

*February 14th.*—Visitors filled the house all day long, doubtless attracted by my fire and the desire to hear something new. Spoke freely in two houses this evening. In one house about twenty-five *Zāwāti-ēnūks* were present. The Lord's Prayer was explained, and all paid great attention. An old man referred gratefully to a service my wife had held for his tribe when they visited Alert Bay in my absence.

*February 15th.*—With the assistance of two pictures gave an address on the Prodigal Son. One man in reply said, "We are good, and are not so bad as he was." Three young men, Fort Rupert scholars, took tea with me; and I had an opportunity of speaking to them about their souls.

*February 16th.*—Addressed nearly forty men in the camp this evening. One man began to jest, and when I reproved him several assisted me, and he stopped. Subject: Sacrifices, and Jesus the Lamb of God. How precious are the truths of the Gospel.

*February 18th.*—Cold continues; ice several inches thick on pond outside. To my surprise a steamboat passed up to-day; they do not usually begin to run till the middle of March. Taught several groups of visitors by means of pictures, and it was pleasing to see them point to them and tell fresh comers what I had taught them.

Every day there are feasts, and the winter dances begin about 10 p.m.: there is an unusual amount of shouting this evening. Every soul in the village wears a turban of cedar bark. When the *Zāwāti-ēnūks* arrived their twenty-three canoes were drawn up in a compact line and slowly advanced to the beach. Each canoe had a flag flying,

and the whole tribe was singing. They were nearly two hours travelling the last mile, and directly their canoes grounded their medicine-man jumped from the canoe quite naked, and was followed by about thirty men, who ran after him; another medicine-man rushed from a house, also followed by a number of men; both parties met on the beach, and after a short consultation they again divided and entered different houses. These two men are hourly running from house to house with ropes round their loins, and held by a number of young men who whistle and shout.

*February 21st.*—Visited a house to-night in which the owner turned his back to me, and his guests following his example did not wish to listen. Before I left he spoke angrily, and said, "Why do you come and disturb us during our dancing season?" Entered another house, where we sang several hymns, and I was made very welcome: if they will not receive you in one house go to another. I see now that the chiefs are angry with me, and that a storm is coming. Did I do right in coming to this heathen festival?

*February 23rd.*—A young man who is trying to live a Christian life stayed in the cabin all day. He said, "Several young men wish to live near you at Alert Bay, but their parents keep them back." Many visitors to-day for medicine, and I am daily called to visit the sick. Three young men spent the evening with me. Oh, Lord, bless Thy Word spoken to these lads!

*February 25th.*—Klalis, a boy who lives at Alert Bay with us, brought another boy, saying, "His mother wants him to join us, and learn to become good." The work seems spreading.

*Sunday, February 26th.*—Great feast given by a chief to 800 Indians; 675 pounds of biscuit, and 500 pounds of rice and treacle were consumed. So much excitement in the camp that no bell was rung for service. Several boys came in, and we read hymns and texts in Kwā-giūth—i.e. the Fort Rupert language.

*February 27th.*—Returned to Alert Bay. I thank God for my visit to Fort Rupert: many have been taught though evil men have opposed. Two young men who have spent the winter at Metlakatla, gave me a hearty welcome. These two have left Fort Rupert to join

us here. I have taught them three years, and they are now men who pray and are candidates for baptism.

*March 2nd.*—William Brothie, our Native teacher, who left us last July, returned to-day from Victoria. He is to commence a Mission at Nū-witty.

*March 6th to 11th.*—Visited Fort Rupert with Native teacher. He was taken seriously ill, and I brought him back to be nursed.

*April 3rd to 12th.*—Third visit to Fort Rupert.

*April 14th.*—Translated the hymn, "Lo! He comes," with Native teacher, who is now quite well.

*April 28th.*—Our teacher is translating St. John's Gospel, and finished fourth chapter to-day.

*May 19th.*—Bishop and Mrs. Ridley arrived, and also Mr. Collison and family going north. They stayed here four hours, and then Brothie and I travelled with them forty miles, to Nū-witty. Here we were dropped by the steamer, and paddled a few miles to the Indian village.

*May 20th.*—Called the Indians together, and reminded them of their petition last October, that Brothie should be sent to teach them. Twenty-three men promised at once to give five boards each to build a church-school, and said if I gave the nails and windows they would build it for nothing.

*May 21st.*—All the Indians came together for service, and after I had addressed them Brothie spoke very earnestly.

*May 23rd.*—Reached Fort Rupert, and stayed there till the 26th. Here I had a very cold reception. Many young men were gambling, and when I exhorted them to desist they refused. I also attempted to hold a service in the head chief's house, but no one came. In several houses men and women were quarrelling about their debts and debtors, and all were excited by the approaching "potlatch." The chief who called these tribes together has kept them here four months, and they cannot well return home because when they first arrived they gave him their blankets, and are waiting to have them returned with interest.

*July 7th.*—Called at Fort Rupert, and found the young man Wāmis (a candidate for baptism) in rapid decline. He begged me to let him come to Alert Bay to die there, and I

gave him permission to come and stay with us.

*July 18th.*—Wāmīs was brought here to-day very ill.

*July 20th.*—Baptized Wāmīs in the presence of our catechumens. This is the first baptism of a Kwāgiūth, and I enjoyed the service very much. Brothie left yesterday by the *Otter* to commence the Nū-witty Mission.

*July 22nd.*—Wāmīs died to-day. His heart was with us, and we believe he has gone to the Saviour.

*Sunday, July 23rd.*—This was a busy day, yet a happy day. I felt unable to do the day's work, and asked the Lord to assist me, and He did. Service at 11 a.m. Subject: "Penitent thief." Several Tsimsheans present, and spoke

in Chinook and Kwāgiūth after. 3 p.m.: Read part of the burial service in our house: many young people were present, and the presence of Wāmīs (William Wright), in his coffin, gave me a subject for an address. Four young men carried their friend to his grave. Returning from the grave I called upon the white men, and invited them to the service. 7 p.m.: The church was well filled. All the white men and Tsimsheans came. Was much helped to speak. Several young men came to our house after service, and we sang hymns for nearly an hour. We concluded with prayer, and two young Kwāgiūths prayed very earnestly. Poor Wāmīs seems to have brought a blessing with him.

## THE OCCUPATION OF HOK-NING-FU.



T will be remembered that with the increased European staff now employed in the Fuh-Kien Mission, plans were last year agreed to for the occupation by them of the important city of Hok-Ning-Fu, on the coast north of Fuh-Chow. The following very interesting letter from the Rev. L. Lloyd relates the successful carrying out of these plans. This is the first time that Englishmen have been able to establish themselves in Fuh-Kien anywhere but in the Treaty Ports. In other provinces of China there are many missionaries settled, even in the far interior; but not in Fuh-Kien. It is remarkable that in a province where the gentry have exhibited so much bigotry and ill-will towards the "foreign devils," the results of missionary effort should be greater than in any other part of China. "Surely the wrath of man shall praise Thee."

*Foo-Chow, July 14th, 1882.*

The journey to Hok Ning Foo usually occupies about three and a half days, and lies through the city of Lo-Ngwong, which is reached on the evening of the second day. The next morning we cross a very high range of mountains and descend into the bay of Ning-Taik. Having reached the Lwang we take a boat, in which we spend the night but do not always sleep, and the next morning at daylight we generally reach Sieng-Tieng, twelve miles from Hok Ning Foo. This last part of our journey is the most pleasant, as the road lies for some seven miles through a beautiful mountain pass, which we gradually ascend until we reach the top, from whence we see the sea beyond Hok Ning, though the city itself is not visible until we are nearly there.

The city and its surroundings have been described more or less fully in the Society's publications, but since it has assumed a more prominent position as the residence of European missionaries, I ought perhaps to try and give you a somewhat fuller description of it. The city of Hok Ning Foo is situated about 140 miles north-east of Foo-Chow, and 110 miles south-west of Wen-Chow. It is a prefectural city, and the chief magistrate has several "Hiens," or "district cities," under his jurisdiction. I have been unable to find out when the city was built: we found some old cannon on the wall cast some 250 years since, but the people say it was built several hundreds of years before that. The city stands on a large plain some two miles from the sea, and is surrounded on three sides by high mountains: on the

east we get the sea, from which a most refreshing breeze reaches us almost every day. Hok Ning is about three and a half or four miles in circumference, and is oval shaped. Probably some 25,000 people reside within the walls, while a much larger number are found outside the east and west gates. The population on the surrounding plain does not appear to me to be so numerous as in the other parts of the province with which I am acquainted, but there are several large villages on the sea-coast, and many smaller ones dotted over the hill-sides. The population of the city is a very mixed one; we find men from Amoy, Hing-Hwa, and Taik-Hwa in the south, and Wen-Chow, Hok-Ang, and Hok-Ting in the north of the province; besides many from the provinces of Hunan, Cheh-Kiang and Kiang-Si. A camp is situated outside the western gate, containing some 500 soldiers.

We were sorry to see the large extent of ground under opium cultivation; more and more is being grown every year, and as it pays far better than anything else, the explanation is easy. I am glad this is the only prefecture in which I have ever seen it growing, but I fear we shall not be able to say so long, as it is getting nearer and nearer Ku-Cheng. Two or three farmers have grown it at Sioh-Chio this year for the first time, and although it is looked upon as something to be ashamed of at first, yet the people soon get accustomed to seeing it, and very little comment is made. Apropos of the opium question, I might relate here that when Rev. Ting Sing-ki was at Hok Ning Foo, I mentioned that an English gentleman (Sir George Birdwood) had stated his belief that opium was not only innocuous but positively beneficial to the Chinese; and asked him what he thought of such a statement as that. His reply was, "In my opinion, nobody but an opium-smoker could have said that."

I must now tell you that we have met with a very good reception at Hok Ning, and have not experienced the least rudeness or incivility from the people during the whole of our stay. For this we are of course deeply thankful to our Heavenly Father, and we feel sure that much prayer has been offered up on our behalf, not only here in Foo-Chow, but also in England. May He dispose the

hearts of these people to listen to the great truths we are so anxious to impress upon them, so that this city may be a bright spot in the Fuh-Kien Mission.

The means which we have been employing to make Christianity known to these people have been threefold, viz., direct preaching and conversation in the chapel and elsewhere; the distribution of Christian literature; and the opening of a dispensary. I will make a few remarks on each point.

Our chapel is situated in a most excellent position in the main street, and is the property of the Mission, having been acquired some six years since. Preaching is regularly carried on, and a congregation can be procured at any time, especially if the foreign missionary is "on view." Here, men of all ranks and conditions, from the literary gentleman in his long scholar's robe, to the beggar in scarcely decent habiliments, may be seen listening to the old, old story of redemption, and though the majority of them go away apparently unimpressed, some stay usually and ask questions which show that they have at least caught the purport of what has been said. It must not be supposed that the Chinese take for granted all that is said; on the contrary, they often deny the truth of what is preached, and quite long discussions take place, especially if any Buddhist priests are present, and I am glad to say they are for the most part easily silenced.

Besides the preaching in the chapel, we have had many opportunities of speaking by the road-side or on the hill-side during our walks, and have always been respectfully listened to.

With regard to the second point, "the distribution of Christian literature;" you are doubtless aware that we have a Bible and Tract Depot in the eastern suburb of the city, some two miles from the chapel. It is a rented native shop, on one side of which Christian books, tracts, and Scriptures are arranged, the other side being furnished with forms, &c., for the accommodation of visitors. The catechist in charge of this depot preaches in the afternoon of each day, and in the evening reads and explains the Scriptures with the two or three inquirers who have joined us in this suburb. The sale of Scriptures,

&c., has not been large, but a good number of Gospels, &c., have been sold. It was customary during the early years of Mission work in China to give away tracts, Bibles, &c., but it was found that the people valued them very little, and the system has long been given up, at least I imagine so, everywhere. What a Chinaman pays for, he is sure to value, however trifling the amount paid. Of course in adopting this system we have to be satisfied with a much smaller circulation, but the advisability of it is scarcely doubted now. I am glad to say we disposed of 2000 illuminated Scripture cards during our stay, and although the picture was the chief attraction, we would fain hope that these silent messengers may be the means of bringing some of the purchasers to a knowledge of the truth. You would have smiled to see us selling them in the chapel: of course there was a great rush for them, and it was difficult to keep one's feet. Then an attempt was made to get them for nothing. However, we were firm, pointing out that while we sold them for three cash, they cost us eight cash, and took the opportunity of reading out the text inscribed on the card, as being the most important part of it. The attempt to procure them for nothing having failed, the next endeavour was to give small cash, or one small one between two large ones, although I distinctly gave out the price as "three large cash." I was therefore compelled to have the cash laid singly upon the table, and so the sale proceeded. Martin and I were both surprised and pleased to see some of these cards posted up in a cottage during one of our walks over the hills.

The last point, but by no means the least important, is the medical work. I am glad to say that Dr. Taylor had a large number of patients, some 1200, during the eight weeks he was there, and was enabled to benefit a great many of them, though of course some were past all human aid. It was very sad to see so many afflicted with blindness, for which nothing could be done, and extremely difficult to convince them of the fact. They believe that the foreign doctor can do anything, and that his statement to the contrary is only a ruse to extort money from them. So instead of leaving them usually go

down upon their knees and entreat his aid, or come close to him and ask him for how much he will restore their sight. It is of course very sad to see and know these things, but I fancy they are now beginning to understand that even the foreigner's power is limited. Dr. Taylor much regretted that he had no hospital, as of course he was unable to perform any major operations. He was much gratified to find that the patients appreciated his efforts for their good, and received several presents of eggs, chickens, cakes, &c., from them. The anxiety of these poor people to obtain some amelioration of their sufferings, was shown in the fact that many of them walked two or three days' journey (sixty or seventy miles) to obtain relief. Most of the patients gladly listened to the preaching of the Gospel, and seemed much interested to hear of the miracles of Jesus, some of them expressing a wish that He were here now, so that they might go to Him. Of course the greater disease of the soul is always pointed out to such, and the willingness of Jesus to heal that, as shown in His sufferings and death. Some few, I am sorry to say, stated their disinclination to listen to the doctrine, wishing only that their sickness might be healed. We heard of several cases of suicide by opium during our stay, in one of which Dr. Taylor successfully restored the man, a soldier.

The Sunday services have been well attended: sometimes the chapel has been crowded, at others not more than twenty or thirty have been present. It was encouraging to notice several of the patients present during the latter part of our stay.

Martin has commenced his study of the language under difficulties, but has applied himself very assiduously to it, notwithstanding the continual sound of axe and hammer, which conflict anything but pleasantly with the delicate tones of this strange language. Fortunately our house is very healthily situated, and an absence of the terrible smells of Foo-Chow is very noticeable and very agreeable.

I think that amidst the many other topics for thanksgiving, connected with our beloved Society's work, the "peaceful occupation of Hok Ning Foo" may be added.

## NOTICES OF BOOKS.

LES PETITS COMMENCEMENTS. Par DR. A. OSTERTAG. Traduit par ED. BARDE, Pasteur. Lausanne: Bridel, 1868.



It is now some years since the publication of this volume, but as we have no recollection of its being noticed at that period, it may not be amiss to bring it to the notice of the friends of Missions, especially those interested in the Church Missionary Society. In a somewhat abridged form we have a French version of Dr. Ostertag's account of the origin of the Bale Missions, which have so long and so honourably been associated with our own. This branch of German Missions took its rise in the fervent piety of some individuals, many of whom originated in the Kingdom of Wurtemberg. The intention at first was not directly to promote Foreign Missions, but rather for the maintenance of evangelical faith and doctrine in Germany. Previous to the period of the French Revolution, and during the wars of Napoleon, it was not easy for Germany to interest itself actively in Missions, although at a somewhat earlier period the institutions of Francke and Halle had furnished the venerable Society for Promoting Christian Knowledge with its missionaries. The branch of Mission work represented by Bale was independent in origin. The originator was Dr. J. A. Urlsperger, of Augsburg. The account furnished of him and his friends, by whom eventually the Bale Seminary was established, will be read with much interest. The venerable Dr. Steinkopff, the minister of the German Savoy Chapel, so well known from his connexion with our Bible Society, was the intermediary who brought the Bale brethren into communication with English Christians. It was in the midst of political convulsions, of abounding false doctrine, in days of trouble, rebuke, and blasphemy in Germany, that these small but singularly blessed "Beginnings" first sprang up. They may be read with profit in our own times of "profane and vain babblings, and oppositions of science, falsely so called, which so many professing have erred concerning the faith."

K.

A BRIEF HISTORY OF THE INDIAN PEOPLE. By W. W. HUNTER, C.I.E., LL.D. London: Trübner and Co., 1882.

"In this book," says the learned and accomplished author, "I try to exhibit the growth of the Indian people, to show what part they have played in the world's progress, and what sufferings they have endured from other nations." Dr. Hunter has certainly succeeded in this very commendable attempt. He has produced a convenient handy-book, which in a small compass contains the essence of his own and many other larger works. At the same time it is eminently readable, notwithstanding the sternly restrained and condensed style in which it is written. We shall best give an idea of the volume by simply saying that thirty-two pages are allotted to a survey of the country and people of India, thirty-one to the early history of the non-Aryan and Aryan races, thirty-three to the Greek and Scythic inroads, the Buddhist period, and the growth of Hinduism; forty-five to the Mohammedan conquests and dynasties; seven to the Mahrattas; and sixty-seven to the European settlements and the history of British rule. These are short sections for such immense subjects; but a vast amount of useful and well-arranged information has been brought together, even in so limited a space.

To our mind it is a defect that, although there is a good deal about the



Vedic, Buddhist, and Hindu religions, there is no reference to missionary enterprise. But we have no wish to lay too much stress on this. Dr. Hunter would no doubt urge that while Brahman and Buddhist influences are part of the secular history of the country, Christian Missions are not. There is some truth in this; but it only shows that the heathen carry their religion into the affairs of daily life, and that most of those who are professedly and statistically Christians do not.

**THE GOOD NEWS IN AFRICA. SCENES FROM MISSIONARY HISTORY.** *By the* AUTHOR OF "ENGLAND'S DAYBREAK," &c. *London: Seeley and Co., 1883.*

Let no one say that books on Foreign Missions are not read. Our own review pages in the last two or three years have borne abundant witness to the contrary. Volume after volume, in which missionary reports and narratives are arranged and popularized, issue from the press; and this supply must mean that there is a demand. The work now before us will take an honourable place among books of this class. The authoress, although she does not give her name, is acknowledged by the Rev. E. H. Bickersteth in his prefatory notice as his sister; and if we add that she and her late husband formerly presided over the C. M. Children's Home, and that she was the writer of the Children's Edition of "Half as Much Again"—which has been circulated by thousands during the last six months—we shall be betraying no secrets, and we shall be showing cause why she may be accepted as a sympathetic and trustworthy historian. Her subject is one of perennial interest. Africa is in many ways of less importance than China or India; but its literature (if we may use the term) outstrips theirs in popularity. And the heroes and heroines of her stories bear names among the most conspicuous on the missionary roll.

The book, therefore, has every advantage; and it is a decided success. It does not profess to give anything like an exhaustive account of African Missions. Out of seventeen chapters, ten are occupied by C.M.S. Missions—Sierra Leone, Yoruba, Niger, East Africa, Nyanza. The others are allotted to the Moravian Mission to the Hottentots, the work of Moffat, the story of Livingstone, the trials of Stern in Abyssinia, Miss Whately's work in Cairo, and Madagascar. This of course leaves great gaps in the history of "the Good News in Africa"; but accepting the limited and modest design of the book, we can only thank the authoress heartily for supplying so attractive and useful an addition to the list of works suitable for presents and school prizes, parochial libraries, working parties, &c.

There are thirty-six well-chosen illustrations, some from the C.M.S. periodicals, and others from the works of Speke, Baker, &c.

**CLEAR SHINING LIGHT. A MEMOIR OF CAROLINE W. LEAKEY.** *By her* SISTER EMILY. *London: J. F. Shaw and Co.*

Miss Caroline Leakey was an Exeter lady who for many years lived the life of a suffering invalid, but who devoted her time and thought and means, and such strength as she had, with singular wholeheartedness to the service of God. She contributed both in poetry and prose to the Religious Tract Society's Magazines, &c.; her little annual tracts, published by Shaw and Co., were largely circulated, and much valued (one of them is the well-known "God's Tenth"); she was mainly instrumental in establishing and carrying on a Home for Penitents at Exeter; and she and her sister did much patient work in connexion with the juvenile branch of the Exeter

Church Missionary Association. The Memoir is a very edifying piece of Christian biography, and will be valued, we doubt not, beyond the circle of Miss Leakey's many friends.

*The Churchman* (Elliot Stock) continues, month by month, its very useful career. It is a worthy successor of the old *Christian Observer*, which for so long a period, under the editorship of Zachary Macaulay, John Cunningham, Henry Venn, and others, maintained an honourable position as the recognized monthly organ of Evangelical Churchmen. The present *Churchman* has adopted the now common plan of appending to the articles the signatures of the writers; and no one can complain of a want of variety in the names, or of authority in those who bear them. Every now and then good articles on missionary subjects have appeared; and we may particularize, with special commendation, one on Buddhism in the November number by the Rev. S. Coles, one of the C.M.S. missionaries in Ceylon. We hope many of our brethren in different parts of the field feel it both a duty and a privilege to take in the *Churchman*. A regular perusal of its pages would do much to keep up their interest in and knowledge of Church matters at home.

*Lepers in India* (J. F. Shaw and Co.) is a little book by Mr. Wellesley C. Bailey, Hon. Sec. of the "Mission to Lepers in India," a society with its headquarters at Dublin, which supports more than a hundred lepers at such asylums in the North-West and the Punjab as provide Christian instruction for the inmates. Our own friends know something of the late Mr. Vaughan's work among the lepers in Calcutta; and the bare statement that there are in India more than 99,000 of these poor creatures is reason enough for reading this little book with all sympathy and for helping any effort for telling them of the Great Healer.

The first three manuals in the *Outline Missionary Series* (J. Snow and Co.) were noticed in the *Intelligencer* of April, 1881. Three more now lie before us. These are "Polynesia," by the Rev. S. J. Whitmee; "South Africa," by the Rev. J. Sibree; and "Female Missions in Eastern Lands," by Mrs. E. R. Pitman. The two former writers are able and experienced missionaries of the L.M.S., and they have skilfully managed to condense much useful information into the very small space allowed them. We observe that Mr. Whitmee, "with very great regret," disapproves the missionary methods adopted by Bishops Selwyn and Patteson in the Melanesian Mission. Mrs. Pitman's manual describes work among women in Asiatic countries other than India, Zenana Missions there having been the subject of her former brochure. We should like her to know that the "exceedingly efficient Mission" she mentions at Nablous does *not* belong, as she says, to the Baptist Missionary Society. We wish it did. It would then be properly controlled, and forbidden to set itself in antagonism to C.M.S. work.

*The Truth about Opium Smoking* (2nd ed., Hodder and Stoughton), is a pamphlet of 124 pages, compiled by Mr. Broomhall, the able Secretary of the China Inland Mission. It is a perfect repository of information on the subject, admirably arranged, and available for ready use. About one-half consists of a verbatim report of the Opium Conference and public meeting at Exeter Hall in March last; the rest is an Appendix, full of evidence on the evil effects of opium in China, with the opinions of the highest authorities. This second edition contains a series of woodcuts illustrative of the manufacture of opium.

## THE MONTH.

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LAST month we noticed the Special Appeal for Men lately issued by the Society. In view of the urgent need for many of the labourers definitely asked for, the Committee propose to set apart Wednesday, December 6th, for special prayer that they may be quickly raised up; and they invite their friends throughout the country to join with them in supplication on that day, both in their private prayers and in such gatherings as may be conveniently arranged. And if there are any to whom the proposed day is inconvenient, will they adopt the Sunday following, December 10th? A special circular on the subject will be slipped into this number of the *Intelligencer*. May it please God to pour out such a spirit of prayer as He can honour with an abundant answer!

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THE Dean of Westminster has most kindly offered to have a collection for the C.M.S. at Westminster Abbey, on Sunday evening, Dec. 10th, Second Sunday in Advent, at seven p.m., the Society appointing the preacher on the occasion. Bishop Burdon, of Victoria, Hong Kong, has consented to preach.

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By the lamented death of Archdeacon Prest, of Durham, late Rector of Gateshead, the Society loses one of its most faithful and zealous friends in the North of England. By his influence and labours, combined with those of the late Bishop Baring, Canon Tristram, and other friends, the contributions to C.M.S. funds in the Diocese of Durham rose in twenty years to about three times their former amount. We hope many of our readers have seen the admirable sketch of his life and character, with the familiar initials "H. B. T." appended, which appeared in the *Record* of Nov. 3rd, and was reprinted in the *Guardian* of Nov. 8th.

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WE deeply regret to announce the death, on Oct. 23rd, of the Rev. Henry William Shackell, M.A., formerly C.M.S. missionary in North India. Mr. Shackell took high honours at Cambridge. He was 10th Wrangler in 1857, 2nd Class Classics, 1st Class Theological Tripos, and Fellow of Pembroke College. He laboured with untiring energy for seventeen years in various parts of North India; first at Agra, especially in connexion with St. John's College; afterwards in the Santál Mission, and also at Aligarh and Benares. The stations of Godda, in the Santál country, and Aligarh, were established at his own private expense, and he contributed largely to several other Missions. He was a most humble-minded man, and was beloved by all who knew him. Weak health compelled his retirement in 1873. Mr. Shackell was twice married. The mortal remains of his first wife, one of the daughters of the Rev. C. T. Hoernle, lie buried at Godda. His second wife, to whom he was married only last year, survives him.

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SOME further corrections have to be made as regards previous announcements of locations and movements of missionaries. The Rev. W. Latham is appointed to Lucknow instead of Calcutta. The Rev. R. Bateman is prevented by ill-health from returning to the Punjab this year, and the Rev. D. J. S. Hunt by his wife's health from going out at once to the Sas-

katchewan. The Rev. A. J. A. Gollmer and Dr. G. Chalmers are not going out at all for the Society. The Rev. J. C. Hoare and Dr. B. Van S. Taylor, who came home lately from China, are returning to the field immediately.

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PROFESSOR E. H. PALMER, whose supposed death in Arabia has caused so much deep concern, should be remembered with grateful interest by our own friends. One of his last works was to assist Dr. Bruce in the revision of the Persian New Testament, and in carrying it through the press.

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ON Sept. 10th, Bishop Royston ordained another Native clergyman for the C.M.S. Mission in Mauritius. His name is Samuel Sunger Singh. He is a Hindu born in the island, and knows the Hindi, French, and English languages.

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BISHOP HORDEN writes from Moose Factory on Aug. 28th. He had arrived safely *via* Canada, the last part of his journey being eighteen days' canoe travelling. The Rev. H. Nevett and Mr. J. Lofthouse had already arrived by the annual ship; and the latter was proceeding immediately with the Rev. E. J. Peck to the Eskimo Mission at Whale River. The Bishop confirmed forty-five Indians on Aug. 27th.

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THE Right Hon. M. E. Grant-Duff, Governor of Madras, visited Tinnevely in September, and was received with due honour at the C.M.S. Mission at Palamcotta. Addresses were presented to him at the Sarah Tucker Institution and the Theological College, and also by the Native Christian community; and his replies were of a very friendly character.

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LETTERS from the new Nyanza party, dated Uyui, Sept. 8-10, announce their safe arrival at that place on Sept. 2nd. We are much concerned to hear that Mr. Hannington was lying seriously ill with fever and diarrhoea when the mail-men left. The brethren were very anxious about him; but we trust that by the mercy of God he may have been restored to health long ere this.

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IN July, the Bishop of Rupert's Land and Archdeacon Cowley visited the C.M.S. stations in the west of Manitoba, Portage La Prairie, Fairford, &c. The Archdeacon subsequently paid a series of visits to those stations on the Saskatchewan River which are within the Diocese of Rupert's Land, viz., Devon, Cumberland, &c. The Rev. J. Reader, at Devon, is now the only European missionary in that extensive territory, the rest of the work being done by Native agents.

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THE African catechist, William Jones, who has been in charge of Kisulutini (Rabai) since the Rev. H. K. Binns came down to Frere Town on the departure of Mr. Price, has sent to Mr. Price an interesting account of the proceedings of the rebel chieftain, Mbaruk. He visited the station in July with 250 men, to the great alarm of the people, but professed himself friendly. This friendliness, however, was a doubtful advantage, as the Sultan's troops supposed the Christians were siding with him, and 1500 of them, under the Governor of Mombasa, appeared at the station. "I got all my people," says W. Jones, "to sit down in our courtyard, while others

were patrolling the place with walking-sticks in their hands instead of arms; and we were never thought more fools than on that day." The settlement, however, was soon recognized as neutral ground, and the wounded on both sides sought refuge there. Jones appears to have acted with great discretion. He writes: "It is wonderful how our Heavenly Father, through His infinite mercy and goodness, has preserved us from all dangers." The last mail has brought a most encouraging account of the station from the Rev. A. D. Shaw, who is now in charge. We hope to print his letter hereafter.

AN interesting letter has been received from Dr. A. Neve, of the Kashmir Medical Mission, who went out in the autumn of last year to assist Dr. E. Downes, and when necessary, relieve him. He writes:—

I arrived here on March 4th, and at once began to help Dr. Downes, attending to the in-patients. In the middle of June, I started for a tour, during which I traversed Gurais, Astor, Iskardo, Dras, and the Sindh Valley, or by race, Northern Kashmir, Daraistan, and Little Thibet. The journey was 470 miles, and led over four snow passes from 11,500 to 16,300 feet high. It was very interesting. I went as a doctor, and was only too popular, for my rest-days at the larger towns were fully employed in seeing patients, and after a twenty or twenty-five miles' march, I often had to see many patients before resting. Like all medical itineration away from a base it was unsatisfactory; cases which in hospital would have been quickly cured had to go unrelieved. From some points of view it was interesting, especially as having never before been visited by a European doctor.

Iskardo is a very populous district, and has no doctor, not even a Native *hakim*. If I had a Christian assistant to spare, there would be a fine opening. My only attendant on the journey was a Mussulman.

Upon returning to Kashmir, I took over full charge from Dr. Downes, who is gone to Gulmarg. Let me describe existing hospital arrangements.

The present hospital premises are those commenced by Dr. Maxwell, with recent additions, with the orphanage buildings, and a large shed for summer use. All are terraced on the side of a hill, with a splendid view and fine air. Throughout are wide verandahs, which are very useful. These, with its position, secure fresh air to the patients. The buildings are very extensive. The in-patients at one time last month were over 120, and we were not overcrowded.

The erection of a leper-house is simply for the sake of thorough separation. All the wards are pretty clean, especially the female, thanks to Mrs. Downes. For medical purposes we have everything we need. The recent transformation of part of the orphanage into a little church, is of great advantage to our missionary aims.

The staff just now is pretty efficient. The Native doctor is a good, conscientious, intelligent fellow, who does his duty, whether in dressing the patients, or addressing them. Then there are two Sikhs trained by Dr. Downes, hard-working, intelligent fellows, very useful, who only need to be Christians to be all one would ask for. There are several cooks, and two nurses for the women. With this staff I shall seldom find the work too heavy; but it is likely the Sikhs will leave, and there may be difficulty in retaining the Native Christians in this cold climate, away from friends. The day's routine is as follows:—

Dressing begins at about half-past seven, and takes about an hour. The Native doctor is helped by one of the Sikhs, and the ward coolies. At half-past eleven, in the large shed, there is a short service for the patients, usually conducted by Thomas, a Christian Native doctor, whom I engaged at Amritsar. For the women, there is a service in the early morning, &c. Directly after service I see out-patients on four days a week, and on Wednesday and Saturday operate. Just now either is usually finished by three o'clock. We average just now 120 patients a day, and have in the wards sixty in-patients. In case of a mela at Srinagar, attracting people from a distance, the attendance would, as in June, be likely to increase to 200 or 300, and for the time

tax all our efforts. Either before or after the consulting hours, I usually go round the wards, and personally see to any special cases.

In the evening, the patients are again dressed. On Saturday there are

two services in the chapel, to which all the hospital servants come, while the patients also fill the side verandah outside. Thus also on Wednesday when there is evening service.

**THERE** is an awakening of interest in Christianity, we rejoice to say, among the Mohammedans of the Krishnagar district. The following has appeared in the Calcutta local edition of the *C. M. Gleaner*, and was no doubt communicated by the Rev. A. Clifford, who has succeeded the late Mr. Vaughan in the charge of the Krishnagar Mission:—

Much inquiry about Christianity has been going on among the Mussulmans in the north of the Nadiya district. It commenced in the cold season of 1880-81. As a result of it, a respectable Mussulman came forward for baptism last November; with him a policy was commenced which will be strictly adhered to in that Mission, namely, to encourage converts to remain in their old homes, among their own people, after baptism, and not to take them on as agents of the Society. Brotherly love may have free course in helping a persecuted brother to help himself, but the true interests of a Mission demand that it should go no further. All this was plainly laid before him. He was willing to be baptized on those terms, and accordingly was admitted into the Church. A severe persecution followed. Whether he had not correctly counted the cost and found the trial too hard, or whether in spite of warning he had retained some secret hope of employment, which was not fulfilled, cannot now be determined, but yielding either to fear or disappointment he fell away. His relapse was a great triumph for the Mussulmans, and on every side they were heard boasting that now the Society had made it clear that by becoming a Christian a man does not necessarily obtain a situation, no more baptisms were likely to be heard of.

Their triumph was short-lived. The inquiring spirit only grew in intensity. On July the 26th, four Mussulmans belonging to the same clan as the man who relapsed, were baptized in the village of Tetulberiah. Great efforts were made to prevent them. From the time the converts' intention was made public,

all labourers were forbidden to work for them. At the ghat and in the roads ridicule and reproach were heaped upon them, doggerel verses full of low abuse were composed by the village poet, and two nights before the baptisms one of their houses was set on fire. The owner, with three other Christians, who were staying with him, managed to extinguish the fire before much damage was done. Although a large crowd of Mohammedans were present and were entreated to assist, only two of them gave a helping hand. Relying upon God, the converts stuck boldly to their purpose, and were baptized in the presence of a large company of Mussulmans and Hindus.

The police came to inquire about the origin of the fire, but as all the villagers banded together to give false evidence, and as we did not wish to press the case, nothing resulted from it. A great moral victory, however, was gained in connexion with the inquiry. All the leading Mussulmans were called to give their opinion, and they lied so persistently that they disgraced themselves, not only in our eyes but also in their own. As they are men who make some profession of religion, and were at the time keeping the great fast, they felt the disgrace keenly, and afterwards came to us to ask for pardon. The sincerity of their repentance was proved by their removing the ban which had been laid upon the converts. Within a week after the baptisms, labourers were again allowed to work for them, and our brethren had begun to receive from the rest of the villagers the respect which their social position entitled them to.

In a letter dated Sept. 5th, Mr. Clifford says, "The excitement caused by these baptisms, and the interest evinced in the Christian religion, are, I believe, without precedent in the history of this Mission for the last forty

years. There can, I think, be no doubt that God has opened for us a door in this part of the mission-field, and I earnestly trust that we shall be able to seize the opportunity given us."

It is not often that help comes from the Mission stations to assist in building churches at home. It is, however, our great pleasure to be able to chronicle such an interesting event. It may be remembered that the Rev. Henderson Burnside was the second C.M.S. missionary to Japan. He was stationed at Nagasaki, where, in 1875, he was instrumental, under God, in building the first church in Japan for Native converts connected with the Church of England, but he was compelled shortly afterwards to return home invalided. Mr. Burnside was also honorary *quasi*-chaplain to the English residents (there being no other clergyman in the place). From these now comes an offering, quite unasked for on his part, but voluntarily suggested and offered by them, towards the Building Fund of a large church which he is erecting at Forest Gate, in the East of London (of which church the Rev. F. E. Wigram is one of the trustees). The sum thus sent home is not indeed very large, viz. 2*l.* 14*s.* 6*d.*; but Nagasaki has only a foreign population of about 200, of whom only half are English; and not only so, but removals and death have reduced by well-nigh nine-tenths the number of those to whom Mr. Burnside was known, now some seven years ago. It is however not the *amount*, but the *spirit* of the act which makes it so pleasing; and it is a cheering evidence of the regard entertained by many of our countrymen abroad for the missionaries of the Society, as well as for their blessed work.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the baptism of the first converts in Uganda (p. 722). Prayer that they may become living epistles of Christ, known and read of all men; that many others may follow their example; and for the missionaries, especially Mr. Hannington's party.

Thanksgiving (as suggested by Mr. Lloyd, p. 749) for the peaceful commencement of the new Mission at Hok-Ning-fu. Prayer that "much people in that city" may be added to the Lord.

Prayer for the Bishop, Archdeacons, English Secretary, Native clergy, and Native agents of all classes on the Niger. (P. 742.)

Prayer for the Kwagutl Mission (p. 747); for the Mohammedans of Krishnagar (p. 758); for the vast multitudes attending the great Hindu *melas* (p. 729).

Prayer (specially on Dec. 6th) for men. (P. 755.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Mauritius*.—On the 16th September, Mr. Sunker Singh, a Hindu, was admitted to Deacon's Orders by the Bishop of Mauritius.

#### RETURN HOME OF MISSIONARIES.

*Sierra Leone*.—The Rev. M. Sunter left Sierra Leone on October 6, and reached Liverpool on Oct. 25.

#### DEPARTURE OF MISSIONARIES.

*Sierra Leone*.—Mr. and Mrs. D. W. Burton left New York on November 1 for Sierra Leone.

*Punjab*.—Mr. W. Briggs left London on October 28 for Bombay, *en route* to Multan.

*North India*.—Dr. W. and Mrs. Johnson left London on October 20 for Bombay, *en route* to Santalia. The Rev. A. J. and Mrs. Shields left London on November 1 for Calcutta.

*North Pacific*.—The Rev. C. and Mrs. Harrison left London on October 21 for British Columbia *via* New York.

#### DECEASE OF MISSIONARIES.

*South India*.—On September 14, the Rev. S. Paramanandam, Native Pastor, died at Satankullam.

## HOME WORK OF THE SOCIETY.

**Birkenhead.**—The Annual Meeting was held in the large room of the Mu Hall, on Monday, October 30th. The chair was taken by Major Barker, who made a striking speech referring to his Indian experiences. The Rev. A. W. Poole, Masulipatam, the deputation, followed, giving an interesting account of the work carried on in that Mission. A collection was then made, which amounted 13*l.* 10*s.* 6*d.* Sermons were preached and collections made in most of the church in Birkenhead on the previous Sunday.

**Brampton.**—On Thursday, August 31st, an important county meeting for Huntingdonshire was held at the Manor House, Brampton, the residence of T. F. A. Burnaby, Esq. Many invitations had been sent out, and the attendance was large, in spite of rather unfavourable weather. Tea was provided in a spacious tent upon the lawn, and some hundreds partook of it. The proceeds were given to the Society. Then followed the meeting, at which the Venerable Archdeacon Vesey took the chair, and opened the meeting with a few appropriate remarks. Bishop Crowther followed with an address full of the deepest interest. The meeting was brought to a close with a few concluding words from the Association Secretary, the Rev. A. H. Arden. The meeting was of unusual interest, as being the first county meeting for Huntingdonshire; and it is heartily hoped, from such a propitious beginning, that it will be followed by a long line of county meetings of ever-increasing interest and importance, as in the neighbouring county of Herts.

**Hampshire Church Missionary Prayer Union.**—The fourth gathering of the members of this Union (now numbering 110) took place at Winchester on Thursday, November 2nd. More members were present than on any former occasion, about a third of whom were ladies, earnest C.M.S. workers. The proceedings of the day commenced with a prayer meeting at St. Thomas' Rectory—the rector, Rev. R. P. Hutchison, presiding. At twelve o'clock there was Divine Service at Christ Church, with the administration of the Holy Communion. The sermon was preached by the Rev Canon Eliot, from Acts xi. 21.

At 2.15 o'clock a meeting was held in the Masonic Hall, the chair being taken by the president, R. C. Hankinson, Esq., J.P. Very spiritual and practical addresses were given on the following subjects:—"The open door," Rev. iii. 8—(Colonel Rowlandson). "C. M. Publications: How best to promote their circulation"—(Rev. F. O. Giffard). "The Missionary and European Resident in India, a mutual help"—(Rev. A. Baring-Gould). "Calls to praise"—(Rev. F. Baldey). Each friend at the conclusion of his address offered prayer. The following also took part in the proceedings of the day: Revs. J. Hamilton (Assoc. Sec.), R. P. Hutchison, F. Howlett (Hon. Dist. Sec.), C. T. Wilson, Major-General Lewis, and Rev. A. B. Burton (Hon. Dist. Sec. and Secretary of the Union).

**Badlett.**—On Sunday, October 1st, Harvest Thanksgiving services were held in this parish, when sermons were preached and collections made. The church was simply but tastefully and effectively decorated, and two excellent sermons were preached by the Rev. E. C. Ince of Watford. A meeting was held on Monday evening, the Vicar presiding, when interesting accounts relating to Mission work abroad were given by the Revs. H. Sutton and E. C. Ince. The collections and contributions this year amounted to nearly 84*l.*, as against 61*l.* 18*s.* 6*d.* raised last year.

**Orton Waterville.**—On September 27th, a very interesting meeting was held in a large new barn belonging to Mr. Maxwell, at the Manor House. The barn was very tastefully decorated for the occasion, and when the meeting commenced was filled with an enthusiastic audience, who, notwithstanding that the rain descended in torrents, had come not only from the village itself, but from Peterborough and



the surrounding parishes. The Rector, the Rev. J. Mills, having addressed a few stirring words, read the Report, which showed that this little parish had already raised nearly 100*l.*, of which 45*l.* was from the sale of nosegays of flowers made weekly by Mrs. and Miss Mills, and it is hoped that by the end of the year the great total of last year (122*l.*) may be reached, if not exceeded. The Rev. C. Trollope then addressed the meeting, and was followed by the Rev. S. Coles from Ceylon, who gave an interesting account of his labours. After a few remarks from the Rev. J. W. Mills of St. Lawrence, the meeting was brought to a close, and a collection made amounting to over 6*l.*

#### MISCELLANEOUS.

**Metropolitan District.**—During August, September, October, and November, sermons at Hammersmith (St. Simon's), Haverstock Hill (St. Andrew's), Plumstead (St. Margaret's), Hammersmith (St. Matthew's), Hornsey Rise (St. Mary's), Fulham (St. Mary's), Harrow, Carshalton, Brixton (St. Matthew's), Old Ford (St. Paul's), Trent, Hampstead (St. John's), Kilburn (St. John's, St. Jude's, Holy Trinity, and St. Luke's), Piccadilly (St. James's), Acton, Gray's Inn Road, St. Jude's (juvenile), Hounslow (St. Paul's), Muswell Hill, Bethnal Green (St. Philip's), Staines, Fleet Street (St. Dunstan's), Croydon (St. James's), Kensington (Parish Church, Christ Church, and St. Paul's), Westbourne Square (St. Paul's), and London (St. Bartholomew the Less); sermons and meetings at Harefield, Barnet (Christ Church), Bexley (St. John's), Springrove, Surbiton (Christ Church), Stroud Green, and the Channel Islands; meetings at Kilburn, Penge (Holy Trinity), Forest Gate, Upper Tooting (drawing-room), Brixton, Stepney (Christ Church), Stanmore (also drawing-room), Whitechapel (St. Mary's), Kensington, Kilburn (Assoc. and St. Jude's), Streatham, Highbury (St. John's Divinity Hall), and Canonbury (St. Stephen's); and juvenile meetings at Kilburn, Harrow Road (St. Andrew's), Forest Gate, Onslow Square (St. Paul's), Brixton (St. Saviour's), Wandsworth, Stepney (St. Thomas's), Lambeth (St. Thomas's), West Holloway (St. Barnabas's), Blackheath, and Clapham (Christ Church).

**Bedfordshire.**—During August, September, and October, sermons at Eaton Socon, Husbome Crawley, Milton Bryant, and Pertenhall. Sermons and meetings at Woburn, Aspley Guise, Eversholt, Liddington, Millbrook, Dunstable, and Luton.

**Berkshire.**—During September, sermons and meetings at Wallingford, Faringdon (also juvenile meeting), Buckland, Hatford, Hinton Waldrist, and Maidenhead; also sermon at Little Coxwell; the Rev. W. G. Baker (South India), the deputation. G. Hanbury, Esq., presided at the Maidenhead meeting. In October, sermons at Avington, Bucklebury, and Ashampstead; sermons and meetings at Letcombe Regis, Langford, and Hermitage; and meetings at Cookham, and Reading (juvenile and quarterly). Preachers and speakers the Revs. G. Nicol (Gambia), A. W. Robinson (Hon. Dist. Sec.), J. Henderson, and J. Hamilton (Assoc. Sec.).

**Buckinghamshire.**—In September, sermons and meetings at Bierton and Denham; deputation, the Revs. J. Hamilton (Assoc. Sec.), W. A. Hill (Hon. Dist. Sec.), and W. G. Baker. Sermon at North Crawley (new parish), by the Rev. J. P. Langley (Hon. Dist. Sec.). In October, sermons and meetings at Middle Claydon and East Claydon, Iver, Wingrave, Aston Abbots, Wing, Woodburn, and Loudwater; sermons at Steeple Claydon; and meetings at Weston Turville and Lower Winchenden. Preachers and speakers, the Revs. F. A. P. Shirreff, Dr. Bruce, A. Newcombe, T. H. Greene, H. Fuller, D. T. Barry, C. Tanner, and S. Coles.

**Cambridgeshire.**—During August, September, and October, sermons and meetings at Eversden, Cambridge, Newmarket, Over, Wisbeach, and Emneth. Sermons at Waterbeach, Landbeach, Leverington, and Murrow; and meetings at Newton and Guyhirn.

**Cornwall.**—From August 27 to September 4, sermons at St. Columb Minor, St. Austell (also juvenile address). Meetings at Newquay, Crantock, St. Keyne, and St. Austell. Deputation, the Rev. C. P. C. Nugent (North India), T. Y. Darling (Assoc. Sec.), and G. F. Head (Hon. Dist. Sec.). From September 17th to October 11th, sermons at Fowey (also juvenile address), and Bodmin; sermons and meeting at St. Wenn and Maker, and a meeting at St. Mawgan. Preachers and speakers, the Revs. H. N. Purcell (Hon. Dist. Sec.), G. Perrin, H. Townsend, and T. Y. Darling (Assoc. Sec.).

**Devonshire.**—From August 20th to September 6th, sermons at Woodbury Salterton, East Teignmouth, and Exeter (anniversary in nine churches); meetings at Exeter (annual), Budleigh Salterton and Tavistock (St. Paul's). Preachers, the Revs. H. P. Alford, Dr. Wilkinson, J. H. Blackman, T. S. Grace (New Zealand), G. Nicol (Gambia), T. Y. Darling

(Assoc. Sec.), and local clergy. Speakers, Sir J. Kennaway, the Revs. T. S. Grace, G. Nicol, and T. Y. Darling. From September 17th to October 8th, sermons at Axmouth, Dunkeswell Abbey, Salcombe, and Ipplepen (with juvenile address); sermons and meetings at South Molton, Bishop's Nympton and Hatherleigh; and meetings at North Molton, Twitchen, Witleigh, Bampton, Tidcombe, Dunkeswell, Seven Crosses, and Puddington. Preachers and speakers, the Revs. J. C. Davis, H. Townsend, G. F. Unwin, C. Wilson, J. W. Banks (Hon. Dist. Sec.), R. T. Dowbiggin, and T. Y. Darling (Assoc. Sec.).

**Durham.**—From September 17th to October 13th, sermons at Easington, Hanwick, Bishop Auckland (St. Andrew's, St. Anne's, St. Luke's, and Toronto), Old Shotton, Weardale (St. John's), Hartlepool (St. Hilda's), Eaglescliffe, West Hartlepool (St. James'), Eldon, Greatham, Stockton (St. Thomas'), Wilton Park, and Haswell. Preachers, the Revs. Canon Tristram, Long, and Falconer; Archdeacon Cobbold, Bishop Crowther, the Revs. S. A. Pelly, J. A. Sharrock, E. R. Ormsby, T. F. Hill, J. Thompson, C. Aubrey, and W. Clayton. Meetings at Bishop Auckland, North Shields (St. Peter's), Weardale (St. John's), Hartlepool (Town), Eaglescliffe, Spennymoor, Deaf Hill, Felling (Harvest Festival), All Saints', Monkwearmouth (Harvest); Consett, St. Mark's, Sunderland (drawing-room); Stockton (Town), West Hartlepool, Durham, Haswell, South Hetton, Shotton, Benshaw, Cockerton, Sedgfield, and Greatham. Speakers, Bishop Crowther, the Revs. Canon Tristram, S. A. Pelly, W. Clayton, and H. E. Fox. The Stockton meeting was held in the Town Hall; J. Dodds, Esq., M.P., presided, the Mayor and a large number of clergy being present.

**Essex.**—From September to November, sermons and meetings at Great Clacton, Maldon, High Roding, Lambourne, Harwich, Ramsey, Wrabness, and Romford; a sermon at Great Canfield, and a drawing-room meeting at Dovercourt.

**Hampshire.**—Sermons at Stratfield Saye, Stratfield Turgis (new parish), and Southsea (St. Jude's); and meetings at Stratfield Saye and Shirley (juvenile). Deputation, the Revs. W. G. Baker, D. Brodie, and H. Sutton. During October, sermons at Sheet, Petersfield, Southampton (All Saints'), Holybourne, Fareham (Trinity Church), and Tadley; meetings at Compton, Alton (the first), Southwick, Kingsley, Newtown, Botley, and Overton; and sermons and meetings at Weston (new parish), Southsea (with service of song), Fareham (Parish Church), Forchester, Hook, Baughurst, Alresford, Ropley, Barton Stacey, Bishops Waltham, and Portsea (St. John's). Preachers and speakers, the Revs. J. A. Whitlock (Hon. Dist. Sec.), J. D. Simmonds (Jaffna), Canon Money, A. B. Burton (Hon. Dist. Sec.), G. Ensor, W. F. Lanfear (Hon. Dist. Sec.), H. G. Monro (Hon. Dist. Sec.), W. Marriner (Hon. Dist. Sec.), C. T. Wilson (Nyanza), A. H. Lash (Tinnevely), W. G. Baker (Masulipatam), T. Floud, A. H. Stogdon, A. R. Cavalier (Ceylon), and J. Hamilton (Assoc. Sec.).

**Hertfordshire.**—During August, September, and October, sermons and meetings at Little Amwell, Bourne End, Barnet (Christ Church), Radlett, St. Albans, Goff's Oak, and Royston. Sermons at Bovingdon, Chipperfield, Stanstead Abbots, St. Margaret's, Wyddial, and Colney Heath; and meetings at Westbrook Hay, Hatfield (St. Mary's), Wheathampstead, Ware, Hoddesden, and Broxbourne.

**Huntingdonshire.**—During August, September, and October, sermons and meetings at Catworth, Covington, Leighton, and Huntingdon. Sermons at Great Gidding, and Steeple Gidding; and meetings at Brampton, St. Neot's, Alconbury, Buckden, Diddington, and Glatton.

**Isle of Wight.**—Sermons at Ryde (St. John's); sermons and meetings at Wootton, Shanklin (St. Paul's harvest thanksgiving), by Bishop Crowther; Chale, and St. John's, Sandown (new parish); meeting at Whippingham. Deputation, the Revs. C. Theobald, W. T. Storrs (Hon. Dist. Sec.), and J. Hamilton (Assoc. Sec.). October 15th, a sermon at Gatcombe, by the Rev. H. G. Thwaites (Hon. Dist. Sec.).

**Northumberland.**—From September 17th to October 8th, sermons (Harvest Thanks-giving) at Braxnton, also at Cambo; at Cornhill, Simonburn, Widdington, and Lowick. Preachers, Archdeacons Hamilton and Hey, and Revs. H. B. Hyde, R. Firth, and T. R. Dodd.

**Oxfordshire.**—From October 17th to 30th, meetings at Great Rollright, South Newington, Soulderne, Banbury, Bampton Lew, Goring Heath (juvenile), and Goring, by the Rev. J. Hamilton (Assoc. Sec.), and a sermon on Oct. 18, at Warborough, by Rev. G. Nicol (Gambia).

**Yorkshire.**—From August 20th to October 12th. Sermons at Burton Fleming and Fordon, Saxton, Knaresborough, Ripley, Hawkes and Stallingbush, Windhill, Brighouse, Burley, Elvington, Harrogate (St. Mary's), and Killinghall; sermons and meetings at Bradford (annual), Keighley, Middleham, Bingley, Marske and Wilton, and Pickering; and meetings at Ackworth, Marsden, Sheffield (Parochial), and Newsholme. Preachers and speakers, the Revs. D. Brodie, H. Fuller, E. G. Ingham, J. P. Ellwood, F. T. Cole, W. J. Richards, S. Coles, A. H. Lash, T. Fleming, G. O. Brownrigg, and C. L. Williams (Assoc. Sec.).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 17th, 1882.*—On the recommendation of the Medical Board, the Rev. W. Latham, who had been designated to Calcutta, was appointed to Lucknow instead; and the Rev. G. H. Weber was re-appointed to North India instead of to Mauritius.

The Rev. Edward Bickersteth, M.A., of the Cambridge Delhi Mission, had an interview with the Committee, and gave an interesting account of the various forms of work in which the Cambridge Mission had engaged, and of the encouraging prospects of it. He stated the views which he had been led himself to form as to the best methods of bringing the Gospel to Hindus and Mohammedans respectively. He dwelt strongly on the great importance of a vigorous prosecution of work amongst Mohammedans at the present juncture, assigning weighty reasons for this. He bore strong testimony to the efficiency and success of the Society's work in the Panjab. The thanks of the Committee having been given to Mr. Bickersteth for his very interesting and valuable remarks, he was commended in prayer to Almighty God by the Rev. Prebendary Wilson.

On the recommendation of the Sub-Committee in charge of the Africa Missions, the Rev. Obadiah Moore, Native tutor in the Sierra Leone Grammar-school, was appointed Principal in succession to the late Rev. J. Quaker. At the same time the Committee took this opportunity of placing on record their high appreciation of the valuable services of the late Rev. J. Quaker—both in his position as Principal of the Sierra Leone Grammar School, which he held for thirty-three years, and in the general influence he exercised in the development of the Sierra Leone Native Church,—and at the same time to express their deep sympathy with his surviving children, and the whole Sierra Leone Native Church, in the common loss which they with themselves have in God's providence sustained in the removal on May 24th of their late brother from his faithful labours here to enter on his rest and reward in his Master's presence.

The Ven. Archdeacon Henry Johnson, of the Upper Niger, having sent home a reading-book, and a translation of Watts' First Catechism, in the Igbira Language, it was resolved to apply to the S.P.C.K. to print the same, and that the Rev. J. F. Schön be requested to carry them through the press.

Mrs. Henry Wright, in memory of the special interest taken by her late husband in the work in Palestine, having placed at the disposal of the Society the sum of 600*l.* to provide a Christian Native doctor at Es Salt, the Committee gratefully accepted the same, and directed that immediate steps be taken to appoint a suitable man.

*Special General Committee, October 31st.*—The Secretaries reported an interview they had had with Bishop Crowther, and other inquiries made by them, relative to the painful charges against two Native African ex-agents of the Society on the Niger, on which charges the ex-agents in question had since been found guilty by the Court of Special Commissioners appointed to try the case at Sierra Leone and condemned to long terms of penal servitude. It appeared that of the two men, one, W. F. John, had been a Native agent of the Mission several years ago, had been dismissed for misconduct in 1875 (two years before the crime now proved against him was committed), had been re-engaged locally in the secular service of the Mission, and was in that position at the time; that the other, J. Williams, was at the time a Native schoolmaster employed by the Mission; that Bishop Crowther, hearing rumours of the affair, had made in-

quiries on the spot, and had ascertained that the Merchants' Court of Equity at Onitsha had examined into the case and taken no further steps; that subsequently John's services were again dispensed with, and that Williams withdrew. The Committee expressed their unfeigned horror at the cruelties proved at the trial and the deep pain with which they learned that such cruelties were perpetrated by men in the service, however subordinate, of one of the Society's Missions, and they desired to place on record their conviction that these deplorable circumstances constitute an additional proof of the necessity of the steps which they, in consultation with Bishop Crowther, have been taking during the last four or five years for strengthening the administration and supervision of the Niger Mission.

The Very Rev. the Dean of Westminster having kindly offered to the Society the use of Westminster Abbey for a short special service on the evening of the Second Sunday in Advent, the Committee directed that the offer be gratefully accepted.

*Committee of Correspondence, November 7th.*—A letter was read from the Rev. E. Sell, Secretary to the Madras Corresponding Committee and the Society's local representative on the Council of the Madras Christian College, forwarding a Minute of the Council of that College of August 9, recommending to this and other societies taking part in the support of the College the adoption of a scheme for enlarging the College buildings, &c. A letter was also read from Dr. George Smith, Secretary of the Foreign Missions of the Free Church of Scotland, on the same subject. The Committee adopted the following Minute:—

The Parent Committee of the Church Missionary Society thankfully record their sense of the great importance to the interests of Christianity in South India of the Madras Christian College. They cordially acknowledge its great value to Christian students connected with the C.M.S. coming to Madras for higher education, and its value also as an evangelizing agency, there being a larger number of undergraduates attending its classes than are to be found in any other missionary college in India, or in any Government college in South India. The Committee, from the points of view from which they are able to look at it, are of opinion that the College is more likely to be maintained in its present high state of efficiency by continuing in its present connexion with the Free Church of Scotland and receiving subsidies from other missionary societies, than by being placed under an undenominational Home Board. They are willing to continue their own present annual subsidy of 300*l.*, so long as their local representatives in Madras are satisfied with the way in which the College is conducted, and they earnestly hope that the Foreign Missions of the Free Church of Scotland will be enabled, with the assistance rendered by this and other societies, to maintain the College on its present footing of efficiency. The Parent Committee regret that the imperative demands on their funds from so many parts of the mission-field put it out of their power to make a grant towards the extension of the College premises.

The Committee took into consideration a letter from the Rev. Dr. E. F. Hoernle, of Julfa, asking various questions on matters affecting the conduct of the Persia Mission. After full discussion, directions were agreed to with regard to the reception of Armenian inquirers, the baptism of converts from Mohammedanism, &c.

The Committee received with much regret the announcement of the death, on October 23rd, 1882, of the Rev. H. W. Shackell, M.A., late Fellow of Pembroke College, Cambridge, and for sixteen years one of the Society's Missionaries in North India. Mr. Shackell was one of those Missionaries who have been able, and have counted it a great privilege, to labour for the Gospel in the mission-field at their own charges. Having laboured with great earnestness and devotedness in Agra and other parts of North India,

he returned to England in 1873, in ill-health, and was never able to return, though always earnestly desiring to do so. His private resources were always up to the last freely made use of for the spreading of the Gospel, and one of the latest of his liberal acts to the Society was to offer to it Rs. 1000 for each new station opened amongst the Santáls, in whom he always took the liveliest interest. The Committee directed that the expression of their high esteem and love for their departed friend, and the Society's devoted Missionary, be placed on record, and that their sincere sympathy be conveyed to Mrs. Shackell.

The Very Rev. J. Gridale, Dean of Rupert's Land, being on a visit to this country, had an interview with the Committee. The Dean explained that the Society's work in Manitoba was proceeding steadily, but that difficulties had arisen from the presence, and in some cases the bad example, of white settlers, as also from the aggressive policy of the Roman Catholic Archbishop during the last two or three years, whose agents have endeavoured to proselytize the Christian Indians connected with the Society's Missions, much to the pain of Archdeacon Cowley, to the good effect of whose labours the Dean gave warm testimony, quoting the opinion of outside observers, who are much struck with the appearance of the congregations, and with the neat dwelling-houses of the Christian Indians. The Dean also observed that had it not been for the Church Missionary Society, the Church of England would hardly have been represented in Manitoba.

On the recommendation of the Sub-Committee in charge of the India Missions, the Committee agreed to an offer by Mr. Fryer, Deputy Commissioner of Dera Ghazi Khan, for the carrying on of the Beluch Medical Mission during the summer of each year at Fort Munro, the Government Dispensary being handed over to Dr. Jukes for that purpose, and the plan being tried for one year.

On the recommendation of the same Sub-Committee an additional annual subsidy of Rs. 12,078 was made for the term of five years to the Tinnevely Native Church Councils under Bishop Sargent's chairmanship, for the purpose of (a) paying the salaries of teachers in schools where the majority of the pupils are non-Christian, and (b) providing a moiety of the expenditure incurred in supplying teachers for new congregations. The Committee further agreed to increase the annual grant to the Tinnevely Native Churches by Rs. 2100, in order to enable them to increase the salaries of thirty-five of the Native clergy in Priests' Orders, provided that this grant be subjected, with the Society's ordinary grant to Native Churches, to the five per cent. annual reduction.

The same Sub-Committee presented letters from Bishop Speechly, of Travancore and Cochin, and the Rev. J. Caley, dwelling on the great importance of the Cambridge Nicholson Institution, Cottayam, at the present time, and urging that two University men of theological attainments be at once attached to it. The Committee directed that Bishop Speechly be informed that they fully recognized the importance of the Cambridge Nicholson Institution, but that they were at present unable to make any increase to the staff of European Missionaries in Travancore. Should, however, there be a sufficient increase in the Society's funds next year, they would reconsider the question.

*General Committee, November 12th.*—The Ecclesiastical Sub-Committee reported on an application received from the Missionaries in Ceylon, asking to be allowed to take English duty in connexion with St. Luke's Church, Borella, Ceylon; and on that Sub-Committee's recommendation it was

resolved that, in consideration of the circumstances under which the church at Borella was built, the present crisis in the Church in Ceylon, and the strong desire of the brethren on the spot, the Bishop of Colombo be requested (in accordance with his own proposal) to license one of the Society's Missionaries for English work to a district to be assigned to St. Luke's, it being understood that the congregation will provide such a sum towards the expenses as may be a fair recognition of the service rendered by the Society.

The Committee received with much sorrow the announcement of the death of the Ven. Archdeacon Prest, who had for many years been a warm and active friend of the Society in the North of England, and also of the death of the Rev. A. M. Preston, Vicar of Winslow; and they directed that the expression of their sympathy be conveyed to the bereaved relatives of their deceased friends.

In reference to the appeal recently put forth for fifteen men for definite posts, the Secretaries were directed to issue a circular inviting the friends of the Society, under the present emergency, to set apart Wednesday, Dec. 6th, or the following Sunday, for special prayer, that suitable men may be constrained to offer themselves for the various posts.

A grant of 100*l.* was made to the Strangers' Home for Asiatics for the year 1883.

The Rev. P. Rajahgopaul, of the Free Church of Scotland in Madras, being on a visit to this country, was introduced to the Committee, and conversation held with him on the prospects of missionary work in South India. The Chairman having thanked Mr. Rajahgopaul for his interesting and valuable remarks, he was commended in prayer to Almighty God by the Rev. C. Smalley.

The Committee having been informed that a translation into Urdu of the late Miss Havergal's *Royal Bounty* had been prepared, it was agreed, on the recommendation of the Frances Ridley Havergal Fund Sub-Committee, to take immediate steps for carrying the book through the press.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From August 21st to November 15th, 1882.*

*West Africa.*—Printed Report of Sierra Leone Native Church, 1881-82.

*Yoruba.*—Rev. C. Phillips, Mr. A. F. Foster, Mr. F. A. Williams, and Mr. E. Buko (Journals for 1881-82).

*Nyanza.*—Letters from Mr. A. M. Mackay, Buganda, March 26th and May 9th; Rev. P. O'Flaherty, Buganda, March 15th and May 8th.

*Palestine.*—Report of a Preaching Tour by Preparandi Pupils in June, July, and August to Moslem Villages near Jerusalem.

*North India.*—Printed Report of 2nd Bengal Native Church Council, 1882; Rev. B. Davis (Journal, 3rd Quarter, 1882); Rev. F. Gmelin (Annual Letter).

*Panjab and Sindh.*—Printed Report (4th) of Corresponding Committee, 1881; Printed Report of St. John's Divinity School, October, 1880, to March, 1882.

*South India.*—*Madras C.M. Record* for September and October, containing Report of Ootacamund Tamil Mission; Rev. A. F. Painter on the Pulayas of Travancore; Rev. T. Kember's Report of Palamcottah Training Institution, 1881-82; and Rev. J. G. Deimler's Report of the Mohammedan Mission, Bombay.

*N.-W. America.*—Rev. G. S. Winter (Journal, March 2nd to May 27th, 1882); Rev. W. Spendlove (Journals, January to June, and June to August, 1882); Rev. B. Young (Account of a Visit to Lansdown and Scantbury, August, 1882); Rev. E. J. Peck (Journal, February 1st to July 31st, 1882); Ven. Archdeacon Cowley (Notes of a Visit to Manitoba Lake and the Saskatchewan River, July, 1882); Rev. W. Spendlove, Rev. G. S. Winter, and Rev. E. J. Peck (Annual Letters).

## Contribution List.

*In the following list of receipts from Oct. 11th to Nov. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Berkshire: Faringdon, &c.....	38	0	0	Kilburn: Christ Church, Brondesbury	15	13	6
Lamborne and Abridge.....	6	13	5	St. John's.....	22	0	0
Letcombe Regis.....	34	18	6	Holy Trinity.....	73	15	7
West Hendred.....	4	10	6	Juvenile Association.....	10	4	6
Bristol.....	300	0	0	Paddington: Lock Chapel (donation of			
Buckinghamshire: Claydon.....	67	19	5	Henry Rose, Esq.).....	50	0	0
East and Botolph Claydon.....	24	14	3	Stanmore.....	68	9	0
Haslemere.....	9	4	5	St. Marylebone: Trinity.....	68	2	3
Loudwater.....	16	10	0	St. Mary's, Spital Square.....	10	0	0
Wing.....	6	7	5	Trent Park.....	6	5	1
Wingrave-cum-Rowsham.....	8	15	7	Monmouthshire: Llangibby.....	9	9	4
Cheshire: Cloughton: Christ Church.....	73	4	0	Trevethin.....	11	5	0
Lostock Gralam.....	4	10	6	Norfolk: Outwell.....	6	3	3
Cornwall: St. Colum Minor, &c.....	17	7	1	Northamptonshire: Byfield.....	6	1	4
Cumberland: Crosthwaite.....	12	7	5	Northampton, &c.....	100	0	0
Kirkby Thore.....	3	9	0	Pilton.....	2	6	2
Rosely-with-Woodside.....	1	19	0	Rothwell.....	7	14	4
Derbyshire: Ashford.....	2	12	6	Northumberland:			
N.-W. Derbyshire.....	25	0	0	North Northumberland.....	30	15	2
Devonshire: Devon and Exeter.....	100	0	0	Nottinghamshire: Mansfield.....	8	17	3
Plymouth, &c.....	100	0	0	Walesby.....	7	5	2
Silverton.....	1	11	6	Oxfordshire: Warborough.....	1	13	1
Dorsetshire: Charmouth.....	11	7	4	Rutlandshire: Uppingham.....	7	1	0
Corfe Castle.....	10	4	4	Shropshire:			
Little Breedy.....	29	2	8	Coalbrookdale: Holy Trinity.....	5	2	6
Lyme Regis.....	6	5	0	Fitz.....	2	0	0
Portland: St. Peter's.....	6	2	0	Market Drayton: Emmanuel Church..	8	16	8
Stickland.....	2	1	9	N.-W. Shropshire.....	3	15	6
Wool.....	2	6	2	Rowton.....	10	10	3
Gloucestershire: Bourton-on-the-Water..	5	0	11	Wellington: Christ Church.....	24	12	10
Condicote.....	11	6	5	Somersetshire: Biddisham.....	9	3	5
Hatherop.....	31	0	0	Berrow.....	4	0	6
Meysay Hampton.....	1	17	6	Brent Knoll.....	2	5	4
Stroud.....	200	0	0	Kilve and Strington.....	10	0	0
Hampshire:				Lympham.....	16	6	1
Bournemouth: St. Michael's.....	5	5	0	Shepton Mallet.....	25	0	0
Fareham.....	69	0	0	Staffordshire: Alstonfield.....	10	7	6
Hannington.....	14	12	1	Brown Edge.....	33	4	4
Pennington.....	5	8	10	Bushbury.....	15	4	6
Channel Islands: Jersey.....	100	0	0	Fazeley.....	19	5	9
Herefordshire: Juvenile.....	400	0	0	Heath Town.....	5	10	9
Hertfordshire:				Marston.....	1	12	8
High Barnet: Christ Church.....	49	8	10	Stretton.....	16	2	4
Watford.....	6	6	0	Whitgrove.....	1	18	4
Kent: Bromley.....	50	12	5	Wolverhampton: St. Jude's.....	27	10	0
Eastling.....	5	12	9	St. Matthew's.....	2	0	0
Eythorne.....	8	11	3	Suffolk: Woodbridge.....	122	14	9
Lancashire: Hesketh-cum-Beaconsall.....	1	13	9	Surrey: Balham: St. Paul's.....	13	19	3
Lowton.....	2	13	6	Juvenile Association.....	36	3	4
Lytham.....	16	2	4	Battersea: St. Saviour's.....	19	1	1
Thornton-in-Lonsdale.....	9	6	11	Brixton: St. Matthew's.....	130	0	0
Leicestershire: Melton Mowbray.....	80	0	0	Juvenile.....	23	5	0
Lincolnshire: Alford.....	20	0	0	Byfleet.....	2	12	0
Aslackby.....	3	0	0	Carshalton.....	10	4	0
Hawerby.....	3	3	0	Caterham: St. John's.....	11	5	10
High Toynon.....	4	8	10	St. Mary's.....	17	7	10
Long Sutton.....	7	12	6	Chiddingfold.....	5	5	6
Marsham-on-the-Hill.....	4	11	3	Ewell.....	17	13	0
Middlesex: City of London:				Mitcham.....	60	0	0
Temple Church.....	10	10	0	Penge.....	61	14	1
Baywater: St. Matthew's.....	61	10	3	Redhill.....	70	0	0
Bloomsbury: St. George's.....	40	0	0	Streatham: Christ Church.....	19	18	6
Brentford.....	2	13	0	Immanuel Church.....	16	16	0
Fulham: St. Mary's.....	26	16	7	Surbiton: Christ Church.....	40	0	0
Harrow.....	90	0	0	Upper Tooting and Balham.....	12	0	0
Holloway: St. Barnabas' Juvenile				Sussex: East Sussex.....	100	0	0
Association.....	9	17	9	Mark Cross.....	38	13	9
Hounslow: St. Paul's.....	7	10	3	Sompting.....	20	14	11
Kentish Town.....	7	3	8	Warwickshire: Attleborough.....	4	5	0
Kew.....	4	1	2	Bourton.....	15	10	10
				Bulkington.....	5	2	3

Chilvers Coton.....	71	2	7
Halford.....	3	3	0
Ilmington.....	14	7	0
Rugby.....	25	0	0
Weddington.....	3	16	3
Westmoreland: Ambleside.....	15	8	9
Oasterton.....	276	2	7
Heverham.....	29	13	0
Holms.....	11	3	0
Levens.....	32	6	6
Wiltshire: Upavon.....	1	17	9
Wanborough.....	1	16	6
Worcestershire:			
Kidderminster and Trimpley District.....	4	5	6
Worcester: St. Michael's.....	1	1	0
Yorkshire: Arthington.....	6	0	0
Askrigg.....	13	13	3
Bingley.....	20	0	0
Bridlington Quay.....	50	0	0
Holy Trinity.....	24	15	5
Killinghall.....	4	19	3
Knaresborough.....	60	0	0
Oughtershaw.....	27	14	2

## ASSOCIATIONS IN WALES.

Anglesea: Llanfachreth, &c.....	2	8	4
Cardiganshire: Llandysall.....	7	5	3
Cardiganshire: Carmarthen.....	20	0	0
Cardiganshire: Llanfaglan.....	1	7	6
Denbighshire: Abergelle: St. David's.....	2	11	4
St. Michael's.....	5	0	9
Llanrwst.....	5	0	0
Wrexham.....	24	13	6
Flintshire: Mold.....	6	1	0
Rhyl.....	16	13	6
St. Asaph.....	25	18	0
Glamorganshire: Briton Ferry.....	4	5	0
Swansea.....	16	12	0
Welsh St. Donat's.....	1	1	8
Pembrokeshire: Johnston and Steynton.....	4	7	1
Pembroke: St. Mary's.....	9	5	4

## BENEFACTIONS.

Anonymous, November 4th.....	10	0	0
Brooke, Sir W. de C.....	20	0	0
Cox, Miss Louisa, Richmond.....	10	0	0
E. D. (incl. 25¢ for China).....	50	0	0
Evill, Rev. A., Mayfield.....	5	0	0
Friend.....	125	0	0
Green, Miss E. A.....	10	0	0
Jeffers, Miss, Peckham.....	50	0	0
Kemble, W. Esq.....	10	0	0
"Miss Angelum Suum".....	10	0	0
M. B. Y.....	36	5	0
Nelson, Jno. H., Esq., Queen's Gate.....	50	0	0
"Non Nobis Domine".....	8	5	11
Paynter, Rev. Samuel, Bolton Street.....	1000	0	0
"Pearl".....	20	0	0
P. D.....	50	10	0
Peilham, Lady H. J.....	20	0	0
Sale of Fruit from Vicarage Garden.....	5	0	0
Thankoffering.....	25	0	0
Thankoffering from Miss Durnford.....	5	0	0
Thankoffering for restored health.....	20	0	0
Woodhouse, C. A., Esq., Baywater.....	50	0	0
Woodley, late Miss Eleanor, by Rev. G. Karney.....	25	0	0
X. M.....	20	0	0

## COLLECTIONS.

Battersea: St. John's Sunday-school, by W. Kidd, Esq.....	2	15	6
Bury Rising Society, by Miss Turner.....	1	5	0
Islington: St. Silas' Sunday-school, by W. Stanley, Esq.....	1	3	7
Lynmouth Free Church of England, proceeds of Box, by Rev. Albert E. Hockley.....	8	0	6

Pentre Mission Sunday-school, by T. O. Edwards, Esq.....	2	13	3
Shap Sunday-schl., by Miss K. D. Fenning.....	1	18	1
St. Bartholomew's, Gray's Inn Road, Girls' Sunday-school, by Rev. R. J. Bird.....	1	7	9
Wiswell School, by Rev. O. Prichard.....	12	9	0

## LEGACIES.

Bailey, late Mrs. Louisa H. (for Bengal): Exors., Rev. G. W. Phipps and Mr. J. J. Head.....	90	0	0
Blisset, late Miss Mary, of Poole: Exor., Rev. G. Blisset.....	90	0	0
Cassidi, late Rev. Wm., of Grindon: Exors., Mr. J. W. Payne Andain and Rev. T. Varley.....	37	0	0
Howard, late Miss E.: Exor., Mr. Francis Scarfe.....	13	10	0
Jerram, late Rev. James: Exors., Rev. S. J. Jerram, and Messrs. C. S. and J. R. Jerram.....	17	19	1
Kearley, late Mrs. Jane, of Chester: Exors., Messrs. S. Smith and J. Peacock.....	19	19	0
Keop, late Wm.: Exors., Messrs. H. Newbald, H. Hollis, and W. Brooklebank.....	89	10	0
Lawrence, S., Esq. (trust).....	4	5	6
Lee, late Mr. James: Exors., Messrs. J. F. and F. Lee.....	100	0	0
Richardson, late Miss Elizabeth: Exors., Messrs. R. F. Elliot and C. B. Luce.....	300	0	0
Rogers, late Miss E.: Exors., Rev. S. Rogers and Mr. R. N. Rogers.....	45	0	0
Smith, late Colonel J. T., of Kensington: Exor., Mr. W. F. Smith.....	100	0	0
Willison, late Mrs. Exors., Messrs. J. Carran and H. E. Grayson.....	100	0	0

## BISHOP OF THE NIGER'S FUND.

Hancock, W., Esq.....	20	0	0
Horsfall, G. H., Esq., Liverpool.....	25	0	0
Toxteth: St. Silas.....	47	5	5
Walmley:			

In Memoriam.....	12	12	0
Instice, Captain J. W., R.N.....	5	0	0
Sums under 6s.....	6	8	0

## HENRY WRIGHT MEMORIAL FUND.

C. E. B. M.....	20	0	0
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## EGYPT, PALESTINE, AND PERSIA FUND.

Bousfield, Chas. H., Esq.....	50	0	0
Brooke, Sir Wm. de Capel, Bart.....	10	0	0
Brown, Mr., Whitechapel.....	10	0	0
C. E. B. M.....	20	0	0
Corsbie, Mrs., Westbourne Terrace.....	10	0	0
From a Friend.....	10	10	0
Hanbury, R., Esq., Eastbourne.....	50	0	0
J. W. M.....	5	0	0
Murray, Henry B., Esq., Clonmel.....	50	0	0
Thankoffering from Y. M.....	15	0	0
Williams, Robert, Esq.....	50	0	0
Wright, Miss, thankoffering for peace restored in Egypt.....	5	0	0

## VICTORIA NYANZA FUND.

Addy, Boughton, Esq., Pendleton.....	5	5	0
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## EXTENSION FUND.

E. S. D.....	100	0	0
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## AFGHANISTAN FUND.

Raban, Rev. R. O. W.....	31	12	0
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## PERSIA MEDICAL MISSION FUND.

Allan, Mrs. I.....	10	0	0
Edmond, J. M., Esq.....	10	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.